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# PRESBYTERIAN MAGAZINE.

EDITED BY

C. VAN RENSSELAER.

“Stand ye in the ways, and see, and ask for the old paths, where is the good way,  
and walk therein, and ye shall find rest for your souls.”—JER. 6: 16.

VOLUME VIII.—1858.

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## PREFACE.

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THE Editor completes his eight years of service, in connection with the PRESBYTERIAN MAGAZINE, with an increased sense of his responsibility to God and to the readers of the work.

The chief characteristics of the Volume for 1858 have been a long discussion on *Slavery*, and a complete history of the Proceedings of the *American Bible Society* in regard to the new Emendations.

The aim of the Editor will continue to be the edification of Presbyterian Households by means of a sound Christian literature.

C. V. R.

Nov. 27th, 1858.



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THE  
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Miscellaneous Articles.

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THE PASTOR'S NEW YEAR'S WISH FOR HIS PEOPLE.

“The Lord be with you all.”—2 THESS. 3 : 16.

AMID the congratulations and good wishes, which long-established custom has sanctioned at this season of the year, the Sacred Scriptures supply us with many which, though at all times appropriate, are especially so at the commencement of so important a part of our life as our entrance on another year. These wishes refer principally to spiritual blessings; and the heart evidently cannot err, except in coming short of the reality. As the spirit of Christianity is emphatically one of benevolence, or good will and love to all men, so it is obvious that this is an exercise in which every genuine believer should be frequently engaged. To the affectionate spirit of the Apostle Paul, his life and epistles bear the fullest testimony; and in the latter, we often find him pouring out the full tide of his affectionate soul in the largest and best desires for those to whom he wrote, as in the language of the text, which we adopt as expressive of the fervent desire of our own heart for you all, at the commencement of this year. In directing your attention to the subject, we shall briefly consider, I. In what character or relation the presence of the Lord is desired. II. For what purposes this presence of the Lord is desired for you all.

I. In what character or relation the presence of the Lord is desired.

As God in his absolute character of the King eternal, immortal, and invisible, who presides and reigns over all his works, is at all times, and in all places near us, and never can be more so at one time than another, it must appear obvious to every one that it is not in this sense that the presence of the Lord is here referred to. When we consider our natural character too, as that of rebels against



his government, and therefore under the condemning sentence of his holy and righteous laws, if we had no other presence than this to look for, it could afford us no comfort, but rather be an aggravation of our dread and misery. The presence of the Lord, however, that is here sought, or desired, is the very same as that which is referred to, when he said to Moses, "My presence shall go with thee, and I will give thee rest." It is that, too, which is referred to in the endearing promises, "Lo, I am with you always, even to the end of the world;" and, "I will never leave thee, no never forsake thee." Now we know that his presence has respect to God entirely in his gracious character as the God of grace, reconciling the world to himself by Christ Jesus, not imputing their trespasses unto them, but pardoning their iniquity, and bestowing upon them every blessing which they need for their spiritual welfare, both in the present world, and in that which is to come. In other words, it is the presence of God as the God of salvation, and the God of the exceeding great and precious promises with which the Bible is so richly stored, and whose kingdom ruleth over all things, that is desired by the Apostle in the language of the text. And when, in imitation of him, we earnestly desire that the Lord may be with you all throughout the year on which we have entered, it is as the Father of mercies, and the God of all grace, presiding over all things, and directing all things to his own glory and the good of his people, that we earnestly desire he may be with you.

II. Let us now consider for what purposes this presence of the Lord is desired for you all. When the Apostle expressed the wish of the text, it was as much as to say, May the Lord be with you,

1. *To supply all your temporal wants.* So long as we are in this world, we are the creatures of many wants, which are daily returning upon us, and not unfrequently increase as we advance in the pilgrimage of life. Such too is the entireness of our dependence on God, that all our supplies must come from him, who alone performeth all things for us. Hence, said the Psalmist, "The eyes of all things wait upon the Lord, and he gives them their meat in due season; he opens his hand, and satisfies the desire of every living thing. The earth is the Lord's, and the fulness thereof;" and whatsoever he is pleased to give, that we receive, and nothing more. Now, since such is the nature and extent of our dependence upon him, it is evident that, without his blessing resting on all our efforts, they will be in vain; yea, we may "rise early, and sit up late, and eat the bread of carefulness," but, if the Lord is not with us, to bless us in our undertakings, we shall not prosper; for it is in him we live, and move, and have our being. It is he who makes the sun to rise and shine, and the rain and the dews to descend, and giveth us fruitful seasons, and crowneth the year with his goodness. Now, the wish expressed by the Apostle for the ancient believing Thessalonians was, that the Lord might ever be with them to grant them the answer to their daily prayer; "Give us this day

our daily bread." And when we adopt the wish as our own, and pour it out as the earnest desire of our heart in reference to you, we mean by it that we pray the Lord to be with you, so as to supply all your wants with whatever temporal good things you may require during the year, and his wisdom may see fit to bestow upon you.

2. *To guide you in all your undertakings.* It is proverbially true that we are ever apt to err, and in ways without number to be led astray; for we cannot see afar off. And owing to our ignorance of what is to be the ultimate result of things, we may often so far mistake matters as to choose that which is the least worthy, and fraught with the greatest danger to our best interests. Particularly is this likely to be the case in the days of youth, when the mind is apt to be rash in its choice, headstrong in its course, with but little experience to guide it, and frequently exposed to many ensnaring allurements,—all calculated to lead it astray from the right path. So much darkness, too, may hang over our prospects, that the mind, as it ventures to look forward into futurity, may sometimes be in a state of the greatest doubt as to what is the right path to choose. Now, in such circumstances as these, how valuable is the counsel of a friend who knows our state, and can guide us so that we shall not err, but prosper in all our ways. The great question, however, is, Where can we get such a guide? For, many cases will occur in which the wisdom and discernment, even of the wisest and best of men, will be altogether unavailing. But, there is One who is perfectly acquainted at all times with our state and circumstances,—knows the end from the beginning,—is ever near us, and has also said to all his people that He will guide them with his counsel while here, and afterward receive them to glory; and this is none other than the Lord. And when we pray that he may be with you, it is that he may be thus with you in all your way.

3. *To defend you in all your outward dangers.* Dangers surround us on all hands; for the world is so full of the elements of evil, in consequence of sin, that we often know not well when we are safe. The pestilence that wasteth at noon-day may surround us; the fire that consumes everything before it, or the storm that lays waste everything in its course, may assail our habitation, and lay everything in ruin around us. In ways, too, without number, our life, for aught that we know, may be in jeopardy during the year on which we have entered. Every day then that we may live, we shall stand in eminent need of protection, and that, too, by night as well as by day, at home as well as when abroad. But where is the being who can thus continually be with us, and can thus supply us with all the protection that we may require? Who, indeed, can do this, but He who has said, that "He will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night; for, upon all the glory shall be a defence; and that he is a

hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. Who has also said unto all his people, that he will be a sun and a shield to them, and that they have only to call upon him in the time of trouble, and he will hide them in his pavilion, or in the secret place of his tabernacle; yea, that he will overshadow them with his wings, so that no evil shall befall them." Now, when we pray that the Lord may be with you all, it is that he may thus defend or succour you amid all the dangers which may surround your path.

4. *To keep you from sin.* It does not admit of a doubt that sin is the bitter root or source of all our ills. For, if there were no sin in the world, there could and there would be no danger or suffering in the world. But though this is so evidently the case that all men may know it, yet we are constantly in danger of falling into it. This arises partly from the natural corruption of the heart, and from the innumerable circumstances which may prove the occasion of our departing from the laws of God. The unseen agency of Satan also, we must calculate on meeting; for, he is continually going about seeking whom he may devour; and so great is his malice against piety, and so great is his power and subtlety, that, if it were possible to be done, he would deceive even the elect of God, and lead them fatally to their ruin. As sin, too, never fails to disturb the peace of the soul, and to bring down the displeasure and judgments of God on all who commit it, O how desirable is it, that we should be kept from committing it. Now, such is the state of the soul itself, and so many are the temptations to the commission of it with which we are surrounded, that nothing but Divine protection and grace, constantly communicated to us, can keep us safe amid them; and when we wish that the Lord may be with you, it is that he may succour you, when you are tempted, and keep you unspotted from the world.

5. *To sustain you under all your trials.* As man is born unto trouble as the sparks fly upwards, so we cannot calculate on being long exempt from trials of some kind or other. In these days of great commercial enterprise and difficulty, there are few who have not, in some way or other, to contend with embarrassing occurrences. The aspect of affairs, too, in our beloved country, and throughout the world, is strongly indicative that these days of trial and perplexity are not yet at an end. During the year, therefore, on which we have entered, we may meet with many perplexing occurrences. Adversity in various forms, or losses and crosses in our worldly undertakings, may all assail us, and render our life a trial of faith, patience, resignation, fortitude, and hope. Indeed, it may be that every grace of the Christian character will have to be brought into constant and the greatest exercise. But, in such a state of things as this, the heart, like that of the Israelites of old, may become faint by reason of the way; and so weak are we in ourselves, that nothing short of the sustaining aid of a Divine



arm can uphold us. Now, whatever may be the trials either as to number or nature which may be before us, the wish of the text covers them all. For, if we have the Lord with us, come to us what will, all will assuredly be well with us.

6. *To comfort you in all your sorrows.* Many are the causes and occasions of grief which we meet with in the pilgrimage of life. The nearest and dearest of the relationships of this world may be broken up; or he with whom we have taken sweet counsel together, may be removed from us; or he who was valuable to us as a counsellor, may be cut down by the unsparing hand of death; or we may be bereaved of those who are dear to us as our own soul; and thus sorrow may fill our hearts, and weeping and lamentation may be heard in all our dwellings. But even in such a case as this, the Gospel, with all its blessings, furnishes us with a complete and never-failing antidote against all the sorrows with which we may be afflicted. For, it directs us to God, as "the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations; tells us to be of good cheer, and to be careful for nothing, but in everything by prayer and supplication with thanksgiving, to make known our requests unto him, and assures us, if we do this, that the peace of God, which passeth all understanding, shall keep our hearts and minds through Christ Jesus." For, notwithstanding the sorrows with which we may be afflicted, he still rests in his love, careth for us, maketh everything work together for our good, and will in due season wipe away all tears from our eyes. Now, when we wish the Lord to be with you, it is that he may comfort you under whatever grief may come over you.

7. *To make you fruitful in every good word and work.* When we view life as a state of constant progress to eternity, and our character here as forming us for our destiny there, we cannot, and we should not, be unconcerned as to our growing meetness for the holy and exalted blessedness and exercises of heaven. As we advance, too, in life, we become greater debtors to Divine goodness and mercy and love, and are, therefore, under constantly increasing obligations to do more than ever we have done for the glory and honour of God. As we are also enjoying for a longer season the various means of grace, we ought to strive to be increasingly fruitful under them, in order that we may manifest our profiting in the knowledge of the Son of God, and thus testify by our constant improvement under them, that we have not received the grace of God in vain. As one year, too, closes upon us, and another begins, it reminds us that there is so much less left for our improvement and usefulness, before we shall be called to give an account of our stewardship. How desirous, therefore, should we be, that the year on which we have now entered, should be a year of great spiritual improvement and usefulness, by which we shall be made to abound in the fruits of righteousness to the praise of the riches of Divine grace. And as nothing but the presence of the Lord with you can enable you

to be so, on this account, also, we fervently pray that he may be with you all.

8. *To bless unto you all the means of grace.* The means of grace, consisting as they do of the Sacred Scriptures and the various ordinances of Divine appointment, are by far the most important gifts and privileges which we can ever possess in this present world; because, as divinely appointed means they are inseparably connected with the saving of our souls, and our progress in spiritual and holy attainments. But, important, and well calculated in themselves though they be for the attainment of these ends, yet past experience and daily observation, as well as the express declarations of the word of God, all tell us that, if the Lord is not with us in the use of them, they will all be of no saving influence. Though "Paul may plant, and Apollos water, yet it is God who giveth the increase." There may be much reading of the Scriptures, and much waiting on him in the ordinances of his appointment, but if he himself is not with us, it will be all in vain. The word will be read and heard without its power being felt; without the soul being converted; or, if it has been already converted, without its being "changed from glory to glory, as by the Spirit of the Lord." It is thus we fear, my dear hearers, that the means of grace are productive of so little apparent benefit among us. The Lord is not with us in them. Hence, careless and impenitent sinners come to the house of God, and leave it careless and impenitent still. The veil of ignorance and delusion, which naturally hangs over their heart, continues untaken away, so that they can not discern their true character, nor feel the misery of their situation, nor see that "a deceived heart has led them aside; that they are feeding on ashes," and that they are in the broad way which is leading them to destruction. And oh! how deeply affecting is it to witness our fellow-men, many of whom may be endeared to us by the ties of kindred, of neighbourhood, and of friendship, thus continuing from the beginning of the year to the end of it, "without God, without Christ, and without hope in the world," and preparing themselves as vessels fitted for destruction; and all this, notwithstanding the "line upon line, and precept on precept," which they are receiving. How heart-rending to think of souls perishing, and going down to perdition even among us! And how can this soul-destruction be stopped, and the word of God as here preached prove the power of God, and the wisdom of God to the saving of souls, but by the Lord being with us? And, if we are to have a different state of things among us during the year on which we have entered, the fervent prayer, not only of the preacher, but also of all who hear him, should be, "Come from the four winds, O breath of the Lord, and breathe upon the slain, that they may live!" And if, in answer to our united prayer, the presence of the Lord is thus felt to be among us, then shall we soon see sinners everywhere being awakened, and anxiously inquiring what they must do to be



saved. The graces also of his own people will be revived and invigorated, and the Church will become as a field which the Lord has blessed. In order that this may be the happy result of the use of the means of grace during the year on which we have entered, our fervent prayer is "The Lord be with you all!"

9. *To carry you on in the way which leads to heaven.* Life is passing away with us all, and we are approaching death and eternity. O how desirable is it that we should be as constantly preparing for heaven, as the flight of time is preparing us for death and the grave! The voice of God in his word, as well as the counsels and warnings of many who die without hope, assures us that life is the only time which is given to man to prepare for heaven, so that if it is wasted in sin, and without obtaining an interest in Christ, we cannot enter into it; for without holiness no man shall see the Lord. But how melancholy is the prospect of a life that has been thus spent! How affecting its end when we can have no hope of heaven in death! And how distressing must it be to witness the progress of life with no other termination in view but this! But on the other hand, how delightful must it be to be able to say, as we close one year and enter upon another, "Now is our salvation nearer than ever it was, and if it shall please God that our life shall terminate this year, death shall find us with our lamps burning, and as persons who are waiting for the coming of their Lord." Now, in order to this, we must be under a heavenly influence, and possessed of a heavenly spirit, or we never can rise to the contemplation of heavenly things, or to meetness for them. And as this influence can not be received but as the Lord is with you, when we pray that his presence may be with you, it is that he may so lead, and strengthen, and sanctify you, that your path may be a constant progress to "the spirits of the just made perfect, and to the general assembly of the Church of the first-born, which are written in heaven."

The arrows of death are ever falling around us, and removing one and another to the eternal world. It is not likely that we shall all be alive to meet again on the first Sabbath of another year. But, whether it shall be the preacher or the hearers, a parent or a child, a husband or a wife, the young or the old, who shall be called away, we cannot tell; God only knows. But surely it becomes us all to lay it to heart, lest coming suddenly upon us, death should find us unprepared; and, as we cannot close these eyes in death, so as to awaken beyond it in the glory and blessedness of heaven, unless the Lord is with us then, our fervent prayer for you all is, that he may ever be with you to bless you in life, to sustain and comfort you in death, and to receive and bear away your departing spirit to his mansions in heaven.

Fellow-believers and partakers of the hopes and joys of the Gospel! may the Lord be with you to bless you with all needed grace, and to enable you to go on your heavenly way rejoicing.

Impenitent sinners! may the Lord be with you, to awaken and convert your souls, and to enable you to take up your cross and follow him.

Hesitating and doubting hearers of the Gospel! may the Lord be with you, to enable you this day to choose the Lord to be your God, and to cast in your lot among his people.

Youthful hearer of the Gospel! may the Lord be with you, to lead you to choose the good part which shall never be taken from you, and to say unto God, "Thou art my Father, my guide from my youth."

Fellow-travellers to the grave and eternity! may the Lord be with us all, to prepare us for our departure should it occur during this year, and in mercy and love to grant us a safe and peaceful death, and an abundant and joyful entrance into his glory in heaven.

PASTOR.

### THREE LETTERS TO A CONSERVATIVE.

#### LETTER I.

#### DR. ARMSTRONG'S LETTER TO DR. VAN RENSSELAER.

#### ON THE PROPER STATEMENT OF THE SCRIPTURE DOCTRINE OF SLAVERY.

TO THE REV. C. VAN RENSSELAER, D.D.: The September number of the "Presbyterian Magazine" contains a short review of several recently published works on Slavery, among others, of the "Christian Doctrine of Slavery." In the course of this review you express certain opinions, which, if I mistake not, constitute the peculiar creed of those who take the title of *Conservatives*, as contradistinguished from the *Abolitionist*, on the one hand, and what they designate as the *Proslavery man*,\* on the other. On these opinions I take the liberty of addressing you thus, through the press.

Do not understand me as intending to find fault with your treatment of my book. The spirit in which you have reviewed it is all that I could desire, and the praise you have awarded it, more than it deserves. But,

1. The opinions you have expressed are not peculiar opinions of your own, but common to you with a large class of Christian men, especially in the Northern States. They are, therefore, matters

\* I use these terms not intending thereby to admit the propriety of their popular application, but, simply, because they are thus applied. Were I to designate the three parties, with an eye to the true nature and origin of their creeds, I should call them the *Philosophical*—using the word philosophy in the sense of what Paul designates as "science, falsely so called" (1 Tim. 6: 20), the *Philosophico-Scriptural*, and the *Scriptural*. Whether such a designation would be a proper one, I submit to your judgment after you have read my letters.

of public interest, and may properly be made the subject of public discussion.

2. Without any intention of controversy, either on your part or mine, the issues have fairly arisen between us in our published writings, for I have seldom seen the peculiar articles of Conservatism more distinctly and concisely presented than in your review. You give me credit for maintaining a "kind spirit," and for "fairness," in writing on the subject of slavery. There is no need that I should "speak *your* praise" in the Presbyterian Church. As you truly say, "this delicate subject is growing in importance," and the discussion of it, in a Christian spirit, will do good, I believe, and not evil.

3. The points on which we differ lie entirely outside of the proper range of ecclesiastical action. Their discussion, therefore, cannot involve any "agitation" of the Church, though their decision in such a way that we all shall "see eye to eye"—if such a thing be possible—would greatly promote Christian sympathy among God's people, and advance the prosperity of Zion.

I heartily sympathize with you in the wish with which you close your article, that our Church shall not change "the scriptural position," which she has assumed on the subject of slavery. When she declared, in answer to certain memorials asking her to make slaveholding a subject of discipline, "Since Christ and his inspired Apostles did not make slaveholding a bar to communion, *we, as a court of Christ, have no authority to do so; since they did not attempt to remove it from the Church by legislation, we have no authority to legislate on the subject*" (see Digest, p. 813), she made a deliverance on slavery which covers all proper ground of ecclesiastical action, and a deliverance perfectly satisfactory, in so far as I know, to our whole Church at the South. This "scriptural position" has secured for her peace in the midst of abounding contention; and I can wish, "for Zion's sake," she may ever maintain that position.

Outside of the proper range of ecclesiastical action, however, there are points on which good men may honestly differ. Such are the points to which I propose directing your attention in the present letters.

1. We differ respecting the proper statement of the doctrine of scripture respecting slavery.

Your statement of that doctrine is,—"*Slavery is not necessarily and in all circumstances sinful.*"—(*Pres. Mag.* p. 422.)

My statement of it is,—"*Slaveholding is not a sin in the sight of God, and is not to be accounted an 'offence' by his Church.*"—(*Chn. Doc. Slav.* p. 8.)

Taking your statement, in connection with your expressed wish that our Church should not change the position she has assumed on the subject of slavery, a fair interpretation of it must make it cover, in so far as ecclesiastical action is concerned, all that mine



does. Yet, no one can read the two, when thus placed side by side, without feeling that they differ, at least in tone and spirit. And I now raise the question: *Which statement of the doctrine best accords with the teaching and spirit of the Word of God?*

That we may answer this question intelligently let us look at it,—

*First*, As a statement, in general terms, of a conclusion from admitted, scriptural, premises.

The statement of these premises in the "Christian Doctrine of Slavery," pp. 102, 103, a statement to which you do not object, is in these terms: "In our examination of what the New Testament teaches on the subject of slavery, we have found, 1, That slaveholding does not appear in any catalogue of sins or 'offences' given us by inspired men; 2, That the Apostles received slaveholders into the Christian Church, and continued them therein, without giving any intimation, either at the time of their reception or afterwards, that slaveholding was a sin or an 'offence'; 3, That Paul sent back a fugitive slave to his own master again, and assigned as his reason for so doing, that master's right to the services of his slave; 4, That the Apostles frequently enjoin the relative duties of master and slave, and enforce their injunctions upon both alike, as Christian men, by Christian motives, uniformly teaching certain evils which they sought to correct, as incidental evils, and not 'part and parcel' of slavery itself; 5, That Paul treated the distinctions which slavery creates as matters of very little importance, in so far as the interests of the Christian life are concerned; 6, That he declares that this his doctrine respecting the relation of slave and master, is wholesome doctrine, and according to godliness, and the doctrine of the Lord Jesus Christ; 7, And directs Christian ministers to teach it in the Church, and prohibits the teaching of any doctrine at variance with it, under the most solemn sanctions known to the Church."

Such are the premises,—fairly stated. What is a proper statement, in general terms, of the logical conclusion therefrom? Is it simply, "Slavery is not necessarily and in all circumstances sinful?" Or, is it, "Slaveholding is not a sin in the sight of God, and is not to be accounted an 'offence' by his Church?"

*Second*, Let us look for a decision in a different direction: and ask which statement best accords with the tone and spirit in which the scriptural deliverances on this subject are made?

And here, without examining each of the several passages which might be quoted, let us turn, at once, to that which of all others may most properly be appealed to, to decide the question, viz.: 1 Tim. 6: 1-5. Here inspired Paul is giving instruction to Timothy, a minister of the Gospel, respecting what he should *teach*, and "how he ought to behave himself" in the Church of God. For this reason we are bound to consider this as the instruction of the One Head of the Church to the ministers of that Church respecting

their duty as teachers and rulers in the Church, *i. e.* it is express instruction to us on the very point we are examining.

“Let as many servants (*douloi*), as are under the yoke, count their own masters (*despotas*) worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters (*despotas*) let them not despise them because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things *teach and exhort*. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness,—*from such withdraw thyself.*”

Is there no discord to your ear between Paul’s “certain sound,” “wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness,” and such quavering notes as “not necessarily” and in all “circumstances?” Or,—Take the whole passage, read it over carefully, examine each of its several clauses, try not simply to get at the truth it contains, but try to catch the spirit of the passage; and then, make a deliverance on slavery, in general terms, and see, if it will assume the form—“Slavery is not *necessarily and in all circumstances* a sin;” or, “Slaveholding is not a sin in the sight of God, and is not to be accounted an ‘offence’ by his Church.”

You may say, the two statements mean substantially the same thing. Even granting that such is the intention of those who use them, I object to your statement, because,—1. It is an unusual form of stating ethical propositions such as this, and though it is broad enough to acquit the slaveholding member of the Church, it gives to his acquittal a sort of “whip, and clear him” air—pardon my use of this homely expression: I can find no other which will so well convey the exact idea I wish to give utterance to—which seems to me, in contrast with all the New Testament deliverances on the subject.

2. When taken apart from all explanations—and every general proposition should be so expressed as to bear such examination—it does not fairly cover all the ground which the doctrine of Christ and his inspired Apostles covers.

I know—I think—your objections to such a statement of the doctrine as I am contending for; and, if I am right as to what those objections are, a little impartial, ingenuous examination will satisfy you that they are all groundless. You, probably, would ask,—

1. Does not the statement “slaveholding is not a sin in the sight of God, and is not to be accounted an ‘offence’ by his Church,” involve the idea that all slaveholding is sinless in the sight of God?

I answer, by no means. When we affirm that marriage is not a sin in the sight of God, we do not mean, nor are we understood to affirm that all marriages are lawful—marriages contracted within the “prohibited degrees,” for example. As the proposition is one based upon the law of God, the marriage to which alone it properly applies, must subsist in accordance with the requirements of that law. There is a slaveholding which the Word of God teaches us is “consistent with the Christian character and profession (that is, consistent with justice, mercy, holiness, love to God and love to man).” —*Hodge*. The nature of this slaveholding, the law of God defines. When, then, we state the proposition that “slaveholding is not a sin in the sight of God,” it can properly apply to such slaveholding only as subsists in conformity with the law of God.

2. Does not such a statement involve the idea of the perpetuity of slavery? I answer, by no means. When we affirm that despotic government in France, at the present day—demanded, as I believe, and I doubt not you do too, by the general good of the French nation—is not sinful in the sight of God; or, when we give utterance to a more general proposition, yet covering this particular case, and say, civil government is ordained of God; we do not mean to affirm, nor does any man understand us as affirming, the perpetuity of despotic government in that country. The time may come when the general good will demand a different form of government for France, and there is nothing in the general truth expressed in the proposition, “civil government is ordained of God,” to forbid the French nation, when that time does come, taking measures to secure a different form of government for themselves, in any lawful way.

3. It is conceded, on all hands, that there are incidental evils attaching to slavery as it exists in this country, and in our day. Will not such a statement of the doctrine be so misunderstood by many, as to render them indifferent to the removal of those evils? Here, again, I answer by no means. And I answer thus confidently, because I feel that I have firm ground upon which to stand.

The Word of God is *the* standard in Christian ethics. Its deliverances are the result of a better than human wisdom,—better, not only as a superior wisdom, but as a wisdom guided and governed by perfect benevolence. If, then, the Word of God makes its deliverances in a certain way, I *know* that that is the best way—the way in which the truth will soonest and most certainly work out its appropriate result. Paul has written some things on the subject of slavery, which, judging from what we see throughout our land, “are hard to be understood, which they that are unlearned and unstable will wrest as they do also the other scriptures.” (2 Pet. 3: 16.) But of this we may rest assured. We will never mend the matter in this particular, by attempting to improve upon the deliverances of the Word of God.



## THREE CONSERVATIVE REPLIES.

## LETTER I.

DR. VAN RENSSELAER'S REPLY TO DR. ARMSTRONG.

ON THE PROPER STATEMENT OF THE SCRIPTURE DOCTRINE OF  
SLAVERY.

TO THE REV. GEORGE D. ARMSTRONG, D.D. :

Your three Letters on Slavery have been read by me with great interest. They cover ground, not often distinctly included in the field of discussion, and they exhibit diversities of sentiment which rightly claim a candid consideration.

The appellation of a "Conservative," which you have been pleased to apply to me, gives me satisfaction. I have always professed to be "conservative" on this exciting subject; repudiating, on the one hand, the fundamental principle of fanatical abolitionism, which makes slaveholding always and everywhere sinful, and, on the other hand, rejecting with equal conscientiousness the ultra defences of slavery, which constitute it a Divine ordinance, in the sense that civil government is "ordained of God," and which claim for it an undefined permanence.\*

I follow your example in making a few preliminary remarks.

1. Some of our mutual friends, who are fearful of the agitation of slavery in our Church, have advised me not to reply to your letters. But if any danger was to be apprehended, the alarm ought to have been sounded before so much had been written from the other side of the line. It is quite probable that a brief notice of my brief review would have been allowed to pass without any answer. My position, however, is very much changed, after three long letters, containing an elaborate and skilful attack on the conservative views prevalent in the Presbyterian Church, have been extensively circulated. I am glad that you concur with me in the opinion that a discussion of the points at issue between us "cannot involve any agitation of the Church."

2. The whole truth pertaining to this subject, is of the utmost consequence. Slavery is among the prominent practical questions of the age. The destiny of several millions of human beings is more or less affected by the views of ministers and others, who, like yourself, possess an extensive influence in the formation of public opinion. I cannot shrink from any lawful responsibility in candidly and boldly maintaining what I conceive to be the true philosophy and morals of slavery, as set forth in the Scriptures,

\* I am a little surprised that, in the popular classification of "Abolitionist, Conservative, and Proslavery man," you so quietly assume the appellation of the latter. Whether I admit the propriety of your proposed designation of "Philosophical, Philosophico-Scriptural, and Scriptural," you will better understand after you have read my letters. The only true division is Scriptural and Unscriptural.

and in the testimonies of the Presbyterian Church. No servant of Christ should exhibit a false timidity, when providentially challenged to defend the right.

3. Your candour and courtesy are models for my imitation. We undoubtedly entertain sentiments in regard to slavery, coincident in the main, but varying in importance according to the standpoint of different readers. Neither of us is a prejudiced partisan. Like yourself, although born at the North, I have lived at the South, and have learned, both there and here, to sympathize with my brethren who are involved in the evils of this perplexing social system. In Virginia I completed my theological education, was licensed and ordained by "the laying on of the hands of the Presbytery" of West Hanover, and commenced my ministry as a missionary to the slaves, on the plantations of the Roanoke and Dan Rivers. These personalities are mentioned to show that we are, in some respects at least, on a level in this discussion. It is better for ministers of the same Church, who mutually appreciate each other's objects and position, and who endeavour candidly to arrive at the truth, to hold a Christian correspondence on slavery, than for boisterous and uncharitable partisans to break lances for victory in a crowd of excited spectators. The present opportunity is a good one for mutual explanations, which may possibly produce a nearer approximation to agreement than is indicated by the line of separation, marked out by some of your arguments.

4. The discussion embraces the whole subject of slavery, and not merely the points which might by some be placed within the limits of Church authority. According to your judgment, "the points on which we differ, lie *entirely outside* of the proper range of ecclesiastical action." I shall hereafter express my views in regard to this particular opinion, contenting myself, for the present, with the simple affirmation, that I write with all the light I can obtain from the Bible, and with whatever illumination the Spirit of God may graciously grant. Without discussing at present, the precise range of ecclesiastical action, I shall endeavour to seek "the truth, the whole truth, and nothing but the truth."

5. The general form of a discussion depends upon the positions of those who engage in it. When I discussed the subject of slavery in 1835, my object was to examine and expose the two fundamental principles of ultra abolitionism, viz., that slaveholding is always and everywhere sinful, and that emancipation is an immediate and universal duty. On the present occasion I am called upon to defend the scriptural doctrine against arguments, which seem to advocate (in a comparatively mild form) ultra pro-slavery views. The Bible, as well as the Presbyterian testimony founded upon it, points to a clear, deep channel between these two dangerous passes. The Assembly's testimonies of 1818 and 1845, I regard as scriptural, harmonious, and, for the present at least, sufficient, occupying as



they do, the true position between two extremes, and vindicating the opinions of those whom you rightly call "conservatives."

I now proceed to the subject of your first Letter, viz., THE PROPER STATEMENT OF THE SCRIPTURAL DOCTRINE OF SLAVERY.

Your statement is, "*Slaveholding is not a sin in the sight of God, and is not to be accounted an offence by his Church.*"

My statement is, "*Slaveholding\* is not necessarily and in all circumstances sinful.*"

My statement was written *currente calamo*, without any intention to propound an exact formula of the scriptural doctrine. Some might prefer to either statement one in these words: "Slaveholding, in itself considered, is not sinful," or "All slaveholding is not sinful;" or "There is a slaveholding, which is consistent with the Christian profession." I adhere, however, to what I have written; because, whilst my original form of statement includes the lawfulness of the relation, in itself considered, it also more clearly expresses the idea that circumstances may render the continuance of the relation wrong. It brings out, in my judgment, *more* scriptural truth on the subject than any of the forms mentioned, and especially than yours.

All admit that slavery, in a worse form than that which now exists in this country, prevailed throughout the Roman empire. As a *system* in actual operation, with its cruel laws and usages, the Apostles could have no more approved it than they did the despotism of Nero. And yet they nowhere condemned the relation itself as necessarily sinful. Despotism maintains a relation to civil government analogous to that which slaveholding sustains to the household. Absolute authority may exist in both relations, under certain circumstances, without sin. The inspired writers uniformly treat both despotism and slaveholding as forms of society which circumstances might justify.

The Bible contains no formal statement of the doctrine of slavery, but enforces the duties growing out of the relation. A correct statement of the scriptural mode of treating slavery might be in these words: "All masters and all slaves are bound to perform their relative duties, arising from legal authority on the one hand, and from enjoined submission on the other." You had, undoubtedly, the right to exhibit the doctrine of slaveholding in the more abstract form, propounded in your volume. But, I think that the reader of your volume and letters does not receive the full impression of scripture truth and exhortation, properly pertaining to this subject. Your unqualified statement that "slaveholding is not a sin in the sight of God," seems to me to fall short of a perfect formula, even from "the admitted, scriptural premises" adduced, and by me cordially acquiesced in. I submit a brief commentary on these "admitted, scriptural premises," by way of developing the

\* I have substituted "slaveholding" for "slavery," in order to remove all ambiguity in the terms.

argument. 1. If "slaveholding does not appear in any catalogue of sins," this fact proves that it is not *malum in se*. It is also deserving of notice that slaveholding does not appear in any enumeration of virtues and graces. 2. The Apostles received slaveholders to the communion, and so they did despots, and their abettors in Cæsar's household. 3. Paul sent back a fugitive slave, and would also have sent back a deserter from the imperial army. 4. The injunction to slaves to obey their masters does not approve of slavery, any more than the command to submit to "the powers that be," implied approbation of Nero's despotism. 5. The distinctions of slavery in regard to the interests of Christian life are, like all other outward distinctions, of comparatively little importance; and yet the general injunction of Paul on this subject was, "Art thou called, being a slave? care not for it. But if thou mayst be free, *use it rather*." 6. The Christian doctrine of Paul respecting the mutual duties of masters and servants is clearly wholesome, and utterly subversive of modern abolitionism; but whilst it proves that the relation is not in itself sinful, it does not sanction the relation as a desirable and permanent one. 7. Christian ministers, who preach to the slaves insurrection, instead of submission, and who denounce slaveholding as necessarily and always sinful, are on unscriptural and dangerous ground.

In my judgment, your "admitted scriptural premises" do not warrant the unqualified statement of doctrine which you have laid down. My commentary is simply designed as a rebutter to your too broad conclusions.

Slaveholding, in itself considered, is not sinful; that is to say, it is not a *malum in se*; or, in other words, it is a relation that may be justified by circumstances. When we say that the relation itself is not sinful, we do not mean, by the expression, a mere abstraction; for slavery cannot be conceived of apart from a master and a slave. But we mean that slaveholding, as a practical relation, depends upon certain conditions for its justification. What is *malum in se* cannot be justified by any circumstances; the law of God always condemns it. But slaveholding being among things "*indifferent*" in morals, it may be right or wrong, according to the conditions of its existence. Hence your definition, which excludes circumstances, comes short of the full Scripture doctrine.

Three sources of your defective statement, as it appears to me, deserve consideration.

1st. You have erred in placing the relation of master and slave on the same basis with that of parent and child. Your illustration assumes too much on this point. There are specific and fundamental differences between these two relations. The marriage relation is divinely constituted; it existed anterior to sin; it is normal in its character and permanent in duration; and it is honorable in all. Whereas the relation of master and slave cannot be said to be more than providentially permitted or sanctioned; it

originated, as you admit, by the wickedness of "manstealing," and by a violation of the laws of God; it implies an abnormal condition of things, and is therefore temporary; and it must be acknowledged, that it is in discredit generally throughout Christendom. The two relations are quite distinct in their nature. That of master and slave is not, indeed, in itself sinful; but it cannot be looked upon with the complacency with which the parental relation is contemplated. The parental relation and slaveholding possess, of course, some affinities. They may fall into the same category, if the classification be made wide enough, for both belong to the social state and have relative duties. Or, if the classification be made even narrower, they may still be arranged under the same category, for both imply the possession of absolute power. But, if the classification be into natural relations, and those relations which arise from circumstances, then marriage goes into the former category, and slavery into the latter. It is only within a certain compass, therefore, that we can reason from one to the other, without danger of pernicious fallacies.

2. In the second place, your unqualified proposition that "slaveholding is not sinful" mistakes the scriptural view by implying its lawfulness *everywhere and under all circumstances*. The relation of master and slave may be lawful in Virginia at the present time. But is it lawful in New Jersey, or in New England? And will it *always* be lawful in Virginia? I apprehend not. The good of the slave and of the community is the great law controlling the existence of the relation. If a slaveholder were to remove from Virginia into New Jersey, your proposition loses all its virtue, and collapses into error. Slaveholding is sinful by the laws of that State; and even if there were no law, prohibiting its existence on the statute-book, could the citizens of New Jersey become slaveholders under the plea that "slaveholding is not a sin in the sight of God?" Again, is it clear, that citizens in the Free States can always lawfully enter into this relation, when they remove into States where the laws sanction it? Under the shelter of your proposition, they might do so; but it is certain, that there are tens of thousands of Christians in the Free States, who could not enter voluntarily into this relation without involving their consciences in sin. Slavery, even in the Slave States, where it may lawfully exist at the present time, is abnormal and exceptional, and is to be justified only by circumstances. This your definition overlooks.

3. In the third place, your statement passes by the testimony of the Old Testament dispensation. Moses found Slavery an institution in existence, and treated it as an admitted evil. Tolerating it under the peculiar condition of society, the laws of the Hebrew Commonwealth were framed with a view to mitigate its evils, to restrict its limits, and, finally, to discountenance it altogether. The distinction between the lawfulness of enslaving Israelites and Gentiles, with various other discriminating regulations, shows, that



Moses took into view circumstances in his legislation on this subject. Even under the Jewish dispensation, your statements would not have been received as a full and definite exposition of the true doctrine of slavery. My original statement that "slaveholding is not necessarily and under all circumstances sinful" accords better, both with the letter of the Old Testament dispensation and the spirit of the New, than does yours.

What I especially insist upon, in a scriptural statement of the doctrine of slavery is, that the relation itself shall not be confounded with the injustice of slave laws on the one hand, nor separated, on the other hand, from the providential circumstances or condition of society, where it claims a lawful existence.

If you, therefore, ask, generally, why in my statement, I qualify the relation by the words "not necessarily and in all circumstances sinful," I reply, that the possession of despotic power is a thing to be justified, and for which a good reason is always to be given. Marriage is to continue as long as the race, and is in its own nature everywhere lawful. Not so with slavery. You, yourself, contend in your book, that it was originally wrong, and that the menstealers in Africa, and, inferentially, the slave-buyers in America, of that generation, sinned against God by their mutual traffic in flesh and blood. Slavery does not, like marriage, arise from the nature of man. It exists only from the peculiar condition of the slave class. And, therefore, a scriptural statement must not ignore a reference to providential developments; and it is right to characterize the relation by words which qualify its lawfulness.

Again. If you ask how circumstances can make a relation sinful, which in itself may be lawful, I reply, that circumstances always control the moral character of those relations and actions, which belong in morals to things "indifferent," or *adiaphora*. Some things, like idolatry and manstealing, are *mala in se*, and can be justified by no circumstances whatever. Other things, like polygamy, were tolerated under the Old Testament dispensation, but not under the New. Other things, as slavery, were tolerated under both dispensations; but neither under the Old nor the New dispensation was slavery recognized as lawful, apart from the circumstances of its origin and the attending conditions. The circumstances in the midst of which slaveholding finds itself, will always be an element to enter into its justification, or condemnation, at the bar of righteousness.

Again. If you press me still closer, and ask more particularly, how the qualifying and restrictive language employed by me, is consistent with the language of Scripture in regard to the duties of masters and slaves,—which many interpret as giving full and universal sanction to the system of slavery,—I reply, *first*, that the

mere injunction of relative duties, as has been already intimated, does not imply full approbation of a relation, which circumstances may for a time render lawful, and the duties of which require clear specification. The general duty of submission to the established government, does not prove that all despots are sinless in obtaining and in retaining their absolute power. Servants are required to be subject not only to good and gentle, but to froward masters, who make them suffer wrongfully. 1 Peter 2 : 18, 19. This, however, does not make such frowardness and cruelty, on the part of the masters, sinless. And, generally, the meekness with which we are required to bear insult and injury, does not justify those wrongs. Doddridge says, "I should think it unlawful to resist the most unjust power that could be imagined, if there was a probability of doing mischief by it." But this cannot make what is wrong and pernicious in any particular form or circumstances, sacred, divine, and immutable. Polygamy, which was tolerated under the Old Testament, under certain conditions, was a relation of mutual rights and obligations; but was polygamy, therefore, on a level with the marriage relation, and was it an institution that could be perpetuated without sin? Certainly not. Nor does the exhortation to masters and servants imply anything more than that the prescribed relative duties are to be discharged as long as the relation may be lawfully continued. *Secondly*, the duties of submission, heart-service, &c., on the part of the slaves, and the corresponding duties of the masters, belong to my statement as much as they do to yours. The performance of these mutual duties is essential to the solution of the problem of slavery, and to the inauguration of the new circumstances which may make its continuance a wrong. *Thirdly*, slaveholding not being a *malum in se*, no scriptural exhortation against the relation under all circumstances, would have been consistent with truth and righteousness. Hence, neither despotism nor slaveholding receives from the Scriptures the indiscriminating anathemas hurled by modern fanatics. Their temporary justification depends on circumstances, of which the rulers and masters of each generation must judge, as in sight of the Ruler and Master in heaven. *Fourthly*, The general spirit of the doctrines and precepts of the Bible operate unequivocally and decidedly against the permanence of slavery in the household, or of despotism in the state. An emphatic testimony is rendered on the pages of revelation against these relations, whose origin is in human sins and woes, and whose continuance is justified only by the public good. Instead of precise rules, which the wisdom of God has not prescribed for the eradication of all the evils of society, the Gospel substitutes sublime and heart-moving principles, which make the Christian "a law unto himself," and transform, through the Spirit, human nature into the image of the divine.

After all, we both agree in the fundamental position that slavery

may exist without sin; that the relation, in itself considered, is not sinful. You prefer your statement of the doctrine, and I prefer mine. You imagine, in comparing my statement with Scripture, that you discern "discord," and catch the sound of "quavering notes;" whilst, to my ears, your statement sounds like an old tune with unpleasant alterations, and withal, set on so high a key as to endanger falsetto in unskilful voices. It is my honest conviction that my formula approaches the nearest to the true doctrine of Scripture.

The correctness of my form of statement is, I think, confirmed by several considerations.

In the first place, this mode of stating the scriptural doctrine of slavery *coincides with the testimonies of the Presbyterian Church.*

The General Assembly of 1818 uses the following language:

"We do, indeed, tenderly sympathize with those portions of our Church and our country where the evil of slavery has been entailed; where a great, and the most virtuous, part of the community abhor slavery, and wish its extermination as sincerely as any others; but where the number of slaves, their ignorance, and their vicious habits generally render an immediate and universal emancipation, *inconsistent alike with the safety and happiness of the master and slave.* With those who are *thus circumstanced*, we repeat that we tenderly sympathize. At the same time, we earnestly exhort them to continue, and, if possible, to increase their exertions to effect a total abolition of slavery. We exhort them to suffer no greater delay to take place in this most interesting concern, than *a regard to the public welfare* truly and indispensably demands."

Here, it will be seen, the doctrine of our Assembly is, that circumstances control the continuance of slavery. This relation is justifiable, or otherwise, according as "the happiness of the master and slave" and "the public welfare" are promoted by it.

The paper adopted by the General Assembly in 1845, by a vote of 168 to 13, assumes the same principle, and substantially adopts the form of my original statement. It says:

"The question, which is now unhappily agitating and dividing other branches of the Church, is, whether the holding of slaves is, *under all circumstances*, a heinous sin, calling for the discipline of the Church." p. 812. "The question, which this Assembly is called upon to decide is this: Do the Scriptures teach that the holding of slaves, *without regard to circumstances*, is a sin." p. 812.

You perceive that the question is stated in words which resemble very much the words of a "Conservative." Further:

"The Apostles did not denounce the *relation itself* as sinful." "The Assembly cannot denounce the holding of slaves as *necessarily* a heinous and scandalous sin." p. 812. "The existence of domestic slavery, *under the circumstances* in which it is found in the southern portion of the country, is no bar to Christian communion." p. 813.



Whilst my statement of the doctrine of slavery coincides with the utterances of the Church, many will think that yours comes far short of it. Whatever added explanations may cause it to approximate to the language of the General Assembly, the naked words are as dissimilar, as a leafless tree is from one of living green.

As you frequently quote DR. HODGE, I also will take the liberty of exhibiting the opinions of the distinguished Professor, in their true connection with the point at issue. I ask your particular attention to these extracts from the Biblical Repertory, which might be extended, if necessary.

“An equally obvious deduction [from the Scriptures] is, that slaveholding is *not necessarily sinful*.” 1836. p. 277.

“Both political despotism and domestic slavery belong in morals to the *adiaphora*, to things indifferent. They may be expedient or inexpedient, right or wrong, *according to circumstances*. Belonging to the same class, they should be treated in the same way. Neither is to be denounced as *necessarily sinful*, and to be abolished immediately *under all circumstances*.” p. 286.

“Slavery is a question of circumstances, and not a *malum in se*.” “Simply to prove that slaveholding interferes with natural rights, is not enough to justify the conclusion that it is *necessarily* and universally *sinful*.” p. 292.

“These forms of society [despotism, slavery, &c.] are not necessarily, or in themselves, just or unjust; but become one or the other *according to circumstances*.” p. 295.

“Monarchy, aristocracy, democracy, domestic slavery, are right or wrong, as they are, *for the time being, conducive to this great end* [intellectual and moral elevation] or the reverse.” p. 302.

“We have ever maintained that slaveholding is *not in itself sinful*; that the right to personal liberty is *conditioned* by the ability to exercise beneficially that right.” 1849, p. 601.

“Nothing can be more distinct than the right to hold slaves *in certain circumstances*, and the right to render slavery perpetual.” p. 603.

These quotations prove that Dr. Hodge unites with the great body of our Church, north and south, east and west, in limiting the lawfulness of slaveholding by the very terms of its formal definition, at the same time that he earnestly contends, with all who are on scriptural ground, that the relation, in itself considered, is not sinful. The “conservatives” of the Church everywhere uphold all the testimonies of the General Assembly in their true spirit and very letter.

Another consideration, confirming the belief that my statement is the better of the two, is that *it is more philosophical in its form*. The conditions of an ethical proposition relating to slavery, as furnished by yourself, are threefold. 1. The proposition must be in the usual form of ethical propositions. 2. It must be so expressed

as to require no explanations. 3. It should cover all the ground which Christianity covers.

1. The usual form of ethical propositions in regard to *adiaphora*, or things indifferent, includes a reference to circumstances. Whether the proposition be expressed in a positive or negative form, is not of much account, provided the meaning be clear. Your own statement is a negative one; but the difficulty is that its meaning is not plain. If the word *despotism*, or *war*, be substituted for *slavery* in our respective statements, I think you will see at once that your statement does not express the true idea, so well as mine. The proposition that "despotism, or war, is not a sin in the sight of God," is not a true ethical proposition. Because, like slavery, despotism and war seek their justification in circumstances. Circumstances cannot be omitted from a philosophical proposition on "things indifferent."

Your objection to my statement appears to be that it does not clearly admit the morality of slaveholding, but that it acquits the master with a sort of "whip, and clear him" judgment. This latter expression, if I understand it, means "strike first and then acquit." Very far from such a rude proceeding is the intention, or tendency, of my argument. The force of it is simply to put the slaveholder in a position which demands him to justify himself before God, which every Christian ought always to be ready to do. I explicitly maintain that the relation may be a lawful one, and that the Christian performance of its duties often brings peculiar honour upon the slaveholder, and calls into exercise some of the most shining graces of the Gospel. But slaveholding, although not *malum in se*, is not a natural and permanent phase of civilization. Like despotism or war, it is to be justified, or condemned, by the condition of things and the necessities of the case. It does not, in itself, imply an unchristian spirit, or unchristian conduct; and hence our Church has always refused to recognize it as under all circumstances an "offence" and "a bar to Christian communion." My proposition throws no suspicion, or reproach, upon any one who is in a true and justifiable position; and the very fact that it includes circumstances as an element in the solution of its morality, proves it to be philosophically sound.

2. If the proposition, in order to be correctly stated, must require no explanations, I think that my form has considerable advantage over yours. "Slavery is not necessarily, and in all circumstances sinful" is a general proposition, containing, without the need of explanation, the ethical truths on the subject. Your proposition, "slavery is not a sin in the sight of God" is liable at once to the doubt, whether it is intended to be a universal or a particular proposition; that is, whether you mean to say, "no slaveholding is sinful," or only that "some slaveholding is not sinful." The needed explanation, against which you protest, is actually given by you in another part of your letter, where you say that your statement by



no means "involves the idea that all slaveholding is sinless in the sight of God," or in other words, *some* slaveholding is not a sin. How this could be expressed with more rigid accuracy than in my formula of "slavery is not necessarily and in all circumstances sinful," it is for you to show. Why my formula does not more exactly express your belief than your own, which you would substitute for it, is also for you to show. Your statement fails to endure the philosophical test brought forward by yourself. It must have explanations, before the reader can even understand whether it is a universal or particular proposition.

Permit me to add, that even some of your explanations seem to need explanation. For example, in your illustration about the despotism of France, you say that this despotism is "*at the present day, demanded by the general good of the French nation,*" and then go on to say, that "the time may come when the general good will demand a *different form of government in France.*" Here you propound my doctrine exactly; and if you will only allow this explanation about despotism to enter into your proposition about slaveholding, it becomes identical with my own. But inasmuch as you insist, that "every general proposition shall be so expressed as to bear examination," "*apart from all explanation,*" you prove that your proposition, as it stands, is not a general, but a particular one, and that mine is really the universal and the philosophical proposition. Again; your proposition demands explanation. as a practical standard of right conduct as well as of sound philosophy. The proposition, that "slaveholding is not a sin" requires explanation, if you apply the doctrine to the first generation, who, as is generally believed, wrongfully purchased the slaves, and thus abetted manstealing and entailed this unnatural relation upon succeeding generations. It requires explanation, if, anywhere at the South, the good of one or more slaves, and the glory of God, would be promoted by their emancipation. It requires explanation in the Free States, where slavery is prohibited by law, and where the welfare of society does not require the existence of this institution. On the other hand, my proposition that "slavery is not necessarily and in all circumstances sinful" expresses the truth without explanation. No proposition can be expected to define the circumstances under which slavery in every instance may be justified or not. It is sufficient for the purposes of a general statement, to give slaveholding a place among things indifferent (*adiaphora*), and to imply that it is not a permanent institution, based, like marriage, upon the law of God, but one that owes its continuance to the necessities of the public welfare.

3. If the proposition must cover all the ground covered by the doctrine of Christ and his Apostles, then I think that your statement again suffers in comparison with mine. This point has been already discussed. The substance of the scriptural doctrine, in my opinion, is briefly this: First. Slaveholding, in itself considered, is not

sinful ; or, it is not a *malum in se*. Secondly. It is a relation of mutual rights and obligations as long as it exists. And, thirdly. The general spirit and precepts of the Gospel are opposed to its perpetuity. I consider that my proposition, in this and in other respects, meets your ethical conditions better than your own.

A third collateral consideration, in favour of my form of stating the scriptural doctrine of Slavery, is, that it commends itself more to the enlightened conscience of the Christian slaveholder.

Christians, whose minds and hearts are imbued with the spirit of their Lord, cannot regard with complacency an institution, whose origin is in wrong, and whose continuance depends upon the inferior condition of a large class of their fellow-men. During my residence at the South, of three years, I do not remember of hearing any justification of slavery, except that which appealed to the actual necessities of the case. It was everywhere said: "The slaves are not fit to be free ; neither their own nor the general welfare would be promoted by immediate emancipation." The lawfulness of continuing the relation under such circumstances could not be called in question. I am confident that the enlightened consciences of southern Christians prefer a definition of slavery which includes the providential aspect of the case. No abstract proposition, like yours, will place the vindication of slavery on high enough ground to pacify the consciences of those Christians, who hold their fellow-men in bondage.

But whilst the language of my statement of the doctrine really justifies, with a high reason, the lawfulness of the relation, if lawful under the circumstances, the other advantage it has over your statement is in keeping the conscience awake to the obligations of improving the condition of the slaves, with a view to a restoration of their natural rights in a more perfect form of society. If slavery is only to be justified by circumstances, the inquiry must press itself upon the conscience of the Christian master, whether, in the first place, the circumstances and condition of society constitute a sufficient plea, in his judgment, for his present position as a slaveholder ; and in the second place, whether he is doing all he can, as a citizen of the state, and a member of the household of Christ, to remove all unjust enactments from the statute book, and to break down the barriers of intellectual and moral degradation, which are in the way of ultimate emancipation. Although "slavery is not necessarily and in all circumstances sinful," it may become so under circumstances where the elevation of the slave concurs with other conditions in rendering his emancipation a benefit.

I claim, therefore, that my statement of the doctrine of slavery surpasses yours, both in its power to relieve the conscience, if charged with the guilt of the existing relation, and in its power to alarm the conscience, if in danger of neglecting the whole duties implied in the relation. My knowledge of southern Christian

society gives me boldness in placing this view of the subject before the minds, and hearts, and consciences, of my brethren; for never has it been my privilege to be brought in contact with purer and more devoted servants of our Lord Jesus Christ, than are to be found in the Southern States. With all deference, and in all confidence, I submit to them the truthfulness of the positions taken in this letter.

There is still one more consideration that gives scriptural weight to my form of stating the doctrine of slavery, namely, its *practical power to resist error*.

The fundamental principle of ultra-abolitionism is that slaveholding is in itself sinful. The only efficacious mode of encountering this fanaticism, is to show from the Bible, that it rests upon a false foundation. The doctrines that abolitionism cannot resist, are, first, that the relation itself must neither be confounded with the unjust laws which define the *system*, nor with the inadequate performance of the duties of the relation; and secondly, that slaveholding is not *malum in se*, but right or wrong according to circumstances. This double-edged sword of truth will pierce to the dividing asunder of the bones of rampant abolitionism. Indeed, some of the distinguished leaders of that faction have virtually conceded the scriptural efficiency of these positions, and the great mass of people in the Free States will do homage to their truth. The doctrine that "slavery is not necessarily and in all circumstances sinful," is the contradictory of the abolition dogma; and its establishment in this very form, will most effectually arrest the encroachments of error, and vindicate the cause of righteousness in a perverse generation. Your bare statement, however, that "slaveholding is not a sin in the sight of God," does not meet the case; like a spent arrow, it falls short of the mark. It is a correct statement, to a certain extent; but it does not include providential circumstances, which necessarily enter into the morality of slaveholding. As a weapon to do battle with, your proposition invites assault, without the power to repel. It lacks the scriptural characteristic of fighting a good fight. It carries with it no available and victorious force. It provokes the conscience of the North; it lulls the conscience of the South.

This last sentence indicates an evil on the other extreme. Ultra pro-slavery is as much to be deprecated as ultra anti-slavery. The idea that slaveholding is a divine ordinance, and that it may be lawfully perpetuated to the end of time, is a monstrous doctrine,—derogatory to the spirit and principles of Scripture, to the reason and conscience of mankind, to the universal sway of Providence, and to the glory of Christian civilization. A distinguished slaveholder of the South, who owns several hundred slaves, and who is not a communicant in the church, after hearing an ultra pro-slavery sermon, came out of the house of God, expressing strong disapprobation of such sentiments; and, stamping his foot on the ground,



declared that he could not endure them. He added that his only justification, before God and the world, for holding slaves, was in the necessities of the case. The attempt to fortify slavery by extravagant and unreasonable positions can only do harm. Extremists on one side always beget extremists on the other. Anti-slavery at the North has been the means of developing, to an extent before unknown, ultra pro-slavery at the South. The institution is now claimed, by some, to be a divine ordinance, like marriage or civil government; African bondage is sought to be justified by the original diversities of the human race; and even the righteousness of the slave trade itself is now openly vindicated in this land of liberty and age of light. One strong objection to your statement of the doctrine is, that it seems to give countenance to erroneous and exaggerated views. It will be accepted, I fear, by the ultra pro-slavery party, as a good enough statement to be inscribed upon their banners. I cordially acquit you of any intention to contribute to the propagation of extreme opinions. But ought not a Presbyterian minister, of your position and influence, to be arrayed against such sentiments, beyond the possibility of misconception? Hitherto, little impression has been made on our Church by ultraists on either side. We at the North are able, with God's blessing, to maintain the scriptural ground against anti-slavery fanaticism; and we ask our brethren at the South to repel the irruptions of pro-slavery fanaticism with equal determination. In order to do this successfully, the South needs a more guarded statement of doctrine than the one you have propounded. That statement is practically inefficacious in resisting ultraism on either side.

For these various reasons, I adhere to the belief that my original proposition on the subject of slaveholding, although not, perhaps, as perfect as it might be, is substantially correct, and is more scriptural and comprehensive than yours.

My next letter will follow the course of discussion which your second letter has marked out for me. It will be on the subject of "EMANCIPATION AND THE CHURCH."

Yours truly,  
C. VAN RENSSELAER.

## CAWNPORE—THE NIGHT BEFORE THE MASSACRE.

God is with his saints. It is a time to die. The little Christian band have learnt their doom. There they stand with the spirit of martyrs. The grace of God is sustaining grace in the hour of human need. Little thought our beloved brethren and sisters, when they first trod with hope upon India's soil, that those, whom they came to bless, would turn to curse and slay! But the great Master himself received death from human hands.

Oh what thoughts of prayer and love and trust went up to our heavenly Father, on the night before the massacre at Cawnpore! What spiritual strivings alternately agitated and calmed the souls, soon to be separated from mortal bodies! What holy sympathy and grace came down from heaven, from the Father, Son, and Spirit, to sustain the missionaries of the Church on the eve of martyrdom! How many tender thoughts of kindred and of home were mingled with the solemn consecrations, anticipating immortality!

FREEMAN! Thou missionary veteran\* of a score of years, methinks I see thee, leading the devotions of the saints of Christ Jesus, ready "to be forever with their Lord." Near thee stand Campbell, and Johnson, and McMullen, our beloved brethren, with their wives, and thine! And there, in the little group, are the brethren and sisters of other churches, all unburdening their hearts in private and public supplications, and learning to soar upwards and upwards, in preparation for the final flight from time into eternity. And oh, ye little children of the good Shepherd, who cling with unwonted grasp to fathers and mothers, fear not; the voice of Jesus calls. Blessed little ones, ye will soon be with parents, secure in glory! Hark! the prayers are ended. The massacre has begun!

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Let us listen to the last words of a young Christian female, on the night before the massacre. The *United Presbyterian Magazine*, from which excellent periodical we extract the letter, has the following few words of preface:

"There are Indian letters which contain more graphic details than the one published below; but of published letters, few which so distinctly testify to the help of Christ in the hour of trial. The writer was naturally a most delicate and fragile young lady, so that her calm courage in the terrible hour is to be attributed to grace

\* The Rev. JOHN E. FREEMAN went as a missionary to India in 1838. He early devoted himself to the work of the ministry, and was aided by the funds of the Board of Education for seven years.

alone. She was a member of one of our churches, and a Sabbath-school teacher, in Glasgow, and left for India three years ago, to join her brother, an officer of the civil service there. There is little doubt that she shared the fate of those whom Nena Sahib massacred on the approach of Havelock.

Cawnpore, May 18th, 1857.

MY DEAREST JOAN,—I will attempt to write you likely for the last time. Things are all in a sad state in India. The native regiments have risen up against us in every station except Calcutta; they have set up a native prince on the throne in Delhi. In some stations they have not left one European alive. They are killing men, women, and children, wherever they can find them. Last night they began in Cawnpore, by burning our houses; but no life is lost here yet. To-night we expect to share a hard fate. We are perfectly unprovided for—only 120 soldiers here! This morning a young gentleman came to take me to the house of a friend, where there were two ladies, friends of mine, with their husbands. I tried to get my brother to go, but he would not—he is of importance—they would give a deal for his head—he would not leave his duty. The rest of us are all young, and go to the barracks to-night for protection, and I hope to prevail on him to go too; if not, I must return to the house with him, for I am determined to share his fate. When I left the house this morning he said, “Good-bye, Susan, I hope we shall meet again.” If I live, I shall send you a newspaper by every mail, till things are settled. It is fearful to hear of the cold-blooded cruelty of the Sepoys. They have killed every European they came across. We can get no word from some stations; they have cut the telegraph lines, and robbed the mail. I am not sure if this will ever reach you. If it do, you will see that I remembered you all to the last. My full expectation is that *we shall be cut to pieces this very night*; but I beg of you and all our John Street friends, to pray for the poor Europeans of India. The Lord have mercy on us all. We know no help but Him. But I think I hear Him saying, “Fear not, Susan, I am thy God. Be not dismayed.” I don’t know how it is, but *I think I hear Him mention my very name*. If I fall, I have a blessed hope. I am not afraid. Have no doubt of my happy state. And now, dearest Joan, I must say, Farewell! Best love to your mother and my beloved friends, Agnes and Grace. The Lord be with you all. Trusting to meet you all in the happy land, farewell.

SUSAN G.—.

Susan! we know thee only as a child of Christ, and now a transfigured saint in his glorious presence. Welcome the day when the saints of all ages shall meet together, in the General Assembly and Church of the first-born, in heaven!

## Household Thoughts.

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### A CHRISTIAN FARM HOUSE.

WE have visited a large family, comprising numerous sons and daughters. Though not very wealthy, they are among the most comfortable people we ever knew, and especially remarkable for an air of cheerfulness or lightheartedness, which greatly recommends their religion. Except at certain appointed hours of separation, there is little silence, and nothing that looks like shyness or insulation. Old Mr. Truman loves to say, that a Christian house should be remarkable for gentleness, sympathy, and fellowship, and that it is sad when good people wear masks in regard to one another.

It is very pleasant to observe how religion operates, quietly but constantly, in the Truman house. Mr. Truman often lays down the maxim, Householders should embrace every opportunity of having all the inmates together. Hence he does not hurry away from family worship, but always follows it by some agreeable chat, or he calls on Jacob and Rachel for a hymn. He also gives his vote for long meals. "Why," says he, "should we abridge the only seasons at which we are all together? Separations will come surely and soon enough." He also has a notion that leisurely mastication is good for the health. Nothing more displeases him than a sullen, moody feeding, which, he says, resembles that of brutes. "Let us come together," adds he, "more for the mental than the bodily repast." So also, the good old gentleman and his wife sit together, in their two arm-chairs, during a good part of every evening. We can never forget some of the twilight scenes, when all their elder children were yet at home, and when innocent story and song made the hours fly apace. The children have been taught, from their earliest years, to bring into the common stock, whatever they have separately seen or heard during the day. "You owe it to me," says the good old lady, "because I am solitary many hours, and because I am getting old, and can neither read much nor go abroad often."

The Trumans are great people for reading aloud. It would be hard to reckon up the hundreds of volumes which they have thus employed. While one reads, a dozen can sew, knit, or draw. Love is promoted by this fellowship of enjoyment. For the same reason, they have much singing together of sacred pieces. These things drive away all habits of concealment and undue privacy, produce union between the older and younger members, and so render home lovely.



You see, in a moment, that this is a Christian family; although religion is not brought in by the head and shoulders, as the saying is. It somehow comes out, whether they will or no, like the odour of spring violets from the chimney-place. Mr. Truman began early to bring in such guests as were at once agreeable and pious, and he has always preferred these to fashionable, or rich, or even learned visitors. "Let our children fall in with pilgrims who go the same way that we do;" so he often speaks, and he is fond of repeating this. "In a godly house the pleasures of one should be the pleasures of all." From the time the little ones could be told about their own baptism, they were treated as members of the visible Church, and instructed to live accordingly. "You are lambs," he would say to little Luke and John, "not young wolves, and your pleasures should be lamblike." We always observe at Broad Oaks, so the farm is named, that the pleasures of the elders are constantly overflowing upon the younger ones.

These worthy parents do not undervalue the expression of affectionate feeling. "Expression," says Mr. Truman, "increases the feeling expressed; it is so in our anger, so in our grief, and so in our prayers." Accordingly there are numerous little salutations and respects, which have become somewhat old-fashioned, especially in America. On retiring for the night, quite a row of happy mouths are held up for the parental kiss.

Having spoken of family worship, we ought to say, that it is made a source of great enjoyment at Broad Oaks. All the old servants are present, with books in their hands; and even during busy seasons, such as harvest, or cheese-making, the hired men and women are invited to this service. On such occasions the old gentleman almost forgets his being a layman, and preaches a bit of a sermon. One of these, George, the wagoner, assures me, was better than Mr. Maultext's.

The Sabbath, you may be sure, is a great day at Mr. Truman's, every way the brightest in the week. All needless labour is intermitted. As the village church is a mile off, Mrs. Truman and the smaller children have to use a carriage, but the driver never makes this an excuse for being away from either the beginning or end of the service, and the walkers are almost always a serious company. But the truly domestic observance of the Sabbath takes place after the conclusion of the public ordinances. Then, after the old Presbyterian manner, all the family, including the domestics, are gathered in the large sitting-room, for the purpose of catechizing. The old gentleman disdains to use a book in asking questions, having in early life committed to memory both questions and answers in their exact order. The first answer, for honour's sake, is always repeated by Mrs. Truman, and then the children and servants take their turn. Sandy McFee, an old Scotch ditcher, has a peculiar satisfaction in thus saying his "CARRITEN," as he calls it in true old-country phrase. The business ends with singing



several psalms and hymns, and the ordinary service of Scripture and prayer. It is not a heavy but a cheerful hour, and one which every child will remember in after years. As the parents have advanced in life, they have learned the importance of more frequently recurring to divine things, in their ordinary conversation, in order that their dependents may see that their happiness springs from the right source. Mr. Truman declares this to be agreeable to the sixth chapter of Deuteronomy, and remarks that it is neglected by some otherwise worthy persons, who thus defraud their offspring, by undue reserve, of a powerful motive to seek their comfort in serving God.

As our good friends at Broad Oaks, according to the scripture rule, are "given to hospitality," they are seldom without guests, and in the midst of a good farm, in a rich country, they are able to entertain generously, though without profusion. That which strikes every visitor is, that it is a *Christian house*. The spring of their pleasures is Religion. The progress of Christ's kingdom interests them more than worldly politics. Mrs. Truman is not a person of robust health, and sometimes is almost a prisoner in her room during a long winter. But from her retirement she constantly has an eye fixed upon the advancement of Christianity in the world. The *Missionary Gazette* and the *Foreign Missionary* are at her elbow, and she can, on the map, point out to the children all the stations of our now afflicted Foreign Board. Strangers who enter the house, sometimes carry away a new spirit in regard to such matters; and learn to consider the glory of God, in the renewal and salvation of souls, as the most important object of life and effort. Many a gentle but penetrating word is spoken to them, at favourable moments, causing them, if children of God, to be awakened to fresh zeal, and if unrenewed, to discern a beauty and a power in simple piety, which they never knew before. "I should be sorry," Mrs. Truman meekly said one day, "if any one should tarry under our roof without doing good or getting good."

"It is the most Bible-house in the land," said a poor woman who had spent some weeks there in attendance on the dairy. And true enough, Madam would call her in to hear a beautiful chapter about Naomi and Ruth. Miss Jerusha would examine her in the commandments, Luke and John would puzzle her with questions as to who Zeruah was; and even little Lotty, seven years old, would ask her, while busy with her curd, how many cheeses David carried to the camp, what his "carriage" was; 1 Sam. 17 : 18, 22, or what sort of a "compass" Paul and Luke "fetched," in sailing to Rhegium; Acts 38 : 13. Books which explain the Bible are favourites in the house. Mr. Truman, who takes his hand at the scythe, has been known to read a very interesting piece out of Kitto, to his mowers as they took nooning under the great tulip tree. With the aid of his daughters, he teaches a Bible-class, which is chiefly composed of farm labourers and servants. "One

chapter of the Proverbs every day," says he, "helps a man's thrift as well as his piety." And again: "Bible rules are profitable for this world, as well as the world to come."

The Trumans live in great harmony. Among so many souls, ill humours will sometimes break out; but these are always subdued by the general temper of the house, which is one of affection. It is very hard for any rancorous weeds to grow high in the hearts of those who daily read and pray together. The eldest son and two of the daughters are married and have families of their own; but they love to bring their little ones to the great oaken grove, which gives name to the place, and to drink at the clear spring which refreshed their own childhood, and to the happy pair who were their own first and best instructors. On communion seasons, some of the finest horses which stand tied in the maple grove west of the church, are ridden by our worthy farmer's grandsons, and the neighbours have long ago discovered that the old gentleman has brought up his young folks in habits which are good for this world as well as the next. Lawyer Reynard, who is famed for sharp practice, and sometimes talks with the sheriff before he tries a cause, has been known to throw up a bad case because there was a Truman on the jury.

N. B. The Presbytery meets next spring in the neighbourhood of Broad Oaks.

C. Q.

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### A BABY SONG.

Come, white angel, to baby and me;  
 Touch his blue eyes with image of sleep,  
 In his surprise he will cease to weep:  
 Hush, child, the angels are coming to me!

Come, white dove, to baby and me;  
 Softly whirr in the silent air,  
 Flutter about his golden hair:  
 Hark, child, the doves are cooing to thee!

Come, white lilies, to baby and me;  
 Drowsily nod before his eyes,  
 So full of wonder, so round, and wise:  
 Hist, child, the lily bells tinkle for thee.

Come, white moon, to baby and me;  
 Gently glide o'er the ocean of sleep,  
 Silver the waves of its shadowy deep:  
 Sleep, child, and the whitest of dreams to thee.

*Extract.*

# Historical and Biographical.

## THE ANCESTRY OF WASHINGTON.

[The following brief remarks on the Ancestry of Washington were sent for publication in this Magazine, by the late Reverend RICHARD WEBSTER, about four years ago. It was not convenient to publish them at the time; and they are now given to the public as among the last specimens of the lamented author's mode of making memoranda on historical points of interest.—ED.]

### THE ANCESTRY OF GEORGE WASHINGTON.

THE distinguished historian, ROSCOE, in a letter to an American gentleman, said: "It is now about thirty years since I had the good fortune to form an acquaintance with Sir ISAAC HEARD, Garter King-at-Arms, who was a kind friend, an excellent patriot, and a worthy man. On visiting him one day in his office in Doctors' Commons, I observed a portrait over the chimney-piece, not sufficiently characterized for me to decipher, and, to the best of my recollection, not in the first style of art. I could, however, perceive, that it was not the representation of the personage who might have been expected to preside at the fountain of honour; and, on my expressing my surprise to Sir Isaac, and inquiring whose portrait it was, he replied, in his usual energetic manner, 'Whose is it? Whose should it be, but the portrait of the greatest man of the age,—GENERAL WASHINGTON?' And, turning to his archives, he took out some papers, consisting of several sheets, closely written, saying, 'Here, sir, is the genealogy and family history of General Washington, which he has, at my request, furnished in his own handwriting, and which I shall have a particular pleasure in preserving among the most precious records of my office.'"

In the Office of Archives, at Washington, are preserved the Letters of Sir Isaac Heard to General Washington. He introduces himself as having served in America, I think, under General Braddock. Washington replied, that he did not know certainly what county, in England, his ancestors came from; but proceeded immediately to make inquiries, and had copies made for him of the wills on record in Virginia. These are in the Archives. The will of John Washington,\* the first of the name in this country, a collateral ancestor, opens with the expression of his hope of that resurrection to eternal life, which is secured by Jesus Christ to all his elect people.

Selina, Countess of Huntington, desired to promote the welfare of the Indians, and, in the hope of inducing Washington to become her trustee in their behalf, she wrote to him and expressed her belief that she had the honour of being related to him. Her ancestor, Earl Ferrers, of the house of Shirley, had married the daughter and heiress of Lawrence Washington, Esq., of Caresden, in Wiltshire.†

General Washington replied, that he would gladly serve so good a

\* It is dated January 22, 1697.

† Lady Huntington's own father, the second Earl Ferrers, was named WASHINGTON Shirley, after his mother.



cause to the extent of his power, but that the situation of the Cherokee Indians was not such as to afford at that time encouragement to make the attempt she desired.

K. H.

The following account, by SPARKS, of Lady Huntington's Indian scheme alluded to, and of Washington's interest in it, may be acceptable to our readers :

“The Countess of Huntington, celebrated for her religious enthusiasm and liberal charities, formed a scheme for civilizing and Christianizing the North American Indians. Being a daughter of the Earl of Ferrers, who was descended through the female line from a remote branch of the Washington family, she claimed relationship to General Washington, and wrote to him several letters respecting her project of benevolence and piety in America. It was her design to form, at her own charge, in the neighbourhood of some of the Indian tribes, a settlement of industrious emigrants, who, by their example and habits, should gradually introduce among them the arts of civilization; and missionaries were to teach them the principles of Christianity. Lady Huntington proposed, that the government of the United States should grant a tract of wild lands upon which her emigrants and missionaries should establish themselves. A scheme, prompted by motives so pure, and founded on so rational a basis, gained at once the approbation and countenance of Washington. He wrote to the President of Congress, and to the governors of some of the States, expressing favourable sentiments of Lady Huntington's application. Political and local reasons interfered to defeat the plan. In the first place, it was thought doubtful whether a colony of foreigners settled on the Western frontier, near the English on one side and the Spaniards on the other, would in the end prove conducive to the public tranquillity. And, in the next place, the States individually had ceded all their wild lands to the Union, and Congress were not certain that they possessed power to grant any portion of the new territory for such an object. Hence the project was laid aside, although Washington offered to facilitate it as far as he could on a smaller scale, by allowing settlers to occupy his own lands, and be employed according to Lady's Huntington's views.”

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## Review and Criticism.

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**GNOMON OF THE NEW TESTAMENT.** By JOHN ALBERT BENOEL. Now first translated into English; with original Notes, Explanatory and Illustrative. Revised and edited by the Rev. ANDREW R. FAUSSET, M. A., of Trinity College, Dublin. Vols. 1st and 2d, 8vo. pp. 557 and 437. Published by T. & T. Clark, Edinburgh. Imported and sold by Smith, English & Co., Philadelphia.

THESE two volumes are only a part of the work of this learned author. They are to be followed by three others, which will be published early next year. Smith, English & Co. are agents for the sale of the work in this country, and they will furnish the five volumes to subscribers at \$8, or by mail, prepaid, at \$10. The paper and typography are excellent.



Bengel was a German Lutheran, and he wrote and published this work in Latin, more than a century ago, since which time it has passed through several editions, though never till now translated into English. The editor commences his preface by remarking, that "It is quite superfluous to write in praise of the Gnomon of Bengel. Ever since the year in which it was first published, A. D. 1742, up to the present time, it has been growing in estimation, and has been more and more widely circulated among the scholars of all countries. Though modern criticism has furnished many valuable additions to our materials for New Testament exegesis, yet, in some respects, Bengel stands out, '*facile princeps*,' among all who have laboured, or who as yet labour in that important field. He is unrivalled in felicitous brevity, combined with what seldom accompanies that excellence, namely, perspicuity. Terse, weighty, and suggestive, he often, as a modern writer observes (Archdeacon Hare), 'condenses more matter into a line than can be extracted from pages of other writers.'" We quote these sentences, because they express a true and just eulogium on the work.

The editor states further, what we have found to be true, that Bengel was an Arminian. On this point he remarks, "In the passages which form the subject of controversy between Calvinists and Arminians, Bengel takes the view adopted by the latter, and, in this respect, I do not concur with him. But while he thus gives undue prominence, as it would seem to me, to the responsibility and freedom of man in these passages, yet, in the general tenor of his work, there breathes such a holy reverence for God's sovereignty, and such spiritual unction, that the most extreme Calvinist would, for the most part, be unable to discover to what section of opinions he attached himself; and as to controverted passages, would feel inclined to say, '*Quam talis sis, utinam noster esses.*'" John Wesley called him "the great Bengelius;" "that great light of the Christian world;" "the most pious, the most judicious, and the most laborious, of all modern commentators on the New Testament."

On some other points, besides those belonging to the Arminian controversy, Bengel held peculiar views. He seems to have been a little inclined to mysticism, did not distinguish sufficiently between ordinary faith and the faith of miracles, and believed that some miracles had occurred even in his day, and he advanced some unusual views concerning the millennium, particularly as to the time of its commencement. This last we derive not from the volumes now before us, but from his Annotations on the Book of REVELATION, not yet published in English. But though these things are blemishes, which detract somewhat from the reliability of the author, they affect only a small portion of the work as compared with the whole. They are also not so serious an objection as they would be if the work was adapted to popular use. Being a critical exegesis of the original text, it will be read and appreciated only by biblical scholars, who, it may be hoped, will read it with sufficient caution not to be injured by a few such vagaries. Notwithstanding these errors and mysticisms, we doubt not our ministers will regard the work as a highly rich and valuable aid in studying the holy Scriptures. A considerable number may probably possess the work already in the original Latin. If they do not, we recommend to them the purchase of this edition, now for the first time offered in English.

A word concerning the title. Says the author, "I have long since given the name of GNOMON, a modest, and, as I think, appropriate title, to these *Exegetical Annotations*, which perform only the office of an *Index*; and I should have chosen the term *Index*, as the title of my work, but for the misconception which would have arisen," in the minds of most persons, from the ordinary and technical use of that term [*i. e. a Registry or Table of Contents*]. It is, in short, my intention, briefly to *point out, or indicate*, the full force of words and sentences, in the New Testament, which, though really and inherently belonging to them, is not always observed by all at first sight, so that the reader, being introduced by the straight road into the text, may find as rich pasture there as possible. The Gnomon points the way with sufficient clearness. If you are wise, the text itself teaches you all things."

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COMMENTARY ON THE BOOKS OF KINGS. By KARL FRIEDRICH KEIL, D.D., P.H.D., Professor of Exegetical Theology and the Oriental Languages in the University of Dorpat. Translated by JAMES MURPHY, LL.D., Professor of Hebrew: Belfast. Supplemented by Commentary on the Books of Chronicles. By ERNST BERTHAU, Professor in Göttingen. Translated by JAMES MARTIN, B.A.: Edinburgh. Published by T. & T. Clark, Edinburgh: 2 vols. 8vo. pp. 450—463. For sale by Smith & English, Philadelphia.

IN examining a theological work, by a modern German author, our feelings are similar to those indicated by a remark which is reported to have been made by a popular American preacher, concerning a person who might profess to be an angel. First, said he, I would examine his plumes, and ascertain whether he had an angel's plumes. If this were not satisfactory, I would put him in the fire, and see whether he would burn. And if still further examination were necessary, I would throw him into the water, and see whether he would drown. Modern German theologians are justly viewed, in our country, with suspicion; and hence when their productions fall into our hands, we feel under special necessity to scrutinize their character, in order to learn whether they are entitled to confidence, as safe and evangelical. We looked at the name of the publishers, T. & T. Clark, of Edinburgh, whose reputation as publishers is some guarantee that the work possesses real value. We read the names of the translators, whose locations in Ireland and Scotland indicate that they belong to the school of evangelical Protestants. We turned to the prefatory note by Professor Murphy, the translator of the Books of Kings, who says, concerning Keil, that "he is one of the safest of German commentators," and that "the present work is distinguished by a sober, judicious, and careful investigation of the meaning of the text, a large and well-selected array of solid information, and a firm attachment to evangelical doctrine. The reader may not accord with his opinions or conclusions on every point, but he cannot fail to reap much benefit from his well-directed labours, and acknowledge his valuable aid in the study of this important portion of holy Scripture."

With such recommendations of the work, we were prepared to examine it without the prejudice unavoidably produced, in the first instance, by its German authorship. And we are happy to say, that in our examination, we have discovered nothing which savours of that loose anti-scriptural rationalism, which characterizes so largely the biblical learning of that country. On the contrary, the author defends, when occasion offers,

the plenary inspiration and divine authority of these historic records, against the "rationalist criticism" of De Wette, Granberg, and other German writers of that school. We have looked through the work with as much attention as our time and engagements would allow, and have found, on every page, evidences of diligent and learned research, which will render the work a valuable aid to the biblical student, in studying this portion of God's word. The same author has published a work on Chronicles. But as the character of that work was "purely apologetical;" being "written as an answer to the objections of De Wette and Dahler, to the credibility of the two Books of Chronicles," the publishers "thought it unadvisable to issue it in connection with his Commentary on the Books of Kings." For this reason they have substituted "Berthau's work," "the latest commentary that has appeared in Germany on the Books of Chronicles." "The reader will also find, between brackets, occasional extracts from Keil's work on the Chronicles, which it has been thought desirable to introduce, on account of their containing a fuller or more satisfactory elucidation of the text than is to be found in the original work." We commend these volumes to the attention of our ministers and students of theology.

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Ceremonies, on the 4th of July, 1857, at the Laying of the Corner Stone of the National Monument, to be Erected to the Memory of HENRY CLAY, at Lexington, Ky., together with the Oration delivered on the occasion, by the Rev. ROBERT J. BRECKINRIDGE, D.D., LL.D., 1857.

THIS oration is one of Dr. Breckinridge's thoughtful and eloquent productions. Ancestral ties, intimate personal friendship, political associations, and a mind capable of appreciating the great Kentucky statesman, all pointed to Dr. Breckinridge as the Orator of the day. Most worthily were the duties of the solemn occasion discharged. Dr. Breckinridge divides the life of Henry Clay into four periods. 1. From the time of his birth, in Hanover County, near Richmond, Va., on the 12th of April, 1777, until the year 1791, when he removed to Richmond. 2. At Richmond, Henry Clay first became a clerk in a store, then Chancery Clerk, which brought him in constant contact with Chancellor Wythe, after which he spent one year in the law office of Mr. Brooke, then Attorney-General of the State. 3. "In 1803 Mr. Clay was elected for the first time to the lower house of the Kentucky Legislature; and before 1811, when he commenced his career as a member of the lower house of Congress, he had served five or six years in the Kentucky House of Representatives, two or three times as Speaker of that body, and also in the Senate of the United States, first during the year 1806, and afterwards during the years 1809 and 1810. This lapse of thirteen years, from 1797 to 1811, constitutes the third period of Mr. CLAY's career; at the close of which we find him, in his thirty-fourth year, taking rank, by universal consent, with the first lawyers, the first politicians, the first orators, and the first statesmen of his time." 4. "And now we are in the midst of that great period of his life,—commencing with his election as Speaker of the House of Representatives, and terminating with his death,—during which all his great endowments became so conspicuous, through services and efforts so illustrious. He had never before been a member of that house; which



renders it still more remarkable that he should have been elected its Speaker on the day he took his seat. He was re-elected Speaker six times; and after occupying the chair about thirteen years, left it to become Secretary of State in the Cabinet of the younger ADAMS, in 1825, which situation he held till the close of that administration in 1829." With the exception of eight years, Henry Clay was a member of the United States Senate from this time until his death in 1851.

Our space will only allow us to give some extracts, showing Dr. Breckinridge's estimate of Henry Clay's character, which we are sure will be read with interest.

"My own judgment is that the great, original, and all-pervading element of the greatness of HENRY CLAY, was, so to speak, the extreme *naturalness* of the man. He was a man like the times in which he lived, like the men who surrounded him, like the nature he bore. There was nothing distorted about his nature—nothing out of sympathy with his times—nothing that could make him, or any one else, feel that he was not a man of the very living generation. He was not a common,—on the other hand he was a grand specimen, but yet he was a real and faithful specimen of a man, of an American, of a Kentuckian. And all who beheld him would have owned, if their thought had been so directed, that there stood before them a type, a noble type it may be, but yet a real type of a man, an American, a Kentuckian, of that long and glorious period, commencing with the Revolution, and terminating in the middle of the nineteenth century. It was thus that there was begotten between him and the generation with which he acted, a sympathy so profound and so enduring: and if he had never been called to act in public affairs, except concerning questions with regard to which the national mind was substantially agreed—he would necessarily have been as much the idol of the nation, as he was of those who shared his principles. In that case he would have taken his place in history, by the side of those heroes and sages of the human race, who with this same glorious endowment enjoyed a higher fortune, and whose names, scattered thinly across the track of ages, keep our race alive to the highest glory which humanity can reach, and to the sublime conditions of attaining it.

"With such a nature God had bestowed on him a personal presence and bearing, as impressive as any mortal ever possessed. Whatever was in his heart his very organization and manner seemed perfectly fitted to express; whatever was in his mind his outward man seemed in all things exactly calculated to make articulate. The force which all that in its widest sense can be called action lends to every utterance, abode in him without measure; and with him, as with all great masters of human passion, the voice and the diction were not less striking than the thought and the emotion which they enriched and made vital. The spirit which animated an organization so fine seemed, as is not uncommon in the highest class of men, to possess two natures: one genial, playful, loving, gentle, frank, and placable; the other firm, wary, heroic, persistent, and capable of the most daring, fiery, and impetuous movements; and the two combined made up a temper which was habitually kind, self-reliant, lofty, and just. The basis of his moral character was akin to that which lies at the foundation of supreme moral excellence,—integrity and love of truth. Honest in all things, truthful always: to deceive, to prevaricate, to act unfairly,—the refuges of base, timid, and feeble natures,—no more entered into his thoughts in the high and difficult emergencies of life, than in the daily round of his commonest duties. His was a high, fair, brave, upright nature. His intellectual character, by which he will be chiefly known to posterity, was, as all men acknowledge, of the highest order. Clear, powerful, and comprehensive, no subject seemed to be difficult under its steady insight, and it embraced with equal readiness every department of human knowledge to which it became his duty to attend. A great and original thinker, he encountered without hesitation the widest and most intricate problems, and acted with absolute confidence on the conclusions at which he arrived. Sagacious in



the highest degree, in detecting all fallacy, the highest studies of ordinary minds amused his leisure; and speculations which begun in his day to pass for the elements of science in certain departments of the wide domain of political philosophy, he publicly classed with the fictitious literature of the hour. No genius was ever capable of a wider diversity of use than his. And the vast and searching common sense, which was the most striking characteristic of his intellect, revealed the purity, the truth, and the force with which the ultimate elements of our rational nature dwelt and acted in his noble understanding. If we add now the power of that patient, dauntless, and heroic will, which executed the desires of such a heart, and obeyed the behests of such an intellect, we complete the survey of this extraordinary man. It was undoubtedly as an orator, that he was most illustrious in his own generation. Posterity may change this verdict, and give him superior rank, both as a statesman and as a man consummate in the greatest practical affairs. But if the ages to come could be made aware of the influence which was added to his great discourses by the power of his action, his voice, and his imposing presence; if they could appreciate the rapidity and truth of his intuition, the depth of his common sense, the grasp of his understanding, both logical and practical, the vitality of his convictions, the directness of his method, the fierceness of his withering sarcasm, the fervour of his high intellectual movements, his boundless confidence in truth, his dauntless sense of right, his profound sympathy with his audience, the sublime completeness of the whole to the whole, the man to the occasion, the utterance to the subject,—it would be felt how justly, after a struggle of fifty years, and in comparison with a succession of men greatly distinguished in his own great art, he was held worthy to take rank with the greatest orators the world has produced. To sum up all, I do not hesitate to apply to him the words which the sublime character of HAMPDEN wrung from CLARENDON, ‘He was a man that durst always, at all risks, support the liberty and property of the country; a man above all others possessed of the most absolute spirit of popularity, and the most absolute faculties to govern; a man to whom all came to learn, and of whom it could not be discovered that he learned from any one.’”

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HISTORY OF THE WILLIAMSBURGH CHURCH.—A Discourse, delivered on occasion of the One hundred and twentieth Anniversary of the Williamsburgh Church, July 4th, 1856; Kingstree, S. C. With Notes, and an Appendix, by Rev. JAMES A. WALLACE, Pastor of the Church. “There is a voice of years that are gone; they roll before me with all their deeds.”—*Ossian*. Salisbury, N. S.: Bell & James, Printers. 1856. 18mo. pp. 122.

IN this Discourse, Mr. Wallace has made a very valuable contribution to the materials which are accumulating in reference to the history of our church. The subject is a worthy one, and worthily handled. The Township of Williamsburgh, in South Carolina, from which the church, and subsequently the district, took their names, was named after King William “of glorious memory,” and settled by Scotch-Irish Presbyterians, in successive emigrations, principally in the years 1732 and 1734. One of their first cares was, to make provision for the maintenance of the Gospel. They obtained a tract of land for a glebe, in the royal grant of which “there is not only permission to enjoy the faith and worship of the Presbyterian Church, but a positive proviso and limitation that the minister occupying the premises, and ministering there, shall profess, teach, and use the doctrine, discipline, and worship, now used in the Church of Scotland, and subscribing the Westminster Confession of Faith, as his confession.” After an ineffectual application to the Rev. John Willison, of Scotland, best known by his excellent exposition of the Shorter Catechism, they obtained, as their first minister, the Rev. Ro-

bert Heron, from Ireland, by whom the church was organized, in August, 1736. This church has sent forth from time to time colonies forming the churches of Indiantown, Salem, Mount Zion, Hopewell, Brewington, and Zion, in Maury County, Tennessee.

The active part taken by the people of Williamsburgh in the war of Independence, adds interest to their history. Major Jones, whose memorable rencontre with Ardeisof is familiar to every schoolboy, was a ruling elder of the church. Of the entire population, but one individual was a tory, and he was a stranger.

The annals of this church derive interest from a fact of which probably Mr. Wallace was not informed. Of it, the late Rev. Thomas D. Baird was a member, at the time when he devoted himself to the ministry. His first wife and two sons, all swept off within fifteen days, lie in the graveyard at Kingstree. During a protracted illness, which immediately afterwards prostrated himself, he received attention from the Jameses, Witherspoons, Dr. Dollard, and others, which endeared them to him while his life continued. Here, under the counsel of Dr. Stephenson and Dr. Flinn, he devoted himself to the ministry, for which he prepared under the direction of the venerable Waddell, then of Willington, and afterwards President of Athens College, Georgia.

We have been gratified in the perusal of Mr. Wallace's discourse, and trust that his example will be imitated by others. In no other way can the history of our Church be secured and transmitted to our posterity.

**THE POETS OF THE NINETEENTH CENTURY.** Selected and edited by the Rev. ROBERT ARIS WILLMOTT, Incumbent of Bearwood. With English and American additions, arranged by EVERT A. DUYCKINCK, Editor of the *Cyclopadia of American Literature*. New York, 1858: Harper & Brothers. Small 4to. pp. 616.

THIS is unquestionably one of the most splendid books that has issued from the American press. The external drapery is befitting the lofty, pure, and elegant diction of the poets of the 19th century. The American edition is superior to the London one, in being enriched with more copious selections from the poets of Great Britain, with large additions from those of America. The volume is in all respects a standard volume. It is in itself a little library of poetry, worth more than many a large one in a splendid oak case. Such a book has a refining influence on the mind. At this gift season of the year, we know of no better present for a friend. The paper and printing are the finest specimens of the Harpers, and the binding is of the rich gift order.

**TRAVELS AND DISCOVERIES IN NORTH CENTRAL AFRICA.** Being the Journal of an Expedition undertaken under the auspices of her Britannic Majesty's Government, in the years 1849-56. By HENRY BARTH, Fellow of the Royal Geographical Society and Asiatic Societies, &c. In three volumes. Vol. 2. New York: Harper & Brothers, publishers, Franklin Square: 1857.

THE second volume of Dr. Barth's Travels in Africa possesses as much interest as the first, and indeed more. We shall notice the work more particularly in a future number.

**DARKNESS IN THE FLOWERY LAND**; or, Religious Notions and Popular Superstitions in North China. By the Rev. M. SIMPSON CULBERTSON, of the Shanghai Mission, of the Board of Foreign Missions of the Presbyterian Church. New York: 1857. Charles Scribner, publisher: 12mo. pp. 235.

OUR missionaries do an excellent service by their publications. As intelligent men, they are commonly capable of putting forth works valuable in literature; and as Christians and missionaries, they are competent to judge of the principles, condition, and forms of heathenism. Our brother Culbertson has written an interesting and important volume, giving much information on the state of religion in North China. At the present crisis of affairs abroad, the publication of this work should attract general attention.

**MESSIAH'S REIGN**: or, The Future Blessedness of the Church and the World. By the Rev. WILLIAM RAMSEY, D.D.: Philadelphia: Joseph M. Wilson, publisher, No. 111 South Tenth Street, below Chestnut. 1857.

DR. RAMSEY'S volume on the Messiah's Reign discusses, with much ability, the various topics belonging to the Millenarian controversy. We expressed our views at large, in one of the early volumes of this Magazine, against the principles propounded by Dr. Ramsey, and do not feel called upon to enter into any further discussion at present. A work written by a minister so venerated, will be duly appreciated.

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## The Religious World.

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### THE AMERICAN BIBLE SOCIETY.

THE Board of Managers of this Institution have held several meetings to decide upon the proper course to be adopted, in regard to the new standard edition of the Bible. The Revisionists have done the principal part of the talking, but they have been ably met by conservative men. The subject has been referred to a new Committee, consisting of the following persons: *R. S. Storrs, Jr., D.D.*, of Brooklyn; *H. A. Boardman, D.D.*, of Philadelphia; *Thomas De Witt, D.D.*; *Bishop Janes*; *William Adams, D.D.*, and *G. T. Bedell, D.D.*, of New York; Hon. *John McLean*, of Ohio; *James Lenox, Esq.*, and *Charles Tracy*, of New York. We hope the American Bible Society will go back, without compromise, to the OLD TEXT AND ACCESSORIES. Any other course is unconstitutional and perilous.

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### THE SEMINARY OF THE NORTHWEST.

THE prospects of this Institution are now darker than ever, but probably on the principle that the darkest hour is just before the dawn.



The letters of DR. MACMASTER, which have been published in Dr. Rice's pamphlet, will destroy his influence and usefulness in the Presbyterian Church. Indeed, we do not see how any minister in our body could write such letters, or writing them, desire to continue in our connection. They disclose so much bitterness of feeling on the subject of slavery, and such a want of confidence in his brethren, that no Seminary can be expected to prosper under the professorship and guidance of one who can make such revelations. Mr. C. A. SPRING was fully justified in exposing these epistles to the friends of the Seminary, and their publication is now made with Dr. MacMaster's consent. We write these things with great pain. Our relations with Dr. MacMaster have been amicable, but this does not prevent us from speaking our real sentiments on public questions. The controversy between Synodical and Assembly superintendence has been, to a considerable extent, a personal one. These letters, we presume, virtually decide the question in favour of a transfer of the Seminary to the General Assembly.

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### A CONVENTION OF SYNODS.

ACCORDING to agreement, a Convention of the Synods of Pittsburg, Ohio, Wheeling, and Alleghany, met at Pittsburg, on the 2d of December, 1857. About 300 ministers and 1000 ruling elders were present. The venerable Dr. HOGE presided. The object of the Convention was the promotion of religion. All its exercises were solemn and to edification. It was in session during parts of three days. The brethren felt that it was good to be there. An earnest Pastoral Letter was sent out to the churches, on the subject of labouring and praying for a *revival of religion*. The following measures were recommended to the churches within the bounds of the four Synods.

1st. That the letter be read before the congregation on the first Sabbath after the reception of it, by the minister or elders.

2d. That a special meeting of each Session be held at the earliest convenient period, to take these topics into prayerful consideration.

3d. That a general pastoral visitation be carried out as promptly as possible, in which all the elders shall co-operate with the pastor, going two and two from house to house.

4th. That the pastors preach during this month, on topics immediately bearing upon the great subject of the revival of God's work.

5th. That especially on the first Sabbath in January, all the pastors preach, if possible, on the practical aspects of this subject.

6th. That the first Thursday in January, be observed throughout the bounds of these Synods, as a day of fasting, humiliation, and prayer, for the reviving of God's work among us speedily.

*Resolved*, That the concurrence and co-operation of any ministers, churches, or synods, in the views and action commended in the foregoing paper, will greatly encourage the hearts, and strengthen the hands of the ministers and elders composing this Convention.



## THE BRITISH WESLEYAN CONFERENCE.

WE give the following important table from the recently published Wesleyan Minutes :

1. British Conference :	Members.	On Trial.	Ministers.	On Trial.	Supernum's.
Great Britain, . . . . .	270,095	17,893	1,107	83	188
Ireland, . . . . .	19,287	No returns	86	18	21
Missionaries, . . . . .			27	—	5
Foreign Missions, . . . . .	64,775	3,469	297	65	10
				7	
2. French Conference, . . . . .	1,130	159	16	—	—
3. Australasian Conference, . . . . .	21,247	2,585	83	52	7
4. Canada Conference, . . . . .	37,596	4,196	203	112	36
5. British Am. Eastern Conf. . . . .	12,730	825	70	26	6
Total, . . . . .	426,860	29,127	1,889	363	273

## EPISCOPAL STATISTICS.

THE comparative views of the chief items given in the Journal of the General Convention of 1856, supply us with some interesting and important facts. For example, taking the period of eighteen years from 1838 to 1856. In 1838, *clergy* in 25 dioceses, 951. In 1856, *clergy* in 31 dioceses, 1828. In 1838, *baptisms* in 12 dioceses: adults, 2522; infants, 14,964; not specified in 2 dioceses, 1272. Total, 18,758. In 1856, baptisms in 26 dioceses: adults, 9542; infants, 56,132; not specified in 4 dioceses, 4853. Total, 70,527. In 1838, *communicants* in 23 dioceses, 45,930. In 1856, communicants in 31 dioceses, 119,540. In 1838, *Sunday-school teachers* in 9 dioceses, 4367. In 1856, Sunday-school teachers in 20 dioceses, 9235. In 1838, *Sunday-scholars* in 13 dioceses, 39,443. In 1856, Sunday-scholars in 25 dioceses, 82,014.

In examining the List of Clergy, in Appendix M, we find a total of 1843. Of this number, as near as we can gather, 85 are engaged in the work of professors of colleges and teachers of academies and schools, and 206 besides are recorded as without parishes, making 291, or something more than one-sixth of the whole. This number must, however, have been reduced since the lists were drawn up; still we fear it will be found an ugly feature in our statistics.—*Protestant Churchman*.

## OFFERINGS FROM PINE RIDGE, MISSISSIPPI.

THE present very severe pressure in the Board of Education has created much anxiety among its officers, the students, and Christian friends of the cause. About \$12,000 are needed, in order to pay the obligations that will be due on February 1st. The prevailing feeling in the Board

has been one of *anxiety*, mingled with *faith* and *hope*. Whilst much is to be done to relieve the wants of the students, and to meet the next appropriations due to them, there is no reason to distrust Providence, and to despond. As an evidence that there is good ground for the hope that God will cause the necessary funds to be poured into the treasury of the Board, we are permitted to state that the sum of *eleven hundred dollars* has just been received from the Presbyterian Church of Pine Ridge, Mississippi, through the hands of S. H. Lamdin, Esq. This large amount, far exceeding any previous contributions, although they have been always liberal, shows what Christian liberality can accomplish in a day of exigency.

Let each church do *something*, and the *best* it can, and all our difficulties will be graciously overruled for good. God will accomplish great things for his Church. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Of all the adornments of the Christian sanctuary, her ministers, clothed with salvation, are the greatest. Let the precious youth, who are in training for the sacred office, be encouraged in the name of their Lord!

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### OAKLAND COLLEGE, MISSISSIPPI.

THE Catalogue of this Institution for 1857-58 shows, that there are in attendance one hundred students: Seniors, 11; Juniors, 12; Sophomores, 9; Freshmen, 18; Preparatory Department, 50; — 100.

The following gentlemen compose the FACULTY:

REV. JAMES PURVIANCE, D.D., President, and Professor of Mental and Moral Philosophy, etc.

REV. J. E. C. DOREMUS, A.M., Professor of the Greek and Latin Languages and Literature.

REV. W. D. MOORE, A.M., Professor of Natural Science.

ROBERT PATTERSON, A.M., Professor of Mathematics.

F. M. STEVENS, A.M., Principal of the Preparatory Department.

PROF. R. PATTERSON, Librarian.

PROF. W. D. MOORE, Secretary of the Faculty.

PROF. J. E. C. DOREMUS, Treasurer of the Faculty.

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### CONGREGATIONALISM.

RECENT discussions in regard to the inefficiency of the Congregational system, have led us to examine the official minutes or reports of several of the New England bodies, and the results, we confess, surprise us. From the Minutes of the General Association of Connecticut, from 1850 to 1857, inclusive, we have the following facts and figures. The first column gives the years; the second, the total reported additions to the churches of the State by profession of faith; the third, the total removals by dismissal, death, and excommunication; and the fourth, the difference between the last two, which, in every case, is a decrease.

Years.	Additions by profession.	Removals.	Actual decrease.
1850, . . . . .	967	1433	466
1851, . . . . .	1117	1241	124
1852, . . . . .	1243	1709	466
1853, . . . . .	1375	1678	303
1854, . . . . .	758	1820	1062
1855, . . . . .	1260	1683	423
1856, . . . . .	1318	1638	320
1857, . . . . .	939	1514	575

The result shown is, that the total additions, by profession, to all the Congregational churches of Connecticut, for the last eight years, are 8977; total removals, 12,716; total decrease, 3739, or more than 467 a year! And what is remarkable, there is *not one of all the eight years* which does not show a *decrease*. And all the reported increase of these churches, for the eight years, has been by certificate, and not by profession, which is no gain, within the State, from the world to the Church!

But what is still more surprising, the whole number of church members reported in 1849, was 41,070; and the whole number in 1857 only 37,929, or an actual decrease, for the eight years, of 3041, and this, notwithstanding the fact, that within that time 6606 had been added by letter: thus seeming to show a decrease, so far as additions, by profession, are concerned, of 9647, or no less than 1205 per year for the eight years! And further still, the baptisms of children, reported for every one of these years, averages less than three to each church in the State!

Now, we would respectfully ask, is this the efficiency of Congregationalism? And are the churches or ministers of Connecticut aware of these facts? If so, what is the explanation? We pause for a reply; merely adding, that hereafter we may give the facts as to other New England States.—*Presbyterian.*

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## The Gleaner.

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### PROPHECIES RESPECTING ONE THOUSAND EIGHT HUNDRED AND FIFTY-EIGHT.

1. The world will not come to an end this year.—Some are always predicting that this grand consummation is coming on. But we may rest assured, from the Bible, that that event is still a great way off. "The Gospel must first be preached among all nations."

2. Satan will be steadily at work this year.—He is an enemy never tired of hurling his hellish darts. And, as his time for action draws to an end, he manifests the more ingenuity and malignity in executing his schemes. Heretical preachers, intoxicating drinks, corrupt literature, wicked companionship, and depraved customs, will be only some among the murderous tools he will ply for the destruction of souls.

3. The habit of procrastination will be fatally indulged by sinners this year.—If one habit is more easily yielded to than another, this is that one. Those who slide into the habit of postponing repentance, will

hardly cease to slide upon the downward road, until they reach the depths of perdition. And, therefore, I say the impenitent, who, through past time, have been waiting for "a more convenient season," to become reconciled to God, will continue still to wait. Indecision in one instance, will induce it in another.

4. There will be false members admitted to the Church this year.—That is the result of two causes in combination: the treachery of the heart, and the incompetency of the best men as judges of it. The fact, as to the existence of spurious conversions, false hopes, and unworthy communicants, has, accordingly, always existed, and, we have reason to fear, always will exist. "Examine yourselves whether ye be in the faith." "Many will say to me, in that day, Lord! Lord!—and then will I profess unto them, I never knew you."

5. There will be bitter disappointments this year.—Hope is ever active, and the imagination fruitful. We draw fancy sketches and indulge high-wrought expectations, which can never be realized, and hence a painful reaction ensues; there is left an aching void. We find not what we looked for from marriage, from the markets, from the crops, from travel, from wealth, from society, from learning, or from promotion.

6. There will be an advance towards the millennium this year.—That event is a fixed fact, in the future: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." And, looking with the eye of faith at the enterprises of men, in the various departments of art and science, we can see, that in the hands of the Almighty, they are conspiring to that great and blessed result. And as the twelve revolving months of 1858 shall successively roll by, they will, each, contribute something towards bringing it forward. The Gospel, faithfully brought in contact with the heart, shall be attended with its legitimate measure of success; and, though there be opposition and persecution, yet will it turn out to the furtherance of Christianity.

7. There will be with those who see its end, many sorrowful regrets this year.—It is hard for us to learn wisdom. We have a lesson here and a lesson there from God's Word and Providence. We have warning on this side and warning on that side from conscience and experience. Yet, with a species of downright frenzy, we adopt the forbidden path; we do what we, at the time, know we shall be sorry for doing; we neglect the closet; we squander time; we waste money; we rush into crimes which must be ruinous. "At the last, it biteth like a serpent, and stingeth like an adder."

8. Death will gather many victims this year.—The old and young shall be called hence; the rich and the poor shall be carried to the house appointed for all the living. Pastor and people shall, each, in turn, pay this debt. The righteous shall be gathered to their rest, "like as a shock of corn cometh in his season;" while, upon the wicked engrossed with worldly schemes and speculations, the summons shall most unexpectedly fall, "Thou fool, this night thy soul shall be required of thee."

Many, many, of every class, with this, shall see their last year. Perhaps some of the readers of these admonitory lines may be thus doomed. The writer would remember that he himself is equally liable. May we all be always ready.—*Extract.*



## THE NEW YEAR.

BY JOHN G. WHITTIER.

THE wave is breaking on the shore,—  
 The echo fading from the chime,—  
 Again the shadow moveth o'er  
 The dial-plate of time!

Oh, seer-seen Angel! waiting now  
 With weary feet on sea and shore,  
 Impatient for the last dread vow  
 That time shall be no more!

Once more across thy sleepless eye  
 The semblance of a smile has passed;  
 The year departing leaves more nigh  
 Time's fearfullest and last.

Oh! in that dying year hath been  
 The sum of all since time began,—  
 The birth and death, the joy and pain,  
 Of Nature and of Man.

## TWELVE WAYS OF SHORTENING LIFE.

1. WEARING of thin shoes and cotton stockings on damp nights, and in cool rainy weather. Wearing insufficient clothing, and especially upon the limbs and extremities.

2. Leading a life of enfeebling, stupid laziness, and keeping the mind in an unfavourable state of excitement by reading trashy novels. Going to theatres, parties and balls, in all sorts of weather, in the thinnest possible dress. Dancing till in a complete perspiration, and then going home without sufficient over-garments through the cool, damp air.

3. Sleeping on feather beds in seven by nine rooms, without ventilation at the top or the windows, and especially with two or more persons in the same unventilated bedroom.

4. Surfeiting on hot and very stimulating dinners. Eating in a hurry, without half masticating your food, and eating heartily before going to bed every night, when the mind and body are exhausted by the toils of the day, and the excitement of the evening.

5. Beginning in childhood on tea and coffee, and going from one step to another, through chewing and smoking tobacco, and drinking intoxicating liquors, by personal abuse, and physical and mental excesses of every description.

6. Marrying in haste, and getting an uncongenial companion, and living the remainder of life in mental dissatisfaction. Cultivating jealousies and domestic broils, and being always in a mental ferment.

7. Keeping children quiet by giving paregoric and cordials; by teaching them to suck candy, and by supplying them with raisins, nuts, and rich cake. When they are sick, by giving them mercury, tartar-emetic,

and arsenic, under the mistaken notion that they are medicines, and not irritant poisons.

8. Allowing the love of gain to absorb our minds, so as to leave no time to attend to our health. Following an unhealthy occupation because money can be made by it.

9. Tempting the appetite with bitters and niceties when the stomach says no, and by forcing food when nature does not demand, and even rejects it. Gormandizing between meals.

10. Contriving to keep in a continual hurry about something or nothing. Giving way to fits of anger.

11. Being irregular in all our habits of sleeping and eating; going to bed at midnight, and getting up at noon. Eating too much and too many kinds of food, and that which is too highly seasoned.

12. Neglecting to take proper care of ourselves, and not applying early for medical advice when disease first appears. Taking celebrated quack medicines to a degree of making a drug shop of the body.

The above causes produce more sickness, suffering, and death, than all the epidemics, malaria, and contagion, combined with war, pestilence, and famine. Nearly all who have attained to old age, have been remarkable for equanimity of temper, correct habits of diet, drink, and rest—for temperance, cheerfulness, morality. Physical punishment is sure to visit the transgressor of nature's laws. All virtually commit suicide and cut off many years of their natural life, who do not observe the means for preventing disease and of preserving health.

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### A SCRIPTURAL SUM.

CHRISTIAN readers, here is a sum in addition for you to work out. It will require diligence and care, and admit of no wasted time :

Add to your faith virtue ;  
 And to virtue, knowledge ;  
 And to knowledge, temperance ;  
 And to temperance, patience ;  
 And to patience, godliness ;  
 And to godliness, brotherly kindness ;  
 And to brotherly kindness, charity.

The Answer.—For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.—2 Peter, 1 : 5-8.—*Christian Index.*

THE  
PRESBYTERIAN MAGAZINE.

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Miscellaneous Articles.

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VICTORY IN PRESENT DISTRESS, OR THANKSGIVING FOR FAVOURS TO COME.

IF the victory be future, are our thanks prospective only? Paul, yet in the bonds of mortality, gives thanks for immortality; in death, he gives thanks for life; because death is an appointed step in the development of the life immortal. (1 Cor. 15: 57, 58.) This mortal is the established antecedent of the heavenly immortality; as the death and dissolution of the seed is the established antecedent of the new harvest. So, now, in the midst of sorrow, we may give thanks with joy. The Lord, in his great mercy, give us grace to rise fully up to the rapture of the holy Apostle, while we contemplate *the two forms of great distress*, which are now upon us, here and abroad.

I. The present great affliction of our own country. How is it a victory?

We enjoy a present victory over evil, when we place it in the train of events to which we look for our final and highest good. This is the divine solution of the problem of all moral evil in the world; putting evil as the appointed antecedent of good; the unrighteousness of man to commend the righteousness of God; and when the Bible states, that by allowing sin to reign, and then destroying it, the Lord brings a perfect new creation out of the old, it professes to have said enough to account for evil, and to vindicate the ways of God to man.

The present affliction, is one of the changes in the course of the great work of God; a greater work than we are wont to imagine. We are deeply concerned in this work, for we are the very stones in the monument which God is rearing to his name; the course of our temporal vicissitude is part of this divine process; and an

event, so complicated, profound, wide-reaching, and thrilling as the one now passing, has an aim of proportionate significance and value.

In the impressive movement of our country we see, indeed, very great defects to be supplied; but we observe a great advance on all that is past. This advance appears, for instance, in the use of individual energy and capacity. Every one seizes his opportunity to improve his condition, by some enterprise, involving great activity, and putting some of the powers of discernment and combination to the highest task; and every one is, for the most part, under the impulse of his own zeal, and the guidance of his own knowledge. How could such results have been attained, but for the feeling of security with which each citizen may hold and enjoy his own, and use it in the free pursuit of happiness; how, but for the ideas of dignity, connected with the accumulation and control of worldly substance, as an exercise of power; the desire to elevate the physical condition, to increase the pleasures and the powers of knowledge; to enlarge the sphere of the natural affections, to cultivate taste, to nourish art, and to promote that social development, which alone gives wealth its true value, in civilized life; how, but for the mental activity, sustained by knowledge, the high sense of freedom, the lively consciousness of power, the love of personal independence, and some enlivening, though, perhaps unconscious, presentiment of the earthly destiny of man! We thus see much to call for thanksgiving, in the condition of our people. A great thing has been achieved for the advancement of the world, so far as this country may contribute to its progress. The activity and energy of our population is, under the circumstances, full of promise.

But there has been a failure. We sowed the wind, for the most part, with a little good seed, and we have reaped the whirlwind in due proportion; and the land is full of lamentation. The affliction is real and oppressive. It is not to be disguised or overlooked. Many a dwelling of plenty and comfort has become dark and desolate. The anguish of disappointment, the suffering of privation, in homes so lately the abode of affluence, the shock of so sudden a fall;—all these combine to fill thousands with sadness; they come like a voice from a dark cloud; they tell us we have sinned; we have offended God, in his providence, and he has retorted, by a blow, which has gone to the heart. Let none affect indifference for such a stroke; that would be most unnatural of all; acknowledge the full severity of the chastisement, and the fault that provoked it. We have broken the laws of the business world, the laws by which God administers that portion of his kingdom; God is the spirit in the wheels. The laws of his administration are the forces of his own nature. He has felt the violence, thrown every wheel out of place, and brought all to a stand, in a crash. Hear him now, as he speaks out from the ruin, to direct in repairing the machine and setting it up again, take care now to give it such



motion that he can work through it for our good. It may then prove well that we went so fast, and broke down so soon, and so thoroughly. We now detect earlier and more deeply the fault of our system, and can make, if we will, the more thorough and valuable corrections.

In this view, the scene now before us, is full of light. Suppose now, the errors recently disclosed, should be corrected. We can expect, indeed, but a partial correction; for an entire reform would require the pulling down of everything, and building up anew from the bottom. But suppose, hereafter, we observe a sound economy; every citizen being as prudent as he is active, no one going beyond his means, and his knowledge; all important transactions being open, and the course of business kept above the level of artifice and deceit; the relation of debtor and creditor being made, in all respects, equitable and honorable; all commercial proceedings being conducted with a studious regard, not to private and selfish policy, but to those great principles which form the only sure basis of the public weal. Suppose the business world pervaded, hereafter, by the enlightened and ingenuous desire to discover and establish the true laws of political economy; the surest methods for the production and distribution of the comforts of human life, thus raising up in the whole world of industry and traffic, a public sentiment, conscious, throughout, of the dignity and nobility of human reason, and intent on building the economy of life into the grand system of the sciences, now rising to the honor of God and man. That would be studying this part of the works of God as we study other parts; to learn their constitution, and the laws of their phenomena. Suppose selfishness and avarice, so dissolved in the higher sense of the intellectual, moral, and social being, that, while driving our machinery of business to produce what we may eat and drink, our higher desires shall be after what we may know, what we may use for improving the social system of the world, and what we may admire, as the work of our Maker and Redeemer. O, could it now be, that our people return to their work with the sentiment of true Christianity, consider the whole business world as a part of the kingdom of God, and themselves, in all transactions, as members of this kingdom, bound to promote its progress,—what a scene of prosperous and happy activity would our country present.

Would there be any abatement of enterprise? Certainly not; for energetic and efficient action in the lawful pursuits of life, is the proper expression of the religious spirit, the condition of its health, and the means of its growth. What is victory and dominion over the world, but the direction of its changes, in obedience to our Christian faith; the development of all its latent powers for our use and benefit, as religious beings? Would our labour produce less real wealth? Certainly not; for the most enlightened and religious pursuit of the business of the world must always be the most productive of substantial riches, insuring the

greatest measure and variety of the goods which make our life a blessing. How can we hope for greater prosperity, than by the method which has promise of the life that now is, and of that which is to come? Just here, indeed, was our failure. And now mark how much labour has been lost; how fearfully has the industry of years been deprived of its reward; what hopes have been disappointed; how many splendid fortunes have dissolved into air. The true foundations of all profitable labour, lie in the moral kingdom. What is blind physical force, without the sound and pure morality of the Bible? What is our mightiest intellectual motion, without due connection with the spiritual kingdom? Can we now repeat this rash experiment, organize anew on false principles, build again in the air, fill the land with inflammable vapours, and apply the match for another explosion? Our dread of such a repetition is hopeful; it is worth all it has cost. Even a little improvement in the morals of business is a full recompense for great toil in experiments. We need not be over-sanguine. The profound abuses in which such calamities originate cannot be corrected by a touch. The vice of the system lies deep; the only perfect remedy is a fundamental alterative in the constitution. Let us not wonder if this should require time. The things we are now doing required six thousand years for men to learn to do at all. What wonder it should now take us a few generations to learn to do them well.

Now, for this improvement, we have the best of corrective suggestions in our present distress. Never before have we had a calamity so plainly resulting from wilful violence to the laws of worldly traffic. This is wholly peculiar to this affliction. It has come so obviously from a popular failing, a vice in all our people, requiring such an eruption for its detection and cure. Thanks to God that we can see where the blame lies. There is no shifting off of the charge. There is no palliation. No matter how people may differ as to the immediate *occasion* of the catastrophe, there is no misplacing the responsibility, as to the cause. Men may dispute whether the drunkard in the gutter fell by tripping with his foot, or striking a post; but nobody doubts he was drunk, and therefore fell. Banks, importations, railroads, western lands, stock gambling, and the like, may help to explain our present prostration; and some will assail one of these, and others, another; but where the real infirmity is, all see alike. Our posture now reveals it. We know whom to blame, and for this knowledge we may be grateful. Do not expect relief from merely modifying agencies, and reforming institutions, and diverting enterprise: this would be only improving our *instruments* of mischief, and exacting greater dexterity from wickedness; but aim chiefly, by means of these outward reforms, as well as by other and divinely appointed means, not only to check depravity, but to destroy it. Here is one great cause of thankfulness, for the bounties of Providence the past year. The Lord has given us so much to abuse, that we have

proved ourselves thoroughly. So ample and impervious has been the shield of divine favour around us, that our great calamity could not assail us from without, but is seen to have risen directly out of ourselves, like paralysis, from infirmity of the brain. No famine has darkened our fields, no pestilence our dwellings, no war our coasts, no interference of government, now, has disturbed the natural course of commerce; the field of traffic has been left to itself, and crowded with commodities; and with not a breath of unfavourable influence from abroad, the system has run itself aground. No doubt the children of this world are wiser in their generation, than the children of light; that is, they act more agreeably to *many* of their laws. But such revulsions are a poor compliment to our worldly wisdom, even in its own sphere;—proof enough of inherent radical infirmity. The system breaks down by its own fault. We are now awake to the fault. One sentiment and one voice prevails throughout the land, as to the cause of the evil, and this awakened sentiment gives promise of great good.

This theme is, therefore, as profitable for public discussion, as it is absorbing. We must view it in its proper light. Human progress on earth, is man's progressive attainment of dominion over the world; subjecting all earthly things to his moral improvement, his spiritual perfection. We are to put in requisition, the productive powers of the earth, for the sustenance of the largest population, to be preserved in the soundest health, and longest life, and developed into the highest energy and purest virtue. We are to enlarge the field of commerce to the limits of the habitable world, as a school for the training of the social nature of man, preparing the race to be resolved into one great family, in the unity of a perfect love, and the joy of a perfect victory and prosperity. We are to extend our worldly enterprise as speedily *over* the world, as deep *within* it, and as high *above* it as we can; to multiply suggestions of the wisdom, power, and grace of God, we must work up heaven, earth, and sea into illustrated editions of the Bible; finding the plane where earth and heaven, science and revelation, providence and grace, reason and faith, body and soul, meet in unity, and where the universe becomes, to us, a form of the glory of God, in Jesus Christ. Behold here, what God has begun to do. And shall he not finish? This falling and rising again of our earthly humanity, has been its way from the creation; it is only repeating its blunders in every new stage of its development; and so will continue to do, till it reaches perfection; no sooner gaining settled possession of one province of nature, than attempting the conquest of another, and failing first, by inexperience and transgression, then, like Israel in the first approach to Canaan, it is turned back for its sin, to linger out its forty years, and then go up and conquer in a new generation. We have had a fall; a somewhat memorable fall. We see our fault; are now only held back from victory awhile, to eat the fruits of our sin, to point the rising youth of our



land to the better way, and encourage them to go up and take possession. The thing we attempted, is to be done in a corrected way, and for the glory of God; and from our calamity, the work is better understood, and nearer its accomplishment. Thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

II. Raising now our eyes from our own soil, and casting a glance on the world abroad, we have our attention arrested by the events in India, on the opposite side of the globe. There, we behold a raging of the human elements, altogether appalling. The most prominent hand in the movement is, indeed, that of a Christian nation; but a nation aiming, in its conquest and government there, only at worldly ends. It is thus far a scene of terror. The cause is to us yet mysterious. It is yet to be explained to our satisfaction, how men, in such circumstances, could be provoked to such deeds; how men so different in sentiment and interest could unite in so desperate and hazardous an undertaking. Some powerful principles of human nature have there been aroused beyond control.

The Government there has somehow failed to manage the elements it was dealing with; and, in its failure, has encountered a terrible calamity;—one of the most awful in the history of the world. Thousands of valuable lives have been destroyed. We have to lament the death of many missionaries who, with their wives and children, have been brutally murdered. And large amounts of property have been destroyed;—property devoted by liberal hands and hearts of faith and prayer to the work of spreading the blessings of Christianity among the millions of that empire.

The horrible scenes of massacre are, we trust, all past. We recoil from the thought of them. We would almost disclaim and repudiate that nature which can perpetrate such deeds. We are beginning to hear that the progress of the mutiny is arrested. The stronghold has been recovered; and the civilized world is now preparing to witness the re-establishment of the English dominion in India with some important modifications in the future administration.

Of course, first of all, the military sedition must be suppressed. Then both the military and civil organization is to be reformed, to meet the new condition of things. The work there to be done is to put in requisition the highest powers of human intelligence and wisdom. A hundred and eighty millions of people, of different races and religions, and all different from the ruling race, are there to be held in settled and quiet subjection by a few thousand foreigners without danger of repeated outbreaks by the whole or any class. A permanent and tranquil relation is there to be established between a Christian nation of vast power, resources, and responsibility, and a nation of heathen who lie chiefly at her mercy. And so far as we have yet learned, it is the prevailing sentiment, that



the only alternative is either for the British Government to withdraw from India, or change its position and policy there in relation to Christianity. To keep permanent possession of India by force alone is admitted to be out of the question. England may crush the military rebellion. She may break down the native power now arrayed against her. But if the millions of the people are against the Government, it cannot stand. They may not seem hostile now. But how soon they might become so, the recent events give some warning. Even the army itself, an army of natives, with light service and good pay, living quite at ease, and treated with dignity and respect, have become disaffected in a way not yet accounted for; and one event so astounding may be followed by another. The only alternative is that now stated: To give up India, or accept the aid of Christianity.

This conviction is becoming settled in the English mind. It is matter of deep interest to us, and growing deeper by every arrival, to watch the progress of British sentiment, under the solemn and profound excitement from this revolt. The public mind of that country is thoroughly awake. It has never before been so roused in relation to India, or hardly on any other subject. There is a lively concern as to some effective measures for promoting Christianity in India. A day was set apart for public humiliation and prayer. It was a solemn occasion. The pulpit enforced on the nation the Christian duty of England towards India. All feel and confess the wrong position of the *Government* hitherto in relation to Christianity among the natives, and especially in the army. The Christian public in this country have never known so well as now what that position was; how uniformly the Government opposed the Christianizing of the people. For a long time were Christian missionaries forbidden to reside there; and when at length they were admitted, it was under severe and embarrassing restrictions. Dr. Judson first thought of settling there, but was constrained to withdraw into Burmah. By slow degrees, however, a considerable number of missionaries, from the British Society, and from others, became settled there; and many of these, with their families, have now lost their lives by the savage hands of the mutineers.

The British public have received with great earnestness and solemnity, the information and impressions of Missionaries. All now insist on doing in India what their Christian principles require of them; and on being relieved from all governmental obstructions in their work. They ask, what they have a right to claim of the Indian Government, that the Government shall separate itself from all remaining practices implying acknowledgment and approbation of the false belief and false worship of the country, and then establish a perfect freedom and toleration of opinion. This, under the circumstances there, will be a great advance. And we cannot see how that Government, in its re-establishment, can stop short of it. "Perfect freedom and perfect toleration; an esta-

blished equality as to every political right and principle of religion in the eyes of the Government of India."

It is therefore with devout thanksgiving to God that we hope to see at least the introductory steps of this advance now taken. And when begun, it will be soon completed. The way of Christianity in that vast country will be comparatively clear. The hopes we have cherished, and often expressed, of a great religious change in India will be near their fulfilment. For all intelligent witnesses acquainted with the Indian character testify, that there cannot be found on earth another people more ready to appreciate the difference between Christianity and heathenism; between a Christian and a heathen Government. "If now," says one of the noble spirits of the British nation, "we answer to this powerful appeal, if we and our fellow-countrymen do our duty in the crisis, you may yet hail the day when the Bengal military rebellion broke out; for it may prove, after all, to have been the happiest day in the history of our Indian empire."

This is one of the few events which can be called great in the history of the world. In a religious point of view, in its connection with the progress of the kingdom of Christ on earth, what event during the past year can be compared with this? A Christian Government, holding virtual dominion over one hundred and eighty million heathen, is suddenly shaken to its foundations, and arraigned, as it were, before God, the Church, and its own conscience, for hindering the progress of Christianity among its subjects; not for refusing to engage, as a Government, directly in the propagation of Christianity, for this the Church does not ask of any civil Government, but for hindering the work from being done; for patronizing idolatry; for excluding the Bible from her schools, and putting instead of it the Koran and the Shaster; for expelling the native Christian soldier from her army, and not allowing her native soldiery access to Christian teaching; and for long and powerful resistance, directly and indirectly, in various ways, to the work of Christian missions in her Indian empire. She is arrested by a voice of thunder, which shocks all her people and fills them at once with sorrow and alarm. And what is her plea? The only voice we have yet heard is in answer to this charge of hindering Christianity. And in her grief and humiliation she pleads only guilty to the charge. We mourn, with Britain, the loss of precious life. Some of the blood there shed is that of our own countrymen and friends. It flows, as it were, from our veins. But we rejoice with thanksgiving to hear the voice of her Christian patriotism, lifted up amidst her scenes of grief, acknowledging her fault, and resolving on its correction, and saying, in words which sound like those of heavenly wisdom, "If we but correct our error, we may yet hail the day when the Bengal military rebellion broke out as the happiest day in the history of our Indian empire."

This is very like St. Paul, who stood amidst graves, and under

the burden of mortality, exclaiming, Death is swallowed up in victory! O Death, where is thy sting? O grave, where is thy victory? It is looking forth from deep and oppressive darkness upon a glorious prospect, and saying, Thanks be to God which giveth us the victory through our Lord Jesus Christ. Wherefore, let us be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.

J. W. Y.

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## CHANGES IN OUR JUDICIAL FORMS.

THE ecclesiastical polity of the Presbyterian Church is eminently wise and scriptural. Occupying the golden mean between Congregationalism and Episcopacy, it is free from the objections of each, while it combines the excellencies of both. Our form of government cannot be essentially changed, without diminishing its fitness as an organization for doing good, weakening the support which it affords to civil and religious liberty, and rendering less sure the happy mingling of justice, equity, and brotherly kindness to all our members. But though we should regard it as a serious evil, to change any of our fundamental principles of Church Government, yet, in perfect consistency with this sentiment, it is, in our view, a question for grave consideration, whether some of our *forms* of proceeding, especially in *judicial* cases, do not require revision. In the circumstances of the Church when these forms were drawn up, and for some years afterwards, they appear to have been quite satisfactory. But, for some time past, evils have been felt to exist, particularly in the trial of appeals and complaints, in our higher judicatories, which call for suitable remedies.

The following overture on this subject was sent to the last General Assembly, from the Presbytery of Philadelphia: "The Presbytery of Philadelphia respectfully represent to the General Assembly, that, in their judgment, there is imperative need of a revision of that part of the Constitution of our Church which relates to judicial proceedings." We will refer, simply by way of illustration, to the obscurity of the Book, in respect of the question (in cases of appeal), "Who are the original parties?" to the length of time needlessly consumed in the *calling of the roll*,—to the unrestrained liberty of discussion allowed to the whole aggregate of members belonging to the 'lower judicatories,' and, generally, to the prolixity and tediousness which characterize the whole course of procedure in the higher courts of the Church. Owing to this cause, as the Presbytery believe, there is a constant disposition on the part of our judicatories, to *evade* the hearing of complaints and appeals; and mere technical objections, it is to be feared, are sometimes insisted upon, to a degree, which amounts practically to a denial of justice to the parties concerned.



“The forms now observed may have been quite suited to the Church when it consisted of only a score or two of Presbyteries, but they have, for many years past, been a vexation and an incumbrance.

“We pray, therefore, that your venerable body may take the requisite measures to secure an entire revision of that part of our Constitution herein referred to.”

With regard to this overture, the General Assembly adopted the following resolutions:

“Resolved, That this Assembly commit the Book of Discipline,—the second book of our Governmental Standards,—to a committee, for revision, to report if any changes are expedient, and if so, what, at the next, or some subsequent General Assembly.”

“It was ordered, that the committee under this resolution consist of nine. The Moderator subsequently appointed as this committee, the Rev. Drs. James H. Thornwell, R. J. Breckinridge, James Hoge, Charles Hodge, E. P. Swift, and A. T. McGill, ministers; and Messrs. George Sharswood, Wm. F. Allen, and H. H. Leavitt, ruling elders.”

This committee is composed of eminently wise and judicious men; they need no suggestions from us. But, as they are not clothed with authority to amend, but only to propose amendments for the consideration of the General Assembly, and as it is a matter which concerns the whole Church, the minds of our ministers and ruling elders should be directed to this subject, in anticipation of the report of that committee, in order that they may be prepared to act on it, when presented, in an intelligent and judicious manner.

The Rev. Dr. R. J. Breckinridge also presented an overture to the Assembly proposing a change in the mode of constituting the General Assembly, by making the representation Synodical instead of Presbyterial, and so modifying it from time to time as to prevent the Assembly from ever exceeding one hundred members, fifty ministers, and fifty ruling elders. This proposition would require a modification in our form of government, though not in its principles, as is obvious from a moment's reflection. The General Assembly, however, refused to commit the form of government to that Committee, which indicates that, in the judgment of that body, our Church is not now prepared for a revision of that part of our Constitution. Yet this whole subject ought to be duly considered, in order to be acted upon at such time, as our widely extended and extending communion may require some changes of this character. It is probable that many years will not elapse before the Assembly will perceive the necessity of taking definite action on this subject.

One of the general rules which ought, in our judgment, to control the revision of our Book of Discipline is, that *the changes should be as few as possible consistently with the object in view, viz., to remedy existing evils*. These evils are chiefly of two kinds—*obscurity* in the statement of some of our constitutional provisions, and *prolixity* in carrying them out in the transaction of business. It



needs no argument to show that perspicuity of expression is in all cases important, and hence that the want of it, wherever it exists, should be studiously rectified. But with regard to brevity in business, the endeavour to promote despatch by a modification of our Constitutional provisions must look further and higher than a desire to finish the business in the shortest possible time. The honour of religion requires suitable deliberation; and in judicial proceedings undue haste is unfavourable to the proper administration of discipline. Some caution, therefore, is requisite that the changes proposed be such, and such only, as are necessary to rectify acknowledged evils, and that in remedying these evils, new and opposite ones be avoided.

A second general rule is that *the changes ought to be of such a character as will meet the general approbation of the Church*. To this end they should not be too radical, nor of doubtful expediency, nor such as to render the attainment of justice more difficult or uncertain. And further they should not be so *new* as to give our forms of business the *appearance* of belonging to a new system, even though the changes are not radical. The modifications should be like the retouching of an old portrait, in order to render the features more distinct, and the countenance more vivid, but preserving so carefully its identity that former friends and observers will instantly recognize the likeness. Our Constitution is venerable for age; our people are attached to it; and this attachment should not be weakened by such alterations as would make them feel at a loss to discern in it the venerated original.

I. The particulars complained of on the ground of *obscurity* are not numerous.

1. The only instance mentioned in the overture of the Philadelphia Presbytery, relates to the question, Who are the original parties? This difficulty may be easily remedied by inserting a few sentences in our Book of Discipline defining explicitly what is intended by the phrase, original parties, instead of leaving the meaning to be inferred, as is now done, by the connection. The original parties before the higher courts in cases of appeal, are obviously the same as *originated the case at first, viz., the prosecutor and the accused*. The carrying up of the matters to a higher court by one of these parties, does not change their relation to the questions at issue, nor to each other. Nor does the action of the lower judicatories, one or more, in the previous trial or trials, make them parties either on the one side, or the other. The rendition of their judgment by the judicatory appealed from, excludes the members, as our Book now is, from sitting in the same case in the higher courts; and this circumstance, as we think, is one of the causes which renders the matter obscure, because their exclusion is liable to produce the impression that they are regarded as being virtually a party. And yet it is a fair inference from the Book that they were not so considered by the framers of our Constitution; as in

this view of the case there would be no judicatory left, as such, to be called upon to give their reasons for or against the decision, each member in turn, as our Constitution requires, after the original parties are heard.

The most effectual way to remove this obscurity, would be to admit the lower judicatories to sit in the case appealed from, in the higher courts. And such change, besides removing an obscurity, is, in our judgment, demanded as a matter of principle and justice. If they are not parties, why should they be excluded from participating in the deliberations of the higher judicatory? We do not perceive that the circumstance of their having rendered their judgment once, unfits them to sit again in the same case. In conference with their brethren, composing the higher court, they may see cause for changing their decision; or the minority, if there was one, might change their views, and vote with the majority. But, if neither of these results should occur, they have a right to sit, on the principle that they are a constituent part of the higher court, and, as such, are entitled to a vote in all their deliberations. And further, a judgment rendered by the superior judicatory, without allowing all the members to vote, is the judgment, not of the entire body, but only of a fraction. In our civil courts, we believe, it never happens that a judge, whose decision has been appealed from, is regarded as being thereby disqualified to sit in the same case, in the higher court. Judge Rodgers presided at the Court of Nisi Prius, in the great Presbyterian Church case, and he sat again, in the review of the case by the court in bank.

2. In complaints, a similar obscurity is sometimes felt, as in the case of appeals. Here, the original parties partially or wholly disappear, and new parties are formed, consisting of the complainant and the judicatory complained of. An appellant must be one of the original parties. No other person except one of the original parties can appeal; and *he* cannot, unless he has submitted to a trial, and a decision has been rendered. But, he can complain for other reasons, when there has been no trial; e. g., for their refusing to act in matters in which he is deeply interested, or for acting irregularly and injuriously; and the minority of the judicatory may also complain, if they see cause, either of a judicial decision, or of other acts deemed by them to be wrong; but, in either case, the judicatory complained of becomes a party, and, of course, cannot sit in the higher court while engaged in determining the matters complained of. The other party is either one of the original parties, in a new relation, or the minority of the judicatory; and when these two parties are heard, i. e., the complainant and the judicatory complained of, the case should be regarded as being fully presented to the higher judicatory, without afterwards calling on the members of the judicatory, as in cases of appeal, to give their reasons, pro and con, concerning the matters at issue.

It would simplify the Chapter on Complaints, and also remove

from it an objectionable feature, to confine the right of complaint to the same persons that would have a right to appeal, in case the matters complained of were brought to a judicial decision, i. e., to confine this right to individuals who are personally interested in the question at issue, and are thus a bona fide party, but who have not reached the point in the process where an appeal could be taken. The objectionable feature alluded to is the arraignment of a majority of an inferior judicatory before a higher tribunal, by their brethren of the minority. Judges in a Court of Jesus Christ, complaining of other judges, who ought to be presumed to have acted conscientiously, though they may have erred in judgment. Who ever heard of such a proceeding in a civil court? This point is of too much importance to be disposed of in this incidental and summary manner under the head of obscurity. So, also, the question concerning the right of the lower judicatory to sit in the higher courts, in cases of appeal. We may, perhaps, discuss these questions more at length hereafter. With regard to complaints, our decided opinion is, that a minority of a judicatory should never be allowed to complain to a higher court against the majority. Let their decisions be scrutinized, but, without placing the judicatory itself at the bar of the higher court, putting it on trial, and making it liable to censure. If any satisfactory method can be devised, except by complaint, to give brethren their rights in all cases when personally aggrieved, but who could not appeal, we should be in favour of abolishing the right of complaint altogether. There would still remain three methods of carrying up a cause from a lower to a higher judicatory, viz., by reference, by appeal, and by general review and control. By the latter method, a dissatisfied minority could obtain a hearing before the higher judicatory, by entering their protest, and by calling the attention of the higher court to such protest, as recorded on the minutes, and individuals might generally obtain relief in the same way; but if complaints are allowed to individuals personally interested, but who, from the nature of the case, could not appeal, let this right be restricted to them; and with regard to these, they should not, we think, be ever permitted to appeal and complain, in the same case.

3. A difficulty often arises in our higher judicatories concerning the latitude which may be allowed to an appellant in conducting his defence; whether, in his statement of facts and circumstances relating to his own case, he shall be strictly confined to those particulars which were before the lower court, or whether he may introduce informally new matter tending to exculpate him from the charges which he is endeavouring to meet. After a careful perusal of the chapter on New Testimony, we are at a loss to perceive any ground for a difference of opinion. The language is clear and explicit. We see nothing which requires amendment, unless it be that, in order to render it more full in the particular now referred to, and to cut off all ground for discussion, a clause might be added to the



following effect, viz., that neither party shall be allowed to introduce new testimony in an *informal* manner when conducting an appeal before a higher judicatory. It is a laudable feeling to sympathize with the accused, and to desire to give him every advantage which is practicable to show his innocence, or palliate his offence. But as ample provision is made for this in the chapter on New Testimony, its provisions ought to be uniformly adhered to in our superior judicatories. This rule is seldom, if ever, departed from by our judicatories with regard to the prosecutor; and except for the sympathy of brethren for the accused, no debate would probably arise on the subject.

II. The evils in our judicial proceedings arising from their *proximity* are more numerous. Says the overture of the Philadelphia Presbytery, "So tedious is the whole course of procedure in the higher courts of the Church, there is a constant disposition on the part of our judicatories to *evade* the hearing of complaints and appeals, and mere technical objections, it is to be feared, are sometimes insisted upon, to a degree which amounts, practically, to a denial of justice to the parties concerned." These are grave allegations; and all ground of objection in this particular ought to be removed as speedily as possible. We shall offer for consideration several suggestions.

But before proceeding, we will notice some changes which have been proposed by others to remedy the evils of proximity. One of these is the appointment of commissions, with full powers to sit, adjudicate, and issue appeals, after the adjournment of the bodies appointing them. This plan has been long practised in the Church of Scotland; and it has been partially acted upon in this country. Our objections to commissions are, that the most serious and vital interests of the Church are committed to the judgment of a few individuals, whose decision will not be likely to be as satisfactory to the parties concerned as though it were rendered by the whole judicatory. Their judgment would also carry less force and authority with the churches than one which should emanate from the united wisdom of the entire body. And further, the decisions of these commissioners might vary in successive years and in different parts of the Church.

Another proposal is to appoint a committee with limited powers, i. e., subject in all cases to the sanction of the judicatory before their action is final. This measure is resorted to now, so far as it relates to taking testimony at distant points where the judicatory cannot meet without great inconvenience; and it is doubtful whether anything beyond this would be expedient, or meet the approbation of the Church.

A third measure which has been proposed is to stop all appeals and complaints in the court next higher than the one in which the case originated. Our objections to this are, that it alters the Presbyterian idea of the Church, viz., that it is essentially one body,



by making a part of the body the court of ultimate resort; and it abridges the rights of our members, by denying them the privilege of being heard, if so disposed, by the representatives of the whole Church.

A fourth mode of remedying in part this evil is to make our Synods representative bodies, composed of commissioners, elected by the Presbyteries, as is now done to the General Assembly. For judicial purposes some advantages might result from this change. But in our judgment the loss in other respects would be greater than the gain in this particular. Synodical boundaries are not usually large, the meetings are easily attended, and there are many local interests which could not be promoted so efficiently in the way suggested as by the attendance of all the ministers and lay representatives from all the churches. And besides, Synodical meetings ought to be, to a considerable extent, devotional in their character; and by having a general convocation of all the ministers, and as many elders in a given district, an impulse might be imparted to the cause of vital piety of the greatest importance to the growth and prosperity of the churches under their care. This is happily the fruit of Synodical meetings almost every year in some sections of our country.

A fifth plan (that proposed by Dr. Breckinridge to the last Assembly) is to have the General Assembly composed of not over one hundred commissioners, fifty ministers, and fifty ruling elders, to be elected by the Synods. This change would not alter the spirit of our Form of Government, which defines Synods to be only larger Presbyteries. We doubt the expediency of limiting the number of commissioners to one hundred, for the reason especially that, if our Church shall continue to enlarge as it has done hitherto, the number of Synods will soon exceed fifty; after which, on this plan, each of the Synods would not be entitled to a full representation. But the plan of electing commissioners to the General Assembly by Synods strikes us favourably. The Assembly, already quite large, will become, in a few years, too numerous to do business with despatch, or to be conveniently accommodated in the places where they may wish to meet. It will also be onerous, if not impracticable, for all our Presbyteries to send commissioners, located as they will be in every section of our extensive territory from the Atlantic to the Pacific.

But not to dwell longer on these several plans, we will offer some suggestions of our own, which may relieve our higher judicatories, in part, of the *prolixity* in their proceedings, felt to be so burdensome.

1. Much time would be saved in issuing appeals, if our judicial forms were so amended as to require the lower judicatories to send up to the higher courts a succinct statement of the grounds of their decision, and to require the parties concerned to agree upon such an abstract of the proceedings in the Session or Presbytery as would

prevent the necessity of reading the entire minutes of the case in the higher judicatories. Such a statement and abstract would often be an advantage to the parties as well as to the court, by leaving out all irrelevant matter, and such as had been previously adjusted, and presenting with greater clearness and precision the exact points at issue and no others.

2. When the decision in the lower judicatory manifestly turned on a particular exposition of ecclesiastical law, to which alone the appellant or complainant took exception, much time might be saved in the higher judicatory by requiring the appeal or complaint to be confined to the simple question of *law*, the decision of which would be as really a trial of the merits of the case, as though all the facts were brought in detail before the higher court. In the Presbyterian Church suit, the lower court tried the facts, and the court in bank the *law* of the case; and every one conversant with such matters knows that the decision of the court in bank was really and truly a reversal of the judgment rendered in the lower court.

3. Much time might be saved in our higher judicatories by requiring the judicial committee, in the first place, to confer with the parties at variance, with a view to effect a reconciliation. This is eminently proper in cases before ecclesiastical judicatories, and it would often result, we might reasonably hope, in an amicable settlement. And further, if their attempt at reconciliation fails, let power be given to the same committee, not only to examine the papers and report whether they are regular, &c., but to report the precise points on which the higher court is called to adjudicate.

4. Considerable time is frequently occupied in discussing questions of order, which might be saved by requiring all questions of this kind to be decided by the moderator, subject to an appeal to the house, *without debate*, unless the moderator shall ask for information; when a brief statement should be permitted by one on each side of the question. In ordinary cases it ought to be presumed that the members of our judicatories are sufficiently conversant with our judicial forms to judge concerning points of order without discussion, and especially that this is the case with the moderator, whose election to this office is made on the ground in part of his acquaintance with the Constitution of the Church.

5. The time consumed in calling the roll might be saved by dispensing with this rule altogether, and instead thereof let the moderator announce, at the proper place, that, if any members of the judicatory desire to express their views, they may then avail themselves of this privilege. In a large judicatory one half of the time usually taken would, we doubt not, be saved by this course. The mere roll-calling requires considerable time; and many speak when their names are called, who would otherwise remain silent.

These suggestions are made for the consideration of the committee of revision, and of our ministers and ruling elders generally. We do it also for the purpose of eliciting further discussion. If

he is a friend to his country who adds any materials, however small, towards perfecting its Constitution, and securing the proper administration of its government and laws, so he is a friend to the Presbyterian Church, who contributes his mite towards bringing to perfection its admirable system of Ecclesiastical Government and Discipline.

WESTMINSTER.

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### THREE LETTERS ON CONSERVATISM.

#### LETTER II.

#### EMANCIPATION AND THE CHURCH.

TO THE REV. C. VAN RENSSELAER—Having examined the question—What is a proper statement of the Scripture doctrine of slavery?—I will now ask your attention to another point on which we differ, viz. :

II. The proper *work* of the Church—the object and end which she is to keep in view in her labours for and with the slave race in our country. And let me ask you to especially note the fact, that it is the work of the *Church*, and not the work of the Christian citizen, in his character as a citizen, about which I raise a question.

On this point—

You write—“We regard the Christian instruction and elevation of the slaves as a means to an end, and that end is the recovery of the blessings of personal liberty, when Providence opens the way for it. The higher end is the salvation of their souls.” (*Pres. Mag.* p. 422.)

I have written—“In the case of a race of men in slavery, the *work* which God has appointed his Church—as we learn it, both from the example and the precepts of inspired men—is to labour to secure in them a Christian life on earth and meetness for his heavenly kingdom.” (*Chn. Doc. Sta.* p. 131.)

What you have set forth as “*the higher end*” of Christian instruction, is just what I hold to be *the one end* at which the Church is to aim. As to this end, then, we agree.

We differ in that you teach that the Church, in addition to this, should aim at securing for the slave—in your own language—“*the blessing of personal liberty, when Providence opens the way for it.*”

Before entering upon the examination of the point of real difference between us, I must strip your proposition of the adventitious support it derives from the terms in which you have expressed it. And I shall do this the more carefully, and, if possible, distinctly, because you have expressed it in the same terms in which I have often seen it expressed before; and, if I mistake not, it is mainly



through the influence of this adventitious support it has found favour among good men.

1. On the phrase—“*the blessings of personal liberty*”—listen to Thomas Nott, whose “*Slavery and the Remedy*” you so highly commend. “Unhappily, this question of *well-being*, is kept out of sight amidst the earnest discussions of the times. Personal freedom is assumed as an absolute good, and in this ‘*petitio principii*’ the great question of practical well-being is altogether overlooked. Admit the evil to be such that no man can rightly reduce another man to slavery, any more than to poverty, sickness, or broken bones; admit that slavery as it is has more woes than belong to a merely servile condition, and demanding the speediest possible remedy; it does not follow hence, that the whole condition of the enslaved requires to be changed, without discrimination of the evil and the good. You must remove the evil, but you must not remove the good; you must remove the injurious and destructive, but you must not remove the beneficial and conservative. A Christian State, philanthropic and patriarchal, is bound to abolish just so much of slavery as it is, as is injurious, and no more; to retain just so much as is beneficial, and no less; seeking in very deed the well-being of the enslaved race, and that common good in which alone their welfare can be found.” (pp. 24, 25)

2. On the phrase—“*when Providence shall open the way for it*”—I remark, Providence never does “open the way”—in the sense in which you use that expression—for any change, unless well-being is to be promoted thereby. In writing, then, in terms which imply that Providence will open the way for the slave’s recovering his personal freedom—for you write, “*when Providence shall,*” and not, *if Providence shall*—you are assuming a second time the controverted point, “that personal freedom is an absolute good.”

Strip your proposition of this double *petitio principii*, and it will stand,—*We regard the Christian instruction of the slaves, as a means to an end, and that end is their emancipation before very long.*

Here I take issue with you. I affirm that the question of the emancipation of the slave is one with which “*Christian instruction,*” i. e. the instruction of the Church—for so the “*higher end*” you mention requires me to understand that phrase—has nothing directly to do. The Church has no right to set before herself such an end, as an end either higher or lower, of her labours.

You and I hold one opinion respecting the nature of the Church. The Church is no Voluntary Society, constituted by man, and therefore, liable to be modified and fashioned at his will. It is the kingdom of the Lord Jesus Christ. From him it derives its charter. His word is its law. By his instructions the Church is to abide, teaching all that he has commanded; and where he has given no command, placing her hand upon her lips.



On this matter of emancipation, Christ has given no command to his Church. The Word of God contains no deliverance, either express or clearly implied, respecting it. Hence, I affirm, the Church has no right to make a deliverance respecting it; much less, to set it before herself as an end of her labours. For an examination of 1 Cor. 7: 21, "if thou mayest be made free, use it rather"—I refer you to the "*Chn. Doc. Slav.*," especially the remarks on pp. 71-74.

The question of emancipation is a question concerning civil rights, and the relations of capital and labour, and is therefore essentially a political and not a religious question. And the Bible treats it just as it treats all other questions of the same kind—it makes no deliverance on the subject—but leaves it to be determined by the State, in view of her responsibility to God for the well-being of the subject; the Church having no right to interfere.

So important does the observance of this distinction between the proper province of the Church and the State appear to me, especially at the present time, that I have discussed the subject at some length in the "*Christian Doctrine of Slavery.*" Let me apply the principles there laid down to the two points in which we differ. Christ requires the Church to teach that the relations which slavery establishes are not sinful relations; and to teach the duties which grow out of those relations, to masters and slaves alike, and by her discipline to enforce the discharge of those duties, in so far as her members are concerned. Here her duty ceases. Does any member of the Church believe that slavery is a political evil?—as a teacher and ruler in the Church, I have no difference with him. Does he teach this his faith, but teach it somewhere else than in the pulpit?—I have no difference with him. Does he, availing himself of the rights which belong to a citizen in a republic, act and vote in accordance with this, his faith?—I have no difference with him. And on the other hand, Does another believe that slavery is a political good, and teach and act upon this, his faith?—I have no more difference with him than I had with the former. So with respect to emancipation. Does any Christian citizen believe that he ought to aim at the ultimate or even speedy emancipation of the slaves in our Southern States?—I have no difference with him on this account. Does he teach and labour to carry into effect these his views, in a lawful way?—I have no difference with him. And on the other hand, Does another believe that he ought to aim at the perpetuation of slavery, and teach and act upon this his faith, provided he does it lawfully?—I have no difference with him therefor. These are all questions which lie outside the province of the Church. Anti-slavery and pro-slavery men, if the terms anti-slavery and pro-slavery be understood to refer to the question of expediency, or political good and evil, may all be alike worthy members of the Church. Differences on such points as these should no more interfere with their hearty co-operation in building up the

kingdom of God in the world, than differences respecting the tariff, or the distribution of the public lands. But does any man, anti-slavery or pro-slavery, attempt to bring these matters into the Church, that he may get from the Church a decision, or enlist the Church in the cause he has espoused, I meet him at the threshold with the Master's command: "Render unto Cæsar the things that are Cæsar's," as well as "unto God the things that are God's." (Matt. 22 : 21.)

The commission Christ has given his Church, "Go ye into *all the world*, and preach the Gospel to *every creature*," requires her to preach that Gospel to the slave as well as the master. The inevitable effect, an effect which God designed, of this preaching, when faithfully done, must be the elevation of those to whom it is preached. But this truth no more necessarily implies the disappearance of slavery than it does the disappearance of poverty from among men. If, in time, the well-being of the slave—well-being in the highest and most comprehensive sense of that phrase—requires his emancipation, his emancipation will just as certainly take place as that God rules. And just as firmly as I believe this, do I believe, that when it comes, if come it does, as national independence came to our country, it will come without any violation of that order which God has established in the world; and hence, through the agency of the State, and not that of the Church.

You cannot be ignorant of the fact that the question of emancipation is a question surrounded with many difficulties—and let me add, difficulties which grow out of the obligation to provide for the well-being of the slave, far more than the master—and is a question upon which good and wise men honestly differ. Bishop Hopkins, of Vermont, for example, in his "American Citizen," a work which does credit alike to his head and his heart, contends for ultimate emancipation. Rev. Thomas Nott, of Massachusetts (and I purposely take cases from among the inhabitants of non-slaveholding States), of whom you speak as "a returned missionary, one of the earliest of the self-sacrificing band who went forth to the heathen," and who, hence, may fairly be presumed to be a godly man, and one practically acquainted with man in a degraded condition, on the other hand, in his "Slavery and the Remedy," takes opposite ground; and all his remedial suggestions are predicated upon the perpetuation of slavery in the Southern States. These men, no doubt, honestly differ; and they have a right to differ here, without the Church calling either in question for his opinion.

You will now see clearly the grounds upon which I object to your opinion. They are:

1st. It determines what the Word of God leaves undetermined. In this it is *extra-scriptural*.

2d. It calls for uniformity of opinion where Christ allows liberty. In this it is *unscriptural*.

3d. It obtrudes the Church into the province which God has assigned to the State. In this it is *anti-scriptural*.

You will see, too, why in the "Christian Doctrine of Slavery," you could find no expression of opinion on the subject of emancipation. There was no expression of opinion there. I expressly disclaimed the intention of treating slavery as a civil or political question. That had been done by others far more ably than I could hope to do it; and I had nothing new to offer on the subject. A brief and faithful exhibition of what Christ and his Apostles taught, *i. e.*, a discussion of slavery as a religious question, it seemed to me might do good; and to this I pledged myself in the "Preface." The responsibility resting upon the preacher, in the pulpit, and the expositor of Scripture—whether his exposition be monographic or general—when writing for the press, is a very solemn responsibility.<sup>1</sup> His duty is clearly set forth in the words: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me," (Ezek. 3: 17.) The mixture of human opinions with God's truth has been<sup>2</sup> one grand source of the evil which the Church has suffered in<sup>3</sup> connection with this very matter; of this, I shall take occasion to speak more fully in my last letter.

Your testimony—"On this point (*i. e.* emancipation) he is less explicit and full than we could desire. Indeed, his cautious language in one paragraph indicates a timidity and uncertainty entirely uncalled for; and some might even suppose that his views were either indifferent to emancipation, or even opposed to it. This we do not believe; but the paragraph reminds us of the doctrine of the Puseyites, who at times practise reserve in the communication of religious knowledge"—I was glad to receive: and I can well afford to pardon the lack of holiday dress in which the messenger presents himself, for the sake of the tidings which he brings.

In concluding this letter, let me say—Do not confound the cause of Liberian Colonization, with the question respecting the general, ultimate emancipation of the slaves in our Southern States. The ground upon which our ablest Christians, philanthropists, and statesmen have advocated that cause would remain, even if it were determined that a general emancipation would never take place.

On this point, Bishop Hopkins has well written—"That a portion of the slaves will always be found worthy to be emancipated, as being possessed of more industry and talent than the average, is doubtless true, and such cases may safely be trusted to their master's liberality, or to the interest which they rarely fail to excite amongst others. That there is another portion likely to be dissatisfied and refractory is also true, and the number of slaves who run away affords the evidence. But there are exceptions to the general rule, about as numerous, perhaps, as the cases amongst the free labourers of other countries, where a few, possessed of extraordinary energy, are seen to rise up from a very low beginning, and another few prove worthy of the penitentiary; while the vast majority continue where they were, through the *slavery of circumstances*, which



proves to be about as strong as any other kind of bondage, amongst the masses of mankind. For that portion who desire and are qualified for freedom, our Southern philanthropists have provided, of their own accord, the noble colony of Liberia, now advanced so far as to be an object of great interest among the nations." *American Citizen*, pp. 134, 135.

Here is ground upon which the Christian philanthropist who believes that the general emancipation of the slaves in our Southern States will never take place, may yet consistently advocate the cause of Liberia. And let me add—if we believe the testimony of such men as Dr. J. L. Wilson (see his "Western Africa"), and other judicious pious men who have been in Liberia—that colony is likely to receive accessions from this source alone, as large as she will be able to receive with safety to herself, for years to come: and no more disastrous event could occur to her, at the present time, than the landing upon her shore, not fifty but even five thousand emancipated slaves per annum, as has been proposed in some of the schemes of emancipation which find favour with good men, especially in the Northern States.

GEORGE D. ARMSTRONG.

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### THREE CONSERVATIVE REPLIES.

#### LETTER NO. II.

#### DR. VAN RENSSELAER'S REPLY TO DR. ARMSTRONG, ON EMANCIPATION AND THE CHURCH.

TO THE REV. GEORGE D. ARMSTRONG, D.D.:—I certainly did not expect, when I penned the paragraph, which you find fault with in your second letter, to become engaged in a controversy about "EMANCIPATION AND THE CHURCH." My stand-point was that of a private citizen, and I gave utterance to a sentiment, which, I supposed, would find a response in the bosom of any Christian slaveholder on his plantation. The idea of expounding the duty of the Church, in its official capacity, was not in my mind at all. I ask you to look at the plain terms of the paragraph:

"We regard the Christian instruction and elevation of the slaves as a means to an end, and that end is the recovery of the blessings of personal liberty, when Providence shall open the way for it. The higher end is the salvation of their souls."

This paragraph simply declares the Editor's private opinion in regard to the providential antecedents which must necessarily exist, prior to the fitness of the slaves for the blessings of personal liberty. A Christian man ought also, as I supposed, to have the end in view, as well as to keep the means in operation.



I might, perhaps, have fairly declined any formal reply to your second letter, on the ground that you transcended the real intentions of my statement. But inasmuch as the inference you have drawn from it may be a natural one, and is an opinion I really hold, and the arguments, by which you attempt to oppose it, are, in my judgment, unsatisfactory, I shall accept the opportunity of discussing what you seem to insist upon—the subject of “EMANCIPATION AND THE CHURCH.”

You begin by attempting “to strip the proposition” of what you are pleased to call its “adventitious support.” I beg leave, however, to insist that its Christian drapery shall remain upon it, and that it shall retain the firm support of its own Bible truth. The blessings of personal liberty have not been considered by me, in this discussion, in any other sense than including well-being. The whole morality of slaveholding depends upon conditions of social and public welfare, as I have endeavoured to show in my first letter. This is also the fundamental idea in the statement, which you desire to lay violent hands upon. My statement contains three ideas, which ought to be a sufficient guard against the impression that I was in favour of emancipation without an adequate preparation. These three ideas are, *first*, a work of Christian instruction among the slaves; *secondly*, their elevation, as a result of this instruction; and *thirdly*, a progressive condition of society, which, under Providence, would render emancipation practicable and beneficial. Could anything more be expected to render my meaning plain, and to include well-being as an element in the recovery of freedom?

The expression “when Providence shall open the way for it,” gives the latitude required in a question of this sort. True well-being was the precise thought in my mind; for, as you justly remark, “Providence never does open the way for any change, unless well-being is to be promoted thereby.” Judge, therefore, my surprise, when I find you not only imputing to me the opposite view, but also trying to rob my proposition of the support of divine Providence, whose glorious wisdom and power are so deeply concerned in the solution of this intricate problem. My view of the blessings of personal liberty magnifies well-being. Instead of admitting, therefore, that my statement involves a *petitio principii*, I hold that the real petition is from Dr. Armstrong to alter my proposition to suit his own views. This petition I respectfully decline. I cannot allow any one to banish God and his providence from my meditations on this subject. I choose to retain the whole paragraph, just as it was written, and more particularly the words you desire to exclude.

The terms, “when Providence shall open the way,” are used in exactly the same sense as the words “when God in his providence shall open the door for their emancipation,”—an expression employed by the General Assembly of the Presbyterian Church, in

1815, to convey the same idea on the same subject. The question of the time of emancipation is wisely left to the counsels of the Most High. Whether it shall be long, or "before very long," depends, in no inconsiderable degree, so far as human instrumentality is involved, upon the views of those who, like yourself, occupy influential positions in the southern section of the Church. But whether the time be long, or short, it will be when "Providence opens the way," or "when God in his providence shall open the door." Not until then, will emancipation be consistent with the true enjoyment of "the blessings of personal liberty." On this particular point, there does not appear to be any real difference of opinion between us.

We also agree in regard to the chief and higher end, which the Christian slaveholder should keep before him. The salvation of the souls of his slaves is the continual burden of a pious master's heart. To be instrumental in bringing to his plantation-household the knowledge of the true God and of redemption by Jesus Christ, is the primary duty and privilege of the relation. No language can exaggerate the magnitude of this responsibility; no enlightened Christian conscience can resist the power of its appeal.

The point on which we differ, is whether the Church has any authority to contemplate emancipation as a righteous and lawful end. This, although a comparatively inferior matter, is nevertheless one of real interest and importance. And, in order that I may not be misunderstood, I request the attention of my brother, Dr. Armstrong, to a few brief explanations.

1. In the first place, an interest, on the part of the Church, in emancipation, does not imply *an undue regard of the temporal, above the spiritual, welfare of the slaves*. The chief duty is to preach "Jesus Christ and Him crucified." No work on earth compares with that of religious teaching and preaching. The vast concerns of immortality should ever be uppermost in the aims and enterprises of the Church. And yet present well-being has such connections with eternal life, as to claim a just share of Christian interest in all generations. The position of the Presbyterian Church has always enabled her to preach the Gospel to both masters and slaves. Ours is not an agitating Church. Her testimony on emancipation, as I shall presently show, has been uttered firmly and fearlessly; but, unlike modern reformers, or other Churches less favoured of heaven, we have not magnified slavery above the higher interests of the kingdom of God, nor substituted vain clamour and restless agitation in the place of "righteousness, peace, and joy in the Holy Ghost."

2. In the second place; to keep in view emancipation as an end, which naturally follows the use of lawful means, *does not bring the Church into the exclusive province of the State*. Slavery has both moral and political aspects. In the letter of the General Assembly to the Presbyterian Church in Ireland, in 1846, the following remarks have a place:

“The relations of negro slavery, as it exists in the States that tolerate it, are twofold. Chiefly, it is an institution purely *civil*, depending absolutely upon the will of the civil power in the States respectively in which it exists: secondarily, it has various aspects and relations, purely or mainly *moral*, in regard to which the several States permit a greater or less degree of intervention.”\*

Our Church has always avoided interference with the State, in matters that are outside of her own appointed work. She has not claimed authority over the political relations of slavery; nor attempted to extend her domain over subjects not plainly within her own province. It is only where slavery comes within the line of ecclesiastical jurisdiction—that is to say, in its moral and religious aspects, that our Church has maintained her right to deliver her testimony, in such forms, and at such times, as seemed best. She has “rendered unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s.” Let no man attempt to despoil her of this joy.

3. In the third place, the Church’s testimony, in favour of emancipation, as a righteous end, must be distinguished from *legislation over the consciences of men*. Testimony differs from ecclesiastical law. It has different objects and purposes, and has a wider latitude of application. A Church judicatory may express its opinions, and attempt to exert its influence in a particular direction, within its lawful sphere, without pretending to make laws to bind the conscience. There are, indeed, duties, devolving upon masters, whose violation is justly made the subject of discipline. But there are various views of slavery, which the Church, however desirous of their general adoption among her members, has presented only in the form of opinion, or testimony. Acquiescence in these views, as for example, those on emancipation, has never been made a test of Church communion. Dissenters from testimonies of this nature have no more reason to complain, than the minority in our public bodies have, in general, reason to complain of the decision of the majority on other questions, which come up lawfully for consideration.

4. Emancipation, as an end to be kept in view, *does not imply reproach, where emancipation is, for the present, impracticable*. In my first letter, I have endeavoured to show that slaveholding is not necessarily, and under all circumstances, sinful. There may be conditions of society where the continuance of the relation is among the highest demands of religious obligation. But even in such cases, an enlightened view of duty would, in my judgment, acknowledge emancipation to be an end, worthy of the Gospel of our Lord Jesus Christ. The two ideas of the *lawfulness of the existing relation*, and of the *ultimate end of emancipation*, are perfectly consistent and harmonious. The maintenance of the latter

\* Baird’s Digest, 542.



idea conveys no reproach upon the scriptural view of slaveholding. It is antagonistic only to the unscriptural view of the permanence of slavery, as an ordinance of God, on a level with marriage or civil government.

5. The *time* of emancipation, as I have already intimated, the Church has left to the decisions of Providence. Circumstances vary so much in society, that no rule can have a universal application. It is sufficient to keep emancipation in view, and to labour to secure its attainment as speedily as circumstances will permit, or "when Providence shall open the way."

Having made these explanations in the hope of disarming prejudice and conciliating good-will, I shall proceed to show, first, that my views of "Emancipation and the Church" are sustained by the testimony of the General Assembly, whilst yours differ from it; and secondly, that the testimony of our Church is sustained by the Word of God.

THE TESTIMONY OF THE GENERAL ASSEMBLY on emancipation is important, as an exhibition of the general sentiments of the Presbyterian Church on this great social question, and particularly as showing its interpretation of the Scriptures.

The first deliverance of our Church on the subject, was made in the year 1787, by the Synod of New York and Philadelphia, which was at that time our highest judicatory, and was in the act of forming our present ecclesiastical constitution.

The deliverance is as follows:

"The Synod of New York and Philadelphia do highly approve of the general principles in favour of universal liberty that prevail in America, and the interest which many of the States have taken in promoting the abolition of Slavery; yet, inasmuch as men, introduced from a servile state, to a participation of all the privileges of civil society without a proper education, and without previous habits of industry, may be in many respects dangerous to the community; therefore they earnestly recommend it to all the members belonging to their communion, to give those persons who are at present held in servitude, such good education as to *prepare them for the better enjoyment of freedom*; and they moreover recommend that masters, whenever they find servants disposed to make a just improvement of the privilege, would give them a *peculium*, or grant them sufficient time and sufficient means of procuring their own liberty, at a moderate rate; that thereby they may be brought into society with those habits of industry that may render them useful citizens; and finally, they recommend it to all their people to use the most prudent measures consistent with the interests and the state of civil society, in the countries where they live, to *procure eventually the final abolition of slavery in America.*"

In 1793 this judgment was reaffirmed by the General Assembly, and again reiterated by the Assembly in 1795, with the remark that "*they trust every conscientious person will be fully satisfied*



with it." Its brevity, its comprehensiveness, its conservative tone, and its scriptural authority, make this testimony deserving of great attention. The General Assembly, in 1815, testified to the same effect:

"The General Assembly have repeatedly declared their cordial approbation of those principles of civil liberty, which appear to be recognized by the Federal and State Governments in these United States. They have expressed their regret that the slavery of the Africans, and of their descendants, still continues in so many places, and even among those within the pale of the Church, and have urged the Presbyteries under their care to adopt such measures as will secure, at least, to the rising generation of slaves within the bonds of the Church, a religious education, that *they may be prepared for the exercise and enjoyment of liberty, when God, in his providence, may open the door for their emancipation.*"\*

It could hardly be expected that a deliverance could be found on the records of our Church, so exactly concurring in thought and language with the extemporaneous statement contained in my brief review.

In 1818, the largest Assembly that had yet been convened, met in Philadelphia. An abler body of divines, probably, never assembled in our highest judicatory. The paper adopted by them, on the subject of slavery, is too well known to require large extracts. It was drawn up by Dr. Ashbel Green, with the concurrence of Dr. George A. Baxter, of your own Synod. Dr. Speece of Va. was Dr. Baxter's fellow-commissioner from your old Presbytery of Lexington. I only quote a few sentences from this celebrated document.

"We rejoice that the Church to which we belong, commenced as early as any other in this country, the good work of *endeavouring to put an end to slavery*, and that in the same work, many of its members have ever since been, and now are among the most active, efficient, and vigorous labourers."

"At the same time, we earnestly exhort them to *continue, and, if possible, to increase* their exertions to effect a total abolition of slavery. We exhort them to suffer no greater delay to take place in this most interesting concern, than a regard to the public welfare truly and indispensably demands."

"We, therefore, warn all who belong to our denomination of Christians, against unduly extending this plea of necessity; against making it a cover for the love and practice of slavery, or a pretence for *not using efforts that are lawful and practicable*, to extinguish this evil.

"And we at the same time exhort others to forbear harsh censures, and uncharitable reflections on their brethren, who unhappily live among slaves, whom they cannot immediately set free, but who are *really using all of their influence and all their endeavours* to bring them into a state of freedom, *as soon as a door for it can be safely opened.*"†

\* Baird's Digest.

† The Assembly's testimony of 1818 was reaffirmed at the *last meeting of the Synods of Pittsburg and Ohio*. These two Synods, in the midst of which the Western Theo-

The General Assembly, in 1845, took action on the specific point, whether slaveholding was, under all circumstances, a bar to Christian communion; and in 1846 reaffirmed all the testimony uttered by preceding General Assemblies.

Here I might rest the case, so far as your opposition to the recorded views of our Church needed any demonstration; but as you are *now* a Virginian, I cannot avoid inviting your attention to the testimony of the Synod of Virginia in 1800. Half a century has, indeed, passed by, and many of the precious men of God, who then served the churches from Lexington to Norfolk, have ceased from their labours; but the record of their opinions will endure throughout all generations.

This subject was brought before the Synod of Virginia by a Memorial on emancipation, from one of their congregations. The following extracts are from the answer returned by the Synod to the Memorial.

“That so many thousands of our fellow-creatures should, in this land of liberty and asylum for the oppressed, be held in chains, is a reflection to us painfully afflictive. And most earnestly do we wish that all the members of our communion would pay a proper attention to the recommendation of the late Synod of New York and Philadelphia upon this subject. We consider it the indispensable duty of all who hold slaves to *prepare, by a suitable education, the young among them for a state of freedom, and to liberate them as soon as they shall appear to be duly qualified for that high privilege*; and such as neglect a duty so evidently and so powerfully enforced by the common principles of justice, as well as by the dictates of humanity, and the benign genius of our holy religion, ought, in our opinion, to be seriously dealt with and admonished on that account. But to refuse to hold Christian communion with any who may differ from us in sentiment and practice in this instance, would, we conceive, in the present conjuncture at least, be a very unwarrantable procedure; a direct infraction of the decision of the General Assembly of our Church, and a manifest departure from the practice of the Apostles and the primitive Church.”

“That it was wrong in the first instance to reduce so many of the helpless Africans to their present state of thralldom will be readily admitted, and that it is a duty to adopt proper measures for *their emancipation, will, it is presumed, be universally conceded*. But, with respect to the measures best calculated to accomplish that important purpose, and the time necessary to give them full effect, different sentiments may be entertained by the true disciples of the Great Friend of man.”\*

logical Seminary stands, have been denominated “the back bone of Presbyterinnism.” The testimony of 1818 contains some expressions which might be advantageously altered; but, with the proper explanations, it is consistent with that of 1845. The parts I have quoted have not been excepted to, so far as I know.

\* Quoted from “THE HARD BOOK OF SLAVERY,” by the Rev. John Robinson, of Ashland, Ohio. Published by John D. Thorpe, Cincinnati, 1852. This is one of the best books on the subject yet published, containing much valuable information and able discussion.

The Synod of Virginia probably entertain the same sentiments in 1858; and, if the occasion required it, would doubtless reaffirm this testimony with the same love to Christ, that originated it in the days of Waddell, Legrand, Rice, Alexander, Lacy, Hoge, Lyle, Brown, Baxter, Houston, &c.,—a generation of revered men, “mighty in the Scriptures.”

It is clear that my statement concerning “Emancipation and the Church” is no novelty, but that it is regular, orthodox, old-fashioned, Presbyterian truth.

SECONDLY. I further maintain, that this truth is scriptural truth; and, that the Church has a right to propose, and to hold forth, emancipation as a righteous end, when Providence shall open the way.

Here, I am met, at once, by your declaration, that

“The word of God contains no deliverance, express or clearly implied, respecting emancipation. Hence, I affirm, that the Church has no right to make a deliverance respecting it; much less to set it before herself as an end of her labours.”

In examining this proposition, I venture to lay down the following, as a counter proposition in part, and as a more scriptural view of the subject; viz. The Church has a right to expound, and to apply, the word of God, in reference to all the relations of life, and to all the changing aspects of society. The exposition and application must, of course, be consistent with the spirit and principles of the Bible, but they are not limited to the mere word of its letter, nor to any general or universal formula of expression. From the nature of the case, exposition requires enlargement of scriptural statement, and application implies a regard to providential developments and to the varying circumstances of social and public life. Paul’s Epistle to the Corinthians was very different from his Epistles to the Romans and to the Hebrews, although they all contained expositions of the same scriptural doctrines; and his Epistle to Philemon contained a new application, in the case of Onesimus, of principles, not previously so fully developed. The Church has, in every age, the right to expound the sacred Scriptures according to the light granted by the Holy Spirit, and to apply its interpretation to all cases, judged to be within its spiritual jurisdiction.

I. Let us, in this search after Bible truth, glance at some of the views of the *Old Testament Scriptures*, on slavery and emancipation.

A terrific statute flashed out from Sinai into the legislation of the Hebrew commonwealth. By the laws of Moses, “He that stealeth a man, and selleth him, or if he be found in his hands, he shall surely be put to death.” (Ex. 21: 16.) The original man-stealer, and the receiver of the stolen person, were both to suffer



the penalty of death. The operation of this single statute would have forever excluded the existence of American Slavery.

Another provision, of some significance, shone with benignant beams of liberty. A fugitive slave, from a foreign country, was not to be sent back into slavery. (Deut. 23 : 15, 16.) The Hebrew commonwealth was a city of refuge, and an asylum of liberty to the surrounding nations. These two statutes stood, like Jachin and Boaz, at the vestibule of the Mosaic legislation on slavery.

*Hebrew* bondmen were held under a system, which resembled, in its nature, hired service rather than slavery, and whose duration was limited. Hebrew servants were emancipated on the seventh year, except in cases of voluntary agreement, and of children born under certain circumstances. In the year of Jubilee, liberty was proclaimed "unto all the inhabitants of the land." (Lev. 25 : 10.) In the fiftieth year, every Hebrew "returned unto his family," under the protection of a great festival statute.\*

The Old Testament dispensation made distinctions between the Israelites and Gentiles, in various parts of its legislation, and, among others, on slavery. Bondmen, purchased by the Hebrews from the Gentiles, might be held in perpetuity. Their bondage, however, as Dr. Spring remarks, partook of the character of apprenticeship, rather than of rigorous servitude.

The great fact remains prominent, that the bondage of *Hebrews* was temporary. Emancipation was continually in sight; and the effect of their septennial and jubilee emancipation periods must have been a moral check and rebuke to slavery, under whatever forms it was tolerated.

The long-existing middle wall of partition between Jews and Gentiles, was at length overthrown by Christianity. Thenceforward all mankind stood in the new relation of a common brotherhood. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3 : 28, 29.) Timothy, who, from a child, had known the Holy Scriptures, must have realized, with all pious Jews, that the spirit of the Old Testament no longer sanctioned the holding, of even *Gentile* brethren, in *perpetual* bondage. All laws, peculiar to the Jewish economy, being now abolished, the New Testament, in its larger spirit and greater

\* There are differences of opinion about the extent of emancipation, on the year of Jubilee. Some suppose that *all* the slaves, whether Hebrews or Gentiles, were then set free; others suppose that not even all the *Hebrews* were emancipated. My own opinion is, that the Jubilee was for the *Hebrews* alone, and that it emancipated *all* the Hebrew bondmen. The only doubt is in reference to those Hebrews, who became voluntary bondmen, and whose ears were bored in token of their submission. But Josephus, Maimonides, Michaelis, &c., include these among those set free at the fiftieth year, and maintain that the Jubilee period gave to the Hebrews universal emancipation. Even if an exception is to be made, of the comparatively few cases of *voluntary, ear-bored, bondmen* for life, the argument is not materially affected.



light, was brought into contact with the arbitrary slavery of the Pagan nations. Can it be believed that, under these circumstances, any well-instructed Jewish Christians would become voluntarily involved in the pagan system of slavery? Heathen slaveholders, on their becoming Christians, received instructions, which gave new views of their obligations, and which tended to the ultimate abolition of the system.

II. Christianity, in reforming the evils of society, inculcated general principles, of far greater influence than positive Mosaic laws. Before examining the true tendency of some of these scriptural principles, I shall ask your attention to the doctrine, which Paul expounded to the Corinthian slaves. "Art thou called, being a servant, or slave, care not for it. *But if thou mayest be made free, USE IT RATHER.*" (1 Cor. 7: 21.)

The ideas that are fairly implied in this verse are the following:

1. Religion is the most precious of all blessings to mankind. The Lord's freeman may bear, with little anxiety, any external condition of life, even though it be that of bondage. Well may Presbyterians rejoice that their Church, in conformity to Apostolic precept and practice, has preached the Gospel to the slaves, without unduly agitating points bearing on their temporal welfare.

2. Slavery is an abnormal, and not a permanent, condition. Paul exhorted Christian slaves to seek emancipation, if within their reach, or if Providence opened the way for it. It is impossible to reconcile this inspired passage with the theory that slavery, like civil government or marriage, is an ordinance of God, to be perpetuated forever. "Use your freedom, rather," says Paul, expounding the nature of slavery, and throwing the light of inspiration upon its anomalous character. When did the Apostle ever exhort husbands and wives not to care for the marriage tie, and to seek to be free from it, if the opportunity offered? Slavery was in its nature a temporary expedient, differing from marriage, which is founded upon the natural and permanent relations of life. Slavery is limited in its duration by the very conditions of its lawful existence.

3. The Apostle teaches the Corinthian slaves that liberty is a higher and better condition than bondage. Although Christian slaves ought to be submissive to their lot, they have a right to regard liberty as a greater blessing. CALVIN, our great commentator, says: "Paul means to intimate that liberty is not merely good, but also *more advantageous than servitude.* If he is speaking to servants, his meaning will be this—While I exhort you to be free from anxiety, I do not hinder you from even availing yourselves of liberty, if a [lawful] opportunity presents itself to you. If he is addressing himself to those who are free, it will be a kind of concession, as though he had said—I exhort servants to be of good

courage, though a state of freedom is preferable,\* and more to be desired, if one has it in his choice." The Apostle evidently considered liberty to be the highest state, offering an advance in civilization and true well-being, when Providence opens the way.

4. Paul also maintains that emancipation is an object of Christian desire, when it can be lawfully secured. Our own great commentator, Dr. HODGE, says: "Paul's object is not to exhort men not to improve their condition, but simply not to allow their social relations to disturb them; or imagine that their becoming Christians rendered it necessary to change those relations. He could, with perfect consistency with the context, say to the slave, 'Let not your being a slave give you any concern; but if you can become free, choose freedom rather than slavery.' Luther, Calvin, Beza, and the great body of commentators, from their day to this, understood the Apostle to say that liberty was to be chosen, if the opportunity to become free were offered."

Now, if the great Apostle to the Gentiles taught that slavery is an inferior condition, and that, under right circumstances, emancipation is a lawful object of Christian desire, may not the Church teach the same things? Whilst the highest and chief end is to lead the slaves to Christ and to heaven, is the Church compelled to abjure all other ends, relating to human happiness, elevation, and liberty? Far from it. Paul's doctrine to Timothy, upon which you lay so much stress, must not be expounded to the exclusion of Paul's doctrine to the Corinthians.

Christian masters are informed, in this passage, that their slaves may rightly regard their bondage as an inferior state, which may be superseded in due time; and the masters themselves are thus, incidentally, instructed to keep emancipation in view, and to prepare the slaves for it, when the providential opportunity arrives.

Further. If emancipation be a good which slaves may lawfully desire, it is a good which *all Christians* may lawfully desire, and labour, according to their opportunity, to *confer upon them*. It is not, indeed, in such a sense an absolute good that it may not be abused, or that every class of people is always prepared safely to possess it. The same is true of the self-control, which the law confers upon children, on reaching their majority. But is this any reason why children should not desire to be their own masters at a suitable age, or why all should not desire and labour so to train them that they may be duly prepared, at the fit time, to be invested with self-control?

You refer me to the explanations of your book on this passage in the Epistle to the Corinthians. The explanations I find to be two-fold: First, you urge that slavery in Greece and Rome was far more rigorous than in our Southern States; and secondly, that the Africans and Anglo-Saxons belong to different races; and that,

\* "*Soit beaucoup meilleur*"—"is much better."

on these two accounts, the doctrine of Paul has a less forcible application to American than to Corinthian slaves. I cheerfully yield to your argument any benefit which may be fairly claimed by a change of circumstances; but I submit, in reply, *first*, that human nature is the same in all ages and nations, and has natural desires to embrace every lawful opportunity to improve its outward condition; *secondly*, that the Apostle propounds a principle, which has a real bearing upon slavery at all times and everywhere; *thirdly*, that the light, liberty, and Christian appliances of the nineteenth century are an offset against the supposed advantages for emancipation possessed by ancient Greece and Rome; and *fourthly*, that your apology for not fully applying the principle to slavery now, as well as to slavery eighteen hundred years ago, is at least a virtual acquiescence, however feeble, in the truth of Paul's doctrine.—I find, indeed, on recurring to your book, that Dr. Armstrong expounds the passage admirably. You say: "Yet, if they can lawfully be made free, *as a general rule*, slaves had better accept their freedom; for a condition of slavery is not to be desired on its own account." p. 67. This is substantially the "Christian doctrine" I am advocating; but how a Christian minister can reconcile this scriptural view of the subject with the silent and unchallenged expression of all sorts of opinions about the perpetuity, desirableness, &c., of slavery, I leave others to determine.\* Slavery was no less a political institution in the days of Paul than it is now. Is the Church, therefore, to be perpetually silent, as though slavery possessed no moral relations to the law of God? Is it exclusively a question of "capital and labour?" Surely, the Church may follow Paul in his inspired expositions, although his Epistles contain some things "hard to be understood," and easy to "wrest."

III. Paul's incidental interpretation of the law of liberty to the Corinthian slaves, is in entire accordance with the *injunctions of Scripture*. Slaveholding is not in itself sinful, but its existence binds upon masters and slaves mutual obligations, whose tendency is to abolish eventually the entire system. If the Scriptures enjoin what, of necessity, leads to emancipation, they enjoin emancipation itself, when the time comes; if they forbid what is necessary to the perpetuity of slavery, they forbid that slavery should be perpetuated.

How, then, do these divine injunctions to masters and slaves operate against the perpetuity of slavery?

1. Christianity requires the *kind personal treatment* of the slaves; it removes the rigours of bondage, and insensibly assimilates the system to one of apprenticeship. Religious obligation is made the basis of all the duties of the relation. There is a "Master

\* Reference is here made to the statements on page 67 of this Magazine.



in Heaven," who rules over all; who searches the hearts of all; who weighs the actions of all; and who keeps a record for the final judgment. "The Bible method," says Dr. Hodge, "of dealing with slavery and similar institutions, is to enforce, on all concerned, the *great principles of moral obligation*—assured that those principles, if allowed free scope, will put an end to all the evils both in the political and social relations of men." "First, the evils of slavery, and then slavery itself, would pass away as naturally and as healthfully as children cease to be minors." The kind treatment which the Gospel requires towards slaves, and the corresponding obligations of slaves to their masters, cultivate feelings of mutual regard, which open the way for everything good in due time.

2. The effect of Christianity upon the sanctity of *the marriage state* is of the same preparatory nature. The law of Eden regulates social life everywhere; it protects husbands and wives on the plantation in their relations to each other and their children. The husband is "the head of the wife, as Christ is the head of the Church." "As the Church is subject to Christ, so let the wives be to their own husbands in everything." Forcible disruptions of the marriage bond by sale, or by separation for life, are not authorized by the word of God. The Christian law of marriage holds inviolate the sacred privacies of home; and the very difficulties of fulfilling the obligations of this law in a state of bondage, are suggestions in behalf of the natural state of liberty.

3. The Gospel demands an *adequate compensation of service*. "The labourer is worthy of his hire," whether he be a minister of the sanctuary or a plantation slave. He is entitled to food, raiment, and shelter, and to whatever additional remuneration and privilege justice demands, in view of all the circumstances in each case. This doctrine of equitable compensation gradually unsettles the arbitrary or despotic nature of the relation, and provides a natural progress towards the coming end.

4. Religion protects the *avails of human industry*; it favours the right of every man to the fruits of his labour. The laws of the State deny, in general, the right of slaves to any property; but the Bible enjoins that which is "just and equal." In practice, Christian masters generally acknowledge, in a greater or less degree, the justice of this claim. Such a practice is a scriptural auxiliary to final emancipation. Ideas of property enlarge the mind, cherish thoughts of independence, cultivate habits of industry, and possess a stimulating power upon the general character of the slave, which fits him for the exercise of all the rights of liberty, "when Providence shall open the way."

5. The *intellectual and moral elevation* of the slaves is a necessary result of Christian treatment and instruction. The Bible is the universal text-book for mankind. Religious knowledge introduces all other knowledge. Any system that depends, for its sup-



port, upon the ignorance and debasement of the people, is doomed, by the law of Providence, to extinction. It was the wish of a pious king that every man in his dominions might be able to read the Bible. A Christian slaveholder, in like manner, realizes the obligations to give instruction to the slaves in his household. Religion tends to knowledge and virtue; and knowledge and virtue tend to liberty.

If these statements are correct, obedience to the special injunctions of the Bible, on the subject of slavery, tends to, and necessarily terminates in, Emancipation. The Church, therefore, may scripturally keep in view this great moral result, to the glory of her heavenly King.

IV. I add, that the *universal spirit and fundamental principles of religion* originate, and foster, sentiments favourable to the natural rights of mankind. Born of the same race, inheritors of the same corrupt nature, heirs of the same Divine promises, partakers of the same redemption in Jesus Christ, subjects of the same resurrection from the dead, and, if saved, inhabitants of the same mansions of glory and immortality, the children of bondage are elevated by the Bible to a condition of co-equal spiritual dignity, that asserts, and must ultimately obtain, the full recognition of all their rights.

Love to God and love to man, is the substance of the Divine requirements. "Thou shalt love thy neighbor as thyself;" "All things whatsoever ye would that men should do to you, do ye even so unto them." I am aware of the fanatical and unscriptural interpretations that have been sometimes put upon the great law of Christian reciprocity. I disclaim fellowship with unreasonable and false dogmas. But I think that the fair, scriptural interpretation of the rule of love bears irresistibly against the *perpetuity of slavery*, as well as against its rash or precipitate overthrow. Christianity seeks to adjust the condition of society on a basis of universal brotherhood, fitted to accomplish the sublime purposes of "peace on earth, and good will towards men."

In all periods of her history, the Church has identified herself with the well-being of the masses. Without interfering with political relations, she has never renounced her interest in the highest welfare of the human race, both in this life and the life to come. At the present day, the Presbyterian Church, in preaching the Gospel to the heathen, expends a part of her resources in sending physicians to heal their diseases, farmers to assist in agricultural management, mechanics to work at printing-presses, teachers to instruct in schools. The principle, actuating this general policy is, that the temporal well-being of mankind is, within certain limits, directly auxiliary to the preaching of the Gospel and the salvation of souls. So far as slavery is a question of "capital and labour," or so far as emancipation depends upon the laws of the State, ecclesiastical authority is impertinent; but the moral results to be

secured by the elevation and emancipation of the slaves, are within the true aim of the law of love and of Gospel grace.

Can it be "extra-scriptural, unscriptural, and anti-scriptural" for the Church, besides seeking the eternal salvation of the slaves, to endeavour to introduce them to the blessings of personal liberty, "when Providence shall open the way?" Certainly, nothing less than this result is to be desired, when Providence shall so arrange and prepare things, that the welfare of society, and the claims of justice and mercy shall require the termination of involuntary servitude. This supposes a great advance in the intellectual, moral, and religious condition of the slaves. Is it sinful to desire, and pray, and labour for such a state of things? If so, I confess myself ignorant of the first principles of the doctrine of Christ.

In bringing this long Letter to a close, I must ask your attention to one, or two, more things.

If the Scriptures do not contain any deliverance on this subject, either "express or clearly implied," then the Christian, as a *citizen*, has no divine rule to guide his conduct. Emancipation, if it comes at all, comes not as a desired end, but as a mere incident. The whole question, with its moralities and economics, is left to the operation of natural laws. If not a scriptural end, it may, or may not, be reckoned within the range of private and public prayer, and of earnest Christian enterprise and activity. If "extra-scriptural, unscriptural, and anti-scriptural," might not some infer that it was *sinful*? The motives, that lead men to glorify God in labouring to remove social evils, are thus impaired in their force, if not rendered inoperative in this particular sphere. The effect of such doctrine in perpetuating slavery, cannot be concealed or denied.

If I understand you, emancipation in *Liberia* is acknowledged to be a proper object of ecclesiastical action, for the reason, among others, that it passes by the question of "the general ultimate emancipation of the slaves" in *this country*. But is not the principle the same, wherever the result may be finally secured? My statement leaves the time, place, and circumstances of emancipation to the Providence of God; whilst your view seems to admit the lawfulness of the end, provided that you yourself locate and define the land of liberty. Is not this a virtual surrender of the principle contained in your argument? In your general sentiments on Liberian Colonization, I cordially concur.

One of the most painful things, allow me to say it fraternally, in your Letter, is the low view of the natural rights of mankind, which pervades the discussion. I fully acknowledge the difficulties of emancipation, and most truly sympathize with my brethren, in Church and State, who are involved in the evils of this complicated system. But if we lose sight of, or depreciate principles, difficulties and dangers will increase on every side. Are there no eternal

principles of justice, no standard of human rights, by which a system of servitude shall submit to be judged, and in whose presence it shall be made to plead for justification? Is civil liberty a mere abstraction? Thanks be to God, the Presbyterian Church has been the advocate of freedom in every land and age. Long may she maintain this position of truth and righteousness, in the spirit of good-will to all men, bond and free; and whilst she holds that slavery is not necessarily and in all circumstances sinful, may her testimony against the evils of the system, and in favour of emancipation, be clear, consistent, and unwavering, before God and the world!

Presbyterians at the North have remained steadfast in their integrity, amidst all the abolition agitation which has threatened injury, and even destruction, to the Church. We have deprecated this agitation, not simply on account of its own perverse nature, but on account of its evil influence in provoking extreme views among our brethren at the South. The northern section of the Church, by its successful resistance to fanaticism, earnestly and fraternally appeals to the Presbyterians at the South, to remain equally true to the principles and the testimonies sanctioned by the unanimous voice of our General Assemblies, and by the higher authority of the Sacred Scriptures.

I am yours, truly,  
C. VAN RENSSELAER.

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## Household Thoughts.

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### RELIGIOUS EDUCATION FOR THE YOUNG.

ONE of the happy issues, connected with the character of the rising generation, is, their being trained up for God: "That our sons may be as plants grown up" [or grown large] "in their youth." In another Psalm, the promise is made to the man who fears the Lord, that his "children should be like olive-plants round about his table." The phraseology denotes rapid and vigorous growth; an early ripeness and maturity of character; the possession of knowledge, wisdom, and virtue, fitting their young men for the duties and responsibilities of private and public life.

"That our daughters may be as corner-stones, polished after the similitude of a palace." This figure, though unlike the preceding, is of similar import. Allusion is probably had to the temple, which, though not then erected, was designed, and some of its materials



were in a course of preparation. Its costly stones and magnificent proportions were distinctly before the mind of David; and in employing this similitude he virtually asserted that their daughters, under a course of intellectual, moral, and religious training, would be graceful in their persons, and refined and polished in their manners; that their mental powers would be properly developed, and made influential in promoting domestic and social happiness; and that their sterling qualities of heart and life would impart such lustre to their characters as to win the love and admiration of the wise and good.

Thus these figures, so beautiful and poetic, denote not only the happy results, but the means by which they were to be attained, viz., the *religious education* of children and youth. Their physical and mental training is also included; but the description requires us to refer it especially to the inculcation of *religion*; without the prevalence of which, whatever other acquisitions they might have possessed, that nation could not have become the "*happy people whose God is the Lord.*"

The true idea of religious education may be stated in general terms as consisting in the proper cultivation and improvement of our moral powers; yet not independent of intellectual culture, but in connection with it. While the mental faculties are developed and improved by science and literature, the understanding and conscience must be enlightened with regard to our relations and duties to God, as our Creator, moral Governor, and Redeemer; and also with regard to our personal and social duties, such as sobriety, integrity, justice, and benevolence. And, inasmuch as all systems of religion are not entitled to equal credit, the true idea of religious education requires a careful discrimination between the genuine and the spurious, the divine and human, the true and the false.

In religious education properly conducted, science becomes the handmaid of religion, by employing scientific facts and principles in vindicating and illustrating the claims of Christianity. Such an education is, therefore, not only compatible with a thorough literary course, but is greatly *aided* by such a course. It might easily be shown that (other things being equal) the most thorough and ripe scholars in secular learning, have been those who, while prosecuting their researches, devoted a portion of time daily to the study of the Bible; and further, that their attention to God's word facilitated their progress in science and philosophy.

But though the true idea of religious education does not exclude or diminish literary or scientific attainments, its special object requires us, in opposition to Deistical sentiments, to hold and teach the divine origin of the Holy Scriptures; to explain the glorious mystery of *redemption*, which it is the grand object of the Scriptures to reveal; and to inculcate and to enforce those moral principles and precepts which constitute the essence and glory of practical Christianity.

## LITTLE CHILDREN A GREAT HELP.

I AM fond of children. I think them the poetry of the world ; the fresh flowers of our hearths and homes—little conjurors, with their “natural magic,” evoking by their spells what delights and enriches all ranks, and equalizes the different classes of society. Often as they bring with them anxieties and cares, and live to occasion sorrow and grief, we should get on very badly without them. Only think, if there was never anything anywhere to be seen but great grown-up men and women ! Every infant comes into the world like a delegated prophet, the harbinger and herald of good tidings, whose office it is “to turn the hearts of the fathers to the children,” and to draw “the disobedient to the wisdom of the just.” A child softens and purifies the heart, warming and melting it by its gentle presence ; it enriches the soul by new feelings and awakens within it what is favourable to virtue. It is a beam of light, a fountain of love, a teacher whose lessons few can resist. Infants recall us from much that engenders and encourages selfishness, that freezes the affections, roughens the manners, indurates the heart ; they brighten the home, deepen love, invigorate exertion, infuse courage, and vivify and sustain the charities of life. It would be a terrible world, I do think, if it was not embellished by little children.—*Binney*.

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## Historical and Biographical.

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## DR. BLAYNEY'S REVISION OF THE BIBLE.

[As the public attention has been much directed of late to the revised edition of the Scriptures issued by the American Bible Society, it may interest our readers to see the letter we give below. Dr. Blayney, a learned divine and Hebraist, was appointed by the University of Cambridge to make a thorough revision of the Bible. In this letter he gives an account of his work. The corrections reported by him were approved and adopted ; but the *headings* and *contents* were gradually restored to those of 1611, in all the standard English editions of the Bible. What permanent effect Blayney's revision had upon the *text*, the writer is not able to state. The first edition, as amended by Blayney, was printed at the Clarendon Press, under the sanction of the University of Oxford.—ED.]

### ACCOUNT OF THE COLLATION AND REVISION OF THE ENGLISH BIBLE, BY DR. BLAYNEY.

*To the Reverend the Vice-Chancellor, and the other Delegates of the Clarendon Press.*

The editor of the two editions of the Bible lately printed at the Cla-

rendon Press, thinks it his duty, now that he has completed the whole in a course of between three and four years close application, to make his report to the delegates of the manner in which that work has been executed; and hopes for their approbation.

In the first place, according to the instructions he received, the folio edition of 1611, that of 1701, published under the direction of Bishop Lloyd, and two Cambridge editions of a late date, one in quarto, the other in octavo, have been carefully collated, whereby many errors that were found in former editions have been corrected, and the text reformed to such a standard of purity, as, it is presumed, is not to be met with in any other edition hitherto extant.

The punctuation has been carefully attended to, not only with a view to preserve the true sense, but also to uniformity, as far as was possible.

Frequent recourse has been had to the Hebrew and Greek originals; and, as on other occasions, so with a special regard to the words not expressed in the Original Language, but which our translators have thought fit to insert in italics, in order to make out the sense after the English idiom, or to preserve the connection. And though Dr. Paris made large corrections in this particular, in an edition published at Cambridge, there still remained many necessary alterations, which escaped the Doctor's notice; in making which the editor chose not to rely on his own judgment singly, but submitted them all to the previous examination of a select committee, and particularly of the Principal of Hertford College and Mr. Professor Wheeler. A list of the above alterations was intended to have been given in to the Vice-Chancellor at this time, but the editor has not yet found time to make it completely out.

Considerable alterations have been made in the heads or contents prefixed to the chapters, as will appear on inspection; and though the editor is unwilling to enlarge upon the labour bestowed by himself in this particular, he cannot avoid taking notice of the peculiar obligations which both himself and the public lie under to the Principal of Hertford College, Mr. Griffith of Pembroke College, Mr. Wheeler, Poetry Professor, and the late Warden of New College, so long as he lived to bear a part in it; who with a prodigious expense of time, and inexpressible fatigue to themselves, judiciously corrected and improved the rude and imperfect draughts of the editor.

The running titles at the top of the column in each page, how trifling a circumstance soever it may appear, required no small degree of thought and attention.

Many of the proper names being untranslated, whose etymology was necessary to be known, in order to a more perfect comprehension of the allusions in the text, the translation of them, under the inspection of the above-named committee, has been, for the benefit of the unlearned, supplied in the margin.

Some obvious and material errors in the chronology have been considered and rectified.

The marginal references, even in Bishop Lloyd's Bible, had in many places suffered by the inaccuracy of the press; subsequent editions had copied those errata, and added many others of their own; so that it became absolutely necessary to turn to and compare the several passages; which has been done in every single instance, and by this precaution several false references brought to light, which would otherwise have



passed unsuspected. It has been the care of the editor to rectify these, as far as he could, by critical conjecture, where the copies universally failed him, as they did in most of the errors discovered in Bishop Lloyd's edition. In some few instances he confesses himself to have been at a loss in finding out the true reference, though the corruption was manifest in the want of any the most distant resemblance between the passages compared together. Cases of this sort, indeed, did not often occur; so that a very small number only of the old references are, with the sanction of the committee, omitted, and their places more usefully supplied.

It had been suggested by the late Archbishop of Canterbury, that an improvement might be made in the present editions of the Bible, by taking in a number of additional references, of which many useful ones, as he supposed, might be furnished from other editions referred to by him, and particularly from a Scotch edition, of which the present Vice-Chancellor was kind enough to lend a copy. The references found in it, which were indeed very numerous, having been severally turned to and examined, such of them were selected as the editor judged most pertinent, together with others that occurred from his own reading and observation. In doing this he has endeavoured to keep clear of mere fanciful allusions, of which too many presented themselves in the before-named Scotch edition; and to adhere as near as possible to the plan marked out in the former collection made by Bishop Lloyd; pointing out such passages chiefly, where the same history or the same name was introduced, the same matter treated of, or sentiment expressed, or at least where parallels might fairly be drawn; and sometimes where a similar use of a particular word or expression tended to illustrate the application of it, on another occasion. The number of references being thus augmented considerably, the collection upon the whole will, it is hoped, be regarded as useful in the light of a concordance, material as well as verbal, always at hand.

In this state the quarto copy was sent to press; and the first proofs carefully collated with the copy, both text and margin; after which the second proofs were again read, and generally speaking the third likewise; not to mention the frequent revisions of proofs besides, which are common in correcting the press. This proved indeed a very tiresome and tedious task; but was not more than was absolutely necessary in order to attain the degree of accuracy that was wished. A particular attention was required with respect to the figures belonging to the marginal references, where errors were continually creeping in after a manner that would appear highly astonishing to those, who have never been concerned in correcting multitudes of figures, as they came from the press.

When the quarto sheets were printed off, the forms were lengthened out, in order to make up the folio edition; in doing which the parts were so often jumbled together, and such confusion introduced by misplacing the references, and mistaking the chronology, that nothing else would suffice than a fresh collation of the whole with the quarto copy, and a repetition of almost the same trouble and care in the revisal, and in making up the running titles anew, as had been used before. But the editor thinks he has just reason to congratulate himself on the opportunity hereby given him of discovering and correcting some few trivial inaccuracies, which in spite of all his vigilance had escaped his notice in the quarto edition. So that the folio edition is rendered by this somewhat

the more perfect of the two, and therefore more fit to be recommended for a standard copy.

The editor humbly hopes this account of his proceedings will not be unacceptable to the Board; and will think his time and pains not ill-bestowed, if he shall have succeeded in his desire of giving satisfaction to those who honoured him with the employment, and of contributing in any wise to God's honour and the public utility.

B. BLAYNEY.

HERTFORD COLLEGE, Oct. 25th, 1769.

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## Review and Criticism.

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**THE MARROW OF MODERN DIVINITY:** In two parts. Part I, The Covenant of Works and The Covenant of Grace. Part II, An Exposition of The Ten Commandments. By EDWARD FISHER, A.M. With Notes by the Rev. Thomas Boston, Minister of the Gospel, Ettrick. Philadelphia: Presbyterian Board of Publication, pp. 370.

THE Rev. John Brown, of Haddington, characterized the Marrow of Modern Divinity as "a celebrated and edifying tract of the Cromwellian age." It was first published in London in 1646, and within thirty or forty years from the time of its publication, it passed through nine or ten editions; though it was little known except in England for some seventy years after it was first published. Its author, Edward Fisher, Esq., was a pious English layman, a graduate of the University at Oxford. Anthony Wood described him as a "noted person among the learned, for his great reading in ecclesiastical history, and in the Fathers, and for his admirable skill in the Greek and Hebrew." His extensive reading is apparent from his frequent and apposite quotations from the Reformers and early "Fathers." But like them, he relied chiefly on the word of God. In 1718, an edition of the "Marrow" was published in Scotland, at the instance of the Rev. Thomas Boston, who had seen a copy some time previous; and being greatly delighted and benefited by its perusal, he recommended it to several ministers, and among others, to the Rev. James Hog, a distinguished Scotch divine, "one of the holiest ministers in the kingdom," who wrote a preface to the work, recommending it to the favourable attention of the people. Strange to say, the book was condemned by the General Assembly of the Church of Scotland, in 1720, and all persons were solemnly enjoined not to aid in its circulation. The Rev. Mr. Hog, and ten or eleven others, all ministers of high standing, protested to the Assembly of 1722, against their decision, and obtained some modification of their former action, though they did not withdraw their condemnation of the book. This gave rise to the "Marrow Controversy," which continued in Scotland for a considerable time; was participated in by some of the leading dissenting ministers of London, and gave occasion to Dr. Herman Witsius, of Holland, to write his "Iraenicum," with the view of reconciling the contending parties.

The chief reason assigned for its condemnation by the General Assembly of the Church of Scotland, was its alleged Antinomian tendency,

though the second part of the book was composed for the express purpose of showing *the binding obligation of God's law upon Christians as a rule of life*. The real cause for its being condemned was *the prevalent distaste for the doctrines of grace*, which doctrines it was the author's object in the first part of the book to expound and defend against Arminian errors. There was at that time, a wide spread latitudinarianism, both in doctrine and practice, among the Scotch clergy. But the circulation of this volume and the earnest vindication of the great evangelical truths contained in it, by a number of their best and most influential ministers, though for a time opposed by many, were greatly blest of God to bring about a happy change in the character and condition of the Church.

More than a century afterwards, the Rev. Dr. John Witherspoon published, anonymously, his "Ecclesiastical Characteristics," which were designed as a rebuke of the Scotch clergy, for their laxness in principle and practice. This tract produced a great sensation; which induced the author, in issuing a second edition, to write an "Apology," or vindication of himself, for his severe satirical production. He closed his apology by an allusion to the period of the Marrow Controversy, thus: "The most remarkable times of the revival of religion, in this part of the United Kingdom, immediately succeeded times of the greatest apostasy, when 'truth' seemed to be 'fallen in the street, and equity could not enter.' This was the case immediately before the year 1638. Corruption in doctrine, looseness in practice, and slavish submission in politics, had overspread the Church of Scotland; and yet, in a little time, she appeared in greater purity and in greater dignity than ever she had done before, or perhaps than ever she had done since that period. Let no Christian, therefore, give way to desponding thoughts. We plead the cause that shall at last prevail," &c.

The Marrow of Modern Divinity has been highly prized in Scotland since that period, as is evident from the large number of editions, not less than eighteen or twenty, which have been called for. Our Board of Publication has done a good service in making it accessible to the churches of this country; and we hope it will have an extensive circulation.

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THE TECNOBAPTIST: A Discourse, wherein an honest Baptist, by a course of Argument, to which no honest Baptist can object, is convinced that Infant Christians are proper Subjects of Christian Baptism. By R. B. MAYES, pp. 172.

THIS small and neat volume is printed in Boston, but is composed by a gentleman who resides in Mississippi. The title, *Tecnobaptist*, indicates that the author holds to the baptism of children; but the accompanying statement on the title-page, denotes that infants are to be baptized when they become Christians, and not before; and to prove this, is the design of the book. In other words, under a title which the reader is liable to think means that the writer is a believer in infant baptism, he attempts by an ingenious, yet inconclusive mode of reasoning, to overthrow this doctrine. The structure of the book is conversational. He has two antagonists, whom he makes say what he pleases, concerning the Abrahamic Church and the rite of circumcision, and also concerning the Gospel Church and the substitution of baptism for circumcision, and then, by an array of logic and mathematics, demonstrates in a course of argu-



ment, which his opponents are made at last to consent to, that teobaptism, alias infant baptism, in the commonly received sense of the terms, is unscriptural and absurd.

So much importance does he attach to his mathematical process, that he adds an appendix of twelve pages, containing diagrams and algebraic signs, in order to illustrate it. The science of mathematics is the most exact of all sciences, and if properly applied will lead to the most accurate conclusions; yet, like the science of logic, it may be perverted to prove what is erroneous and contradictory. I have now before me a formula, in which it is demonstrated by algebraic signs, that 2 equals 0; and it may be proved by differential calculus that 0 divided by 0 equals 2. Both of these demonstrations are mathematically correct. Their fallacy consists in the vicious use of the same letters, in different parts of the solution. Similarly vicious is the mathematico-logical argument of this Presbyterian-Baptist production;—Presbyterian in its admitting the substantial identity of the Old and New Testament Church, and that baptism came in the place of circumcision; but Baptist in holding to believers' baptism only; which he endeavours to prove from the very hypothesis above stated, by reducing to a *reductio ad absurdum* the argument usually drawn from the above premises in favour of infant baptism.

We say he admits the essential identity of the Old and New Testament Church. He admits it in terms, but in terms only, in order to construct his algebraic proportionals. But his description of the two is different, and on this alleged difference he founds his argument. Laying aside his proportionals, his reasoning runs thus: The Old Testament Church was carnal, and circumcision indicated a carnal relation. The New Testament Church is spiritual, and baptism indicates a spiritual relation. Therefore regenerated children, or real Christians alone, and not children by natural birth, have a right to Christian baptism. He then takes up proselyte baptism under the Old Testament, which he acknowledges may have been practised on infants, as well as adults; and by the application of the same proportionals, which he had employed with regard to circumcision, he arrives at the same result as before, viz., that "those persons, and none other, who have been regenerated and born again, are proper subjects of baptism in the Christian Church."

The author's reasoning, as he admits, is analogical. It is, therefore, inappropriate to apply to it a mathematical demonstration. But admitting it to be susceptible of this species of proof, he might with the same appearance of accuracy, have so constructed his proportionals, as to demonstrate that the New Testament Church, being wholly spiritual, is not composed of flesh and blood at all, but only of the souls of men; and that Christian baptism is not an outward ordinance, but an inward operation of the Holy Ghost. On the whole we doubt whether his Baptist brethren will agree with him in his concessions to pedobaptists; and we are sure that intelligent pedobaptists, will not consent to the accuracy of some of his statements concerning their belief, or the validity of the argument which he founds upon their supposed views.

# The Religious World.

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## THE NEW BIBLE EMENDATIONS.

### SYNOD OF SOUTH CAROLINA AND BIBLE REVISION.

THE following action was taken by the Synod of South Carolina, at its recent sessions.

The Rev. Mr. BRECK offered the following resolutions, which were adopted :

Whereas, the Committee on Versions of the American Bible Society, have, as appears from their own showing, made various changes in the commonly received English Version of the Scriptures. Therefore

Resolved, That we cherish for the Society the warmest affection, and feel the deepest and most solicitous desire for its continued great usefulness in our land.

2. That while we do not undertake to decide as to the changes made, whether they be for the better or the worse, yet we do most distinctly and decidedly condemn the principle involved, and affirm our conviction that the Society has no authority to make any changes in the text or the accessories of the English Scriptures, as received at the organization of the Society.

3. That as a part of the great body of English-speaking Christians, and supporters of the Society, we would respectfully call upon it to retrace its steps and return to its former edition of the Scriptures.

### TROY PRESBYTERY AND BIBLE REVISION.

At a meeting of the Presbytery of Troy, held on the 12th ult., the following preamble and resolution were adopted, with but one dissenting voice, viz. :

Whereas, The American Bible Society is, by its constitution, restricted to the exclusive work of printing and circulating the Holy Scriptures, and has no authority to amend or alter the same; and whereas the Society has, in the judgment of this Presbytery, transcended its constitutional powers by publishing a different edition of the Bible from that in use at the time of the organization of the Society, therefore,

Resolved, That we decidedly disapprove of the action of the Society in this particular, and will use our influence to induce a return to the course prescribed by the founders, and expressed in the Constitution of the Society.

The Synod of South Carolina is the *fifth* synod of our Church that has taken action against the proposed emendations. These five synods contain 550 ministers, 725 churches, and 73,318 communicants. This *specimen* action shows how unpalatable the Revision is to the Presbyterian Church. Indeed, out of our 2500 ministers, we do not believe that 100

could be found in favour of the measure. The great mass of our communicants are still more strongly and unanimously opposed to it.

The Presbytery of Troy is the first *Presbytery* to lead off in opposition to the movement. We believe that *every one of our hundred and fifty presbyteries* would have followed that of Troy, in protesting, if necessary, against both the *right*, and the *mode*, of Bible Revision, under the auspices of the American Bible Society.

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## THE AMERICAN BIBLE SOCIETY

### HONOURABLY RETRACING ITS STEPS.

At a meeting of the Board of Managers of the American Bible Society, held on January 28th, it was resolved to return to the *Old English Bible*. We may give a brief report of the proceedings in our next number, having been present on that interesting occasion. The following are the resolutions adopted by the Board.

Resolved, That this Society's present Standard English Bible, be referred to the Standing Committee on Versions for examination; and in all cases where the same differs in the text, or its accessories, from the Bible previously published by the Society, the Committee are directed to correct the same, by conforming it to previous editions printed by this Society, or by the authorized British presses; reference also being had to the original edition of the translators, printed in 1611; and to report such corrections to this Board, to the end that a new edition, thus perfected, may be adopted as the Standard Edition of the Society.

Resolved, That until the completion and adoption of such new Standard Edition, the English Bibles to be issued by this Society shall be such as conform to the editions of the Society anterior to the late revision, so far as may be practicable, and excepting cases where the persons or auxiliaries applying for Bibles shall prefer to be supplied from copies of the present Standard Edition now on hand, or in process of manufacture.

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## Brevities.

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### LIFE.

THE mere lapse of years is not life. To eat, drink, and sleep; to be exposed to darkness and light; to pace around in the mill of habits, and turn the mill of wealth; to make reason our bookkeeper, and thought an implement of trade—this is not life. In all this but a poor fraction of the unconsciousness of humanity is awakened; and the sanctities still slumber which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of exist-



ence; the laugh of mirth which vibrates through the heart, the tear which freshens the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the death which startles us with mystery, the hardship which forces us to struggle, the anxiety that ends in being.—*Chalmers.*

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### WHY THE ACCIDENT HAPPENED.

AT one time, when Mr. Wesley was travelling in Ireland, his carriage became fixed in the mire, and the harness broke. While he and his companions were labouring to extricate it, a poor man passed by in great distress. Mr. Wesley called to him and inquired the cause of his distress. He said he had been unable, through misfortune, to pay his rent of twenty shillings, and his family were just being turned out of doors. "Is that all you need?" said Mr. Wesley, handing him the amount; "here, go and be happy." Then, turning to his companions, he said, pleasantly, "You see now why our carriage stopped here in the mud."

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### TRIALS.

IT is not in the light and sunny places of the wilderness that the traveller most sweetly reposes. It is under the shadow of a great rock, or in the depth of a sequestered valley; and so it is with a Christian. The sun of prosperity withers our joys, and changes the green leaves into the sickly colors of autumn. Adversity is like the winter, which prepares the ground for the reception of the seed, and for the rich and glowing luxuriance of spring-time.

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### IN MEMORIAM.

Lines addressed to my generous and genial friend, Dr. L. B. TODD, on visiting with him the burial-place of his ancestors, at the Lexington Cemetery, in Kentucky.

BY GEN. WM. T. HASKELL, OF TENNESSEE.

THE chill winds bite us, and the evening clouds,  
 Swiftly and shiveringly, seek the purple west;  
 We stand together by the earth which shrouds  
 Thy cherished dead, the "loved and lost," at rest.

Affection here her votive offering brings,  
 And plants, amid the graves, the trees, and flowers,  
 While 'mid their vines and branches sits and sings  
 The plaintive nightingale at soft twilight hours.

The green grass waves above the clay so cold,  
 Where stands, in white, the monumental bust

Thy hands have raised above the well-set mould,  
Where melt thy loved ones to dissolving dust.

Here, softly sleeping till they all shall rise,  
And stand together at the last Great Day,  
Bursting their cerements to ascend the skies,  
Thy gathered ancestors together lay.

'Twas thy hand grouped them here, my noble friend,  
And builded up these ever-sacred shrines;  
And thou wilt sleep, too, when life's struggles end,  
With them all gently 'neath the clustering vines.

Here, too, thy fond and loving wife shall sleep,  
That radiant sunbeam on thine onward way,  
And the sweet pledges of thy loves shall keep  
Their soft beds near thee, as close by they lay.

Ah! TODD, how long will memory preserve  
This touching scene here, at this solemn hour!  
Live on, my friend, as well thou dost deserve;  
May no storms toss thee, and no dark clouds lower,

Upon thy pathway through life's tangled vale,  
Which thou and I and all of us must tread,  
Till the Death-Angel whispers us the tale  
That we are risen with the Ransomed Dead.

And then, redeemed, forgiven, thou and thine  
Shall dwell no longer in the dull, cold sod,  
And once more meeting thee with all of mine,  
We'll stand together by the Throne of God.

Nov. 26th, 1857.

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## THE PRESBYTERIAN EXPOSITOR.

Dr. Rice's Magazine, called "*The Presbyterian Expositor*," has made its appearance. We have already given an outline of its plan; and now take occasion to say, that it fulfils all the expectations of those who know Dr. Rice. "*The Presbyterian Expositor*" promises to do an excellent work in our Church. We hail its appearance with a hearty welcome. Dr. Rice is an editor by nature, and he has the wisdom to exercise the gifts which Providence confers. Wherever he goes, he carries a press with him. Whether he labours in Kentucky, Ohio, Missouri, or Illinois, he uses the power of the press as auxiliary to his other work. May the "*Expositor*" have a large circulation, and reap a rich reward.

C. V. R.

THE  
PRESBYTERIAN MAGAZINE.

MARCH, 1858.

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Miscellaneous Articles.

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THE RESPONSIBLE PARTIES IN RELIGIOUS  
EDUCATION.

WHO ARE TO BE HELD RESPONSIBLE for the religious education of our children and youth?

I. The responsibility of religious education devolves, in the first instance, on Christian parents. They are the natural guardians of their families, and are under the strongest obligations to provide for their necessities. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5 : 8.) This precept relates primarily to their bodily sustenance. But this is not all. In the interrogatory of our Lord, "Is not the life more than meat?" he virtually teaches, that if parents are bound to provide for the temporal good of their children, much more for their spiritual. Moses enjoined upon parents, in explicit terms, the duty of teaching their children, both orally and by written documents, the great truths which he had been inspired to communicate to them. "These words which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. 6 : 6-9.) To the same effect is the apostolic injunction to fathers, to "bring up their children in the nurture and admonition of the Lord." (Eph. 5 : 4.) This contains a distinct precept to parents to impart to their children *religious instruction*; to do it frequently and continuously until they grow up to mature age.



II. Next to parents, Christian ministers, and especially pastors, are to be held responsible for the religious education of our children and youth. Preaching the Gospel is teaching religion. This is expressly named in the Gospel commission, "Go *teach* all nations." (Matt. 28 : 19.) And Christ's words to Peter, "Feed my lambs," indicates that the great Shepherd and Bishop of souls requires his ministers to pay particular attention to the young. In addition to the ministrations of the pulpit, teaching in a more restricted sense is an appropriate function of the clergy. Paul taught publicly and from house to house. Pastors can often accomplish more for the youth and children of their congregations by familiar catechetical instruction, than by their public services. It is also incumbent on them to exercise a watchful care concerning the character of the schools for secular education in which the children and youth of their pastoral charges may be prosecuting their studies, and to do what is practicable to secure in such schools a salutary religious influence.

And further, ministers with or without pastoral charges are sometimes called upon to give their personal attention to teaching in its more restricted sense. The schools of the prophets were institutions in which were taught not only theology but science and literature,—a species of Normal schools for the education of teachers. Many of the ablest ministers of our country in former years, employed a portion of their time daily in giving instruction to candidates for the ministry, or to some of the youth and children of their congregations. The personal supervision of schools is regarded now as a work which is appropriate to the clerical profession; especially when ministers are obliged by ill health or other causes to suspend the public work of the sacred office. In such instances their school-rooms become their audience-chambers for unfolding to their juvenile charges the doctrines and duties of Christianity; and God will hold them responsible for the manner in which they fulfil this important trust.

III. Teaching is, however, a distinct profession; and hence it is important to remark, that upon literary instructors of every grade, from the teachers of primary schools up to the principals of academies and professors in colleges, rests in a large degree the responsibility of giving a religious education to the children and youth of our land. To them are they committed by their parents or guardians for the purpose of being educated. Their minds are pliable; their characters are in a forming state; and the moral and religious impressions which they receive are likely to be permanent. Their instructors have it in their power to a considerable extent to mould their characters and habits; or by neglecting this, to render them liable to become sceptical, vicious, and profane. Hence it is a reasonable expectation that they will educate their moral as well as their mental faculties; that they will endeavour to improve their hearts as well as their intellects; to make them wise and good as

well as learned and great. Their parents and guardians expect this; their country expects it; the Church expects it; and God himself virtually requires it, by his having formerly appointed a class of men whose duty it was to connect religious instruction with secular learning.

The whole tribe of Levi were set apart either to assist in the services of the altar, or to impart a knowledge of letters in conjunction with religion. Some of these became eminent scholars; for which reason, as well as on account of their vocation, they were called scribes, and the more distinguished among them doctors, and doctors of the law. Such were not an ecclesiastical sect, but a learned profession. It was a part of their business to make copies of the law and to expound it, both to old and young, in public or private, as circumstances might require. The Divine sanction was thus given to teaching as a profession, and also to the communication of religious knowledge, as a part of professional duty. Next to the Gospel ministry, it is the most useful and important profession in the world, and none should be encouraged to engage in it, unless they possess the requisite qualifications,—moral and religious, as well as literary and scientific; and unless, being thus qualified, they are disposed to discharge to the full extent the responsibilities of their station. Sabbath-school and Bible-class instruction may also be mentioned in this connection, as furnishing a favourable opportunity for the religious education of the young. Those who desire the prosperity of our country, who love the Church and the souls of men, will find here an honourable field for the most encouraging Christian labours.

IV. Civil governments are responsible in part for the religious education of our children and youth. This obligation is based on the duty of civil governments to maintain public order, to which end nothing is so effectual as to make the people virtuous and happy, by the diffusion of religious knowledge. Jehoshaphat, King of Judah, took special care to have the people instructed in religion; for which purpose, he sent priests and Levites through all the cities and villages of Judah. In like manner, Nehemiah, after the captivity, caused the people to assemble together, and Ezra the scribe, assisted by thirteen others, read to them the book of the law, "from morning until mid-day;" and as they proceeded, they gave an exposition of its meaning, and "caused them to understand the sense." Jewish writers testify that schools were established by law in every district throughout the nation; and Josephus informs us, that the Holy Scriptures were made so constant a study, that the people were as familiar with the word of God, as they were with their own names.

Several European governments have appropriated large sums of money for schools and universities. In some of the German states, popular education is not only provided for at the public expense, but all are required by law, either to educate their children pri-

vately, or to send them to the public schools. In one or more of the countries alluded to, the Bible is made a text-book. We have known a German *labourer* who had learned to read the Scriptures, both in *German* and *Latin*, in a free public school in his native land. In our own country, nearly all the States in the Union have made liberal pecuniary provision for the education of the people, both in common schools and in colleges; and the General Government has made large donations in public lands for the same purposes. Unhappily, however, several causes are operating to diminish considerably the moral and religious benefits of these government provisions, by the disuse of the Bible in these schools; under the feeble plea, that the religious opinions of our citizens are so variant from each other, that the rights of some might be infringed upon by the use of the Bible in our public schools. If a regard for the safety and happiness of society make it obligatory on the civil government to provide for popular education, and if, as is maintained by Washington, religion and morality are indispensable to political prosperity, it follows that the obligation to provide the means of education cannot be fully discharged while the Bible, the basis of all sound morals and the only charter of true religion, is excluded from the public schools. In our judgment, the attempt to teach pure morality without the Bible, is as great an absurdity as an attempt to teach the principles of our civil government, without the use of the American Constitution.

V. Finally. The Church is under solemn obligations to secure the religious education of the young, especially of those under her immediate care. Her general obligations of this kind arise from the fact, that the youth and children of our land are the materials by which the Church is to be perpetuated and enlarged; and, that their religious education, in connection with the maintenance of public worship, is the most important instrumentality which she can employ for their conversion to Christ. And she is particularly bound to do this for the children of the Church, because by their baptism they are sacredly committed to her guardianship and care, with an implied pledge, that the Church will provide whatever means may be necessary to promote their spiritual interest.

The examples already adduced under the Old Testament of religious education by the civil government, were examples also of ecclesiastical supervision; because the church and state were united. The primitive Christians established schools for their children and youth in all the principal cities of the Roman Empire. They were of course religious in their character. The parish schools of Scotland originated in a sentiment ascribed to the reformer, John Knox, that wherever there was a kirk there ought to be a schoolhouse, where the youth and children might be instructed in letters and religion. In the first settlement of our country, the colonists gave special attention to the literary and religious education of their children. In the bounds of every congregation, there



were one or more primary schools, in which the Bible was daily read, and in many of them the Catechism was recited, as a regular weekly exercise. When legislative provision was made for popular education, these congregational and neighbourhood schools were generally merged in the common schools of the state. Those pious men likewise established academies and colleges, whose charters in some instances explicitly mention, as a leading object of their founders, the advancement of religion in connection with literature. Several of these colleges have been pre-eminently useful; and they now hold rank with our most distinguished literary institutions.

Ecclesiastical supervision may be conducted either by individual ministers and church-members, associated together for educational purposes, or by placing the schools under the care of church-officers, who act in their official capacity as directors and visitors. The first is virtually, though not in form, education by the Church; and such institutions, if faithfully conducted according to the true idea of religious education, are entitled to public confidence. The same remark may be made concerning schools established and conducted by individuals alone on their personal responsibility. But other things being equal, their supervision by church sessions, presbyteries, or synods is to be preferred for several reasons.

1. Such a supervision is a formal declaration of the *right of the Church, in her organized capacity, to educate her children and youth, and also to connect religious with secular learning*, the securing of which is the special design of ecclesiastical control. Her *right* to educate, we now assume; because this point has been so fully discussed, and so well established in past years, that further argument seems to be unnecessary. Our present remark relates to the importance of *exercising* the right. By practically asserting it in the supervision of schools, the true relation of the Church to the subject of education becomes known and understood, both by her own members and by society at large. It is also a declaration of the views of the Church as to what education ought to be; by which she exalts and dignifies the work immeasurably above the imperfect conceptions of those who regard the business of a school-teacher as a mere secular affair, like teaching the art of making brick, or manufacturing shoes.

2. Ecclesiastical supervision is a distinct recognition of the *duty of the Church to engage in the work of education; and it is more efficient in securing the performance of this duty*, than a different kind of regimen. We place the matter of church-institutions on higher ground than the mere *right* of the Church to educate. *It is her duty.* This we also assume, for the same reason that we do her right. We use the term duty in that qualified sense in which the obligations of the Church to educate, are generally understood and maintained; *i. e.*, not to the exclusion of other agencies, but in conjunction with them; not her duty in all cases and circumstances, but whenever and wherever this work is not substantially

and satisfactorily performed by other means. And here the honour of the Church and the highest good of her juvenile members may be involved in the question of supervision. In order to the full discharge of the Church's duty in this particular, due care must be taken to employ pious teachers, to select suitable school-books, to watch over the moral habits of the pupils, and to impress their minds with a serious concern for their own eternal welfare. If these objects are not properly regarded and attended to in our schools, the duty of the Church becomes obvious. She must interpose and accomplish, by her own official action, what others, who may have been intrusted with this work, have failed to do. Even admitting that such cases of delinquency do not often occur, their occasional occurrence shows the importance of ecclesiastical supervision, by which the performance of the Church's duty is more effectually secured than by any other mode. In the execution of this plan, our schools are placed under the guardianship of those who consider Christian education as a part of that spiritual care which devolves on them, as the chosen and ordained leaders of "the sacramental host;" who accordingly keep the true idea of religious education constantly in view, and who are prompted to fidelity in the execution of their trust, by the combined influence of official responsibility and a conscientious conviction of religious duty.

3. Our third reason is, that such schools *are more likely to be permanent*, both as to their character and continuance. Private institutions, however well conducted, may change proprietors, and be thus materially modified in their character, or become extinct. And those schools, which are controlled by associations of individuals, are liable, from various causes, to similar fluctuations. Though church-institutions are not wholly exempt from these casualties, because the Church herself sometimes suffers declension, yet God's covenant promises to his Church are a stronger guarantee than is made to any other association, that her schools, which are important nurseries for securing her growth and enlargement, will be sustained and prospered.

\* 4. Again; institutions of learning, established officially by the Church, are more certain to be *located judiciously, and not to be multiplied beyond the wants* of the community. This remark applies chiefly to colleges, the location of which is sometimes decided by a few individuals, whose liberal pecuniary offers, rather than a regard to general convenience, exert a controlling influence in the matter. This error leads to the establishment of a second institution at some other point; and thus two are planted where there ought to be but one. The consequence is that both, by being feebly sustained, accomplish comparatively little for the educational interests of the country; whereas *one alone, wisely located by the deliberate counsels of a synod*, might have become, next to the pulpit,

the right arm of their strength, in promoting the great work of church extension.

5. A further reason is, that a complete ecclesiastical supervision, if faithfully carried out, *is more influential in its tendency to produce in the minds of our youth and children an enlightened and firm attachment to the Church of their fathers.* We do not desire to have our children educated Presbyterians in the same sense in which Roman Catholic children are educated Papists. A blind and bigoted adherence to a church creed, or to church forms and order, is widely different from an intelligent regard for what is scriptural and important. Nor do we desire them to be taught sectarianism, in its commonly received signification. A narrow and censorious spirit is altogether foreign to the genius of the Presbyterian religion. What we mean by an attachment to our Church is, a kind-hearted, God-fearing, and Bible-loving denominationalism, based in a cordial and genuine love for Divine truth, and manifested in an earnest endeavour to sustain and diffuse it among men. In this sense it is our solemn duty to Christ and to our children, to educate them in the Protestant and Presbyterian faith; and to this end their education in schools under the care of the Church, is better adapted than any other; as they are thus brought into daily intercourse with those whose religious instruction and supervision will, by God's blessing, mould their characters according to that form of sound words, and that type of evangelical piety, which distinguish the Presbyterian body.

6. Once more: schools, under denominational control, generally produce on the whole *more peace and harmony* among the people than any others. It has been truly remarked that "different denominations can agree to differ, but they cannot agree to agree." They will not consent to have any formularies of religious faith introduced into the public schools; and they often object to private schools, if any doctrinal views are inculcated different from their own. But when the denominational standard is distinctly elevated, and the doctrines of the Church are taught to the pupils as a regular school-exercise, the knowledge of this fact seldom prevents other Christian denominations from patronizing our institutions; provided always that their reputation for thorough literary and scientific education is not surpassed or equalled by other schools which are accessible. Even men of *no* religion do not hesitate to submit to these regulations; partly for the sake of the superior intellectual training which their children receive; partly because the religious instruction communicated in such schools exerts a good moral influence, which they approve; and partly because the rules in question were prescribed by ecclesiastical authority, and for the special benefit of the children of the Church,—a right which reflecting and sensible men concede to all religious bodies. Thus, the circumstance of ecclesiastical supervision operates as a peace-measure.



sure, to silence objections, and promote in the community a spirit of brotherly love.

But though for these reasons we decidedly prefer a formal supervision of schools by the Church, we bid God speed to all who are endeavouring by any method, public or private, to carry into effect what we deem to be the true idea of education,—*the union of literature and religion*. If we can secure harmony with regard to the grand *design* of education, we are quite willing to suspend all controversy concerning organizations. Let parents begin the work of religious education at their firesides, and in selecting schools for their children, let them make it a *sine qua non* that due attention be paid to their moral and religious training. Let ministers of the Gospel exert their personal and official influence to render safe and healthful all the institutions of learning to which they may have access. Let the numerous educators in our land, from the primary school to the university, cast the divine salt of religious instruction into every fountain of science. Let legislators see to it, that God and the Bible are not ignored in the common schools, academies, and colleges, controlled and sustained by the State. And let church sessions, presbyteries, and synods, take such action as will secure to all their children and youth, not otherwise provided for, a complete Christian education—complete in its literary advantages and in the means of grace. With such a unity of purpose, and union of effort, the many educational provisions which exist in our country, will become efficient agencies in producing a generation of men distinguished alike for intelligence, refinement, and virtue. In the full meaning of the words, “Our sons will be as plants grown up in their youth, and our daughters as corner-stones polished after the similitude of a palace.” All who behold us will exclaim with admiration, like Balaam, when he beheld the camp of Israel, “How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!” “Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!” Or with David, “Happy is that people that is in such a case: yea, happy is that people whose God is the Lord.”

J. W.

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## THE PROCEEDINGS OF THE AMERICAN BIBLE SOCIETY,

IN REGARD TO THE NEW EMENDATIONS.

THE circumstances under which the American Bible Society undertook the publication of a *new standard edition* of the Sacred Scriptures, are fully detailed in a pamphlet, entitled “Report on the History and recent Collation of the English Version of the

Bible. Presented by the Committee on Versions to the Board of Managers of the American Bible Society, and adopted, May 1, 1851."

It is very remarkable that this undertaking should have been begun, continued, and completed, without exciting any public scrutiny. And still more remarkable is it, that four or five years intervened, after the publication of the Report, before the public, generally, became acquainted with the nature of the changes made in the text and accessories of the Bible. The entire confidence reposed in the American Bible Society, can alone account for this extraordinary state of things.

The Rev. A. CLEVELAND COXE, a minister of the Episcopal Church in Baltimore, is believed to be the first who called public attention to the subject, by a publication. His remarks originally appeared in a Religious Quarterly Review, of his own Church, and were subsequently revised and published in a pamphlet, near the close of the year 1856. Various persons soon became alarmed at these disclosures, and the more the subject was examined, the more clearly did there appear to be real ground of dissatisfaction with the work of the American Bible Society. Instead of being a mere collation, as authorized, it contained various original changes in the text, and a large number of changes in the accessories.

In May, 1857, the matter was brought before the General Assembly of the Presbyterian Church by Dr. ROBERT J. BRECKINRIDGE, Chairman of the Committee of Bills and Overtures, who reported the following resolutions for the consideration of the Assembly:

1. The American Bible Society has, by the terms of its constitution, no legitimate right to alter, in any way, the common and accepted standard English Scriptures, as they stood at the creation of that Society.

2. Concerning the said English Scriptures, the American Bible Society has full power to print and circulate them, and to collect and manage funds for those purposes. But it has no power to edit them—in any other sense than to keep them in the exact condition in which the standard English Bible stood at the formation of said Society.

3. This General Assembly, and the Church it represents, are, and from the beginning have been, warm and unanimous supporters of the American Bible Society. And it is in this sense we feel called on to say that we neither do nor can allow, on our part, of any, even the smallest, departure from the original principle on which that Society was founded; and to express the settled conviction that the continued support of that Society, by the Presbyterian Church, depends upon the strict adherence of the Society to those clear and simple principles.

4. The Board of Publication of the Presbyterian Church will consider and report to the General Assembly a plan for the preparation and permanent publication, by it, of the common English Bible in a form suitable for pulpit use, with the standard text unchanged, and the usual accessories to the text commonly found in pulpit English Bibles from 1611 to 1847.

These resolutions elicited a very able and animated discussion,

which took up parts of three days; and finally, by a vote of 128 to 114, the resolutions were referred to the next General Assembly. This postponement of action until another year was, under the circumstances, wise and proper. It gave time to the American Bible Society to reconsider the changes introduced into its new edition of the Bible, and it was an indication that the Assembly held the whole subject, in the mean time, under consideration. The July number of "The Biblical Repertory and Princeton Review" contained an elaborate and candid examination of the Report of the Committee on Versions, exposing the erroneous principles assumed by the committee, and urging a return to the previous editions of the Bible. This valuable Article, which has had great influence in deciding the question, was from the pen of Dr. HODGE.

The new revision was now fairly before the public. The discussions in the newspapers were earnest, from week to week; and the attention of the Board of Managers of the American Bible Society was now thoroughly directed to the course that ought to be adopted.

#### MEETING OF NOVEMBER 12TH, 1857.

At a meeting of the Board of Managers, held November 12th (as reported for the New York Observer), Dr. Vermilye, from the Committee on Versions, read the report of that body, reciting the history of their work; the long deliberation after which it was begun; the immense toil and carefulness with which it was prosecuted; the public, repeated, and wide-spread announcements made of their proceedings; the final adoption of the revision, and the universal favour with which it had been received; the opposition recently waged; but no attempt had yet been made to impugn the correctness of the revision of the text, while it is admitted by some of the most determined opponents of the changes that all of them are for the better. The report went on to suggest that perhaps it would be well to recommit the work for the purpose of re-revising the headings to the chapters with a view to restore some of those now changed, and expressing the hope that by such a yielding of their views to meet the wishes of friends who differed from them, we might harmoniously adjust the whole matter and make entire peace. The report closed with a series of resolutions, affirming the principles on which the Committee had proceeded, insisting on the right of the Society to revise the text and make amendments, and closing with a resolution to recommit the work for the purpose of revising the accessories to the text of the present revised edition.

Rev. Dr. Ferris moved the *acceptance* of the report. It is eminently fitted to meet the exigencies of the case. We are all agreed that the emendations are wise, until we come down to the accessories of the text: these the Committee are disposed to yield for the sake of peace, and he hoped the resolutions would, after consideration, be adopted.



Rev. Dr. McLane [the revisor] seconded the motion, and added that the Committee have fixed opinions as to the headings, and are yielding much when they consent to revise their own work. If, however, the concession is made, some will be satisfied and some will not, but he hoped it would make for peace.

The report was accepted.

The subject being now fairly before the Board, the discussion was entered upon and pursued for three hours with great ability, solemnity, and courtesy. Rev. Dr. Tyng defended the action of the Board, and Dr. Matthews and others opposed it. Dr. Turner criticised the work of the Committee in some particulars, and sustained it in others.

The Rev. Dr. Spring, Chairman of the Committee on Versions, made a powerful speech, defending the right and propriety of all that had been done, and yet, for the sake of peace, and believing that the time had not yet come for the reception of their work by the public, he submitted a resolution, that the Society return to the edition of 1839.

The Rev. Dr. Potts advocated a return to the old editions, denying the constitutional right and the expediency of the changes that have been made.

The discussion was continued until a late hour, and the Board adjourned for a week, having recommitted the subject.

#### MEETING OF NOVEMBER 19TH, 1857.

On Thursday, Nov. 19th, the Board convened again, Governor Bradish in the chair.

Dr. Spring, Chairman of the Committee on Versions, said they had no report to make, having been unable to agree upon anything to submit. The subject was then resumed under the report and resolutions offered at the last meeting, and Dr. Spring submitted a new paper, accepting the present revised edition, so far, and *so far only*, as it is conformed by collation to the best editions previously in common use.

Dr. Vermilye made an elaborate and able speech in defence of the revised edition, reciting the entire history of the work, and earnestly protesting against yielding to the pressure from without, by which the action is assailed. He contended that the opposition is local, and not worthy of being regarded. The Episcopal Church, he said, is entirely satisfied, and so is the New School Presbyterian, and other large bodies, and the opposition is confined mainly to the Old School Presbyterian Church, who were led on by one man, &c.

The Rev. Dr. Bedell, of the Episcopal Church, wished to say that Dr. Vermilye was altogether mistaken in assuming that that Church was pleased with the work. He had conversed with many; had travelled extensively; and he did not know of but one (Rev. Dr. Tyng) who was satisfied. He mentioned Bishops McIlvaine,

Eastburn, Burgess, and Meade, as regretting the work, and declared the dissatisfaction to be deep and wide-spread.

Dr. Prime presented the recent action of the Synod of Pittsburg, one of the largest bodies in the Old School Presbyterian Church, beseeching the Board to restore the Bible to its former condition in all matters affecting the sense.

Dr. Matthews spoke of the great dissatisfaction prevailing, and the necessity of retrogression to prevent farther alienation.

Dr. McLane defended the revision, and insisted that to go back would be the worst step that could be taken, as thousands rejoiced in the great and good work that had been done, and would be grieved and offended if it were undone.

Dr. Tyng spoke with great earnestness in defence of the revision, and advocated an adherence in spite of outside pressure, from whatever quarter.

Dr. Storrs made an able appeal in behalf of adherence. He had not heard of one Congregationalist who is dissatisfied with what is done. We are bound to give the world the best Bible we can, and to return to confessed errors would be to stultify ourselves, and put an argument into the mouths of our enemies.

Dr. Muhlenburg submitted a proposition, that we open a correspondence with the British and Foreign Bible Society, in reference to a commission from all the churches of the Protestant English-speaking world, to consider the question of revision.

Dr. Potts advocated prompt action to allay the increasing agitation of the popular mind. He called in question the constitutional right of the Society to alter the text, and showed that the opposition was not "unintelligent," as some had called it, or factious, or sectarian, but was earnest, conscientious, and extensive.

Finally, after much conversation, the presiding officers, four Vice-Presidents, were directed to appoint a committee of nine, to whom the whole matter shall be referred, to report at a future meeting of the Board.

#### MEETING OF DECEMBER 3D, 1857.

At a meeting of the Board of Managers, held on December 3d, 1857 (we copy from *The Presbyterian*), the names of the special committee of nine, appointed by a nominating committee of the four Vice-Presidents, presiding at the last meeting, were announced, as follows: R. S. Storrs, Jr., D.D., of Brooklyn, H. A. Boardman, D.D., of Philadelphia, Thomas De Witt, D.D., Bishop Janes, William Adams, D.D., and G. T. Bedell, D.D., of New York, Hon. John McLean of Ohio, and James Lenox, and Charles Tracy, Esqs., of New York. To this Committee the whole matter of the late revised version is referred, with all the documents and papers relating to it, including the various resolutions and proposals for modifying it, which have been thus far submitted to the Board.

The Rev. James H. McNeill, one of the Secretaries, presented to the Board an official letter from the Stated Clerk of the Synod of Kentucky. This letter informs the Board of Managers that the cordial indorsement of that Society by Synod last year, arose from a mistake as to the Society's action in introducing the recent version, and states that a very great dissatisfaction exists within that Synod's bounds, at the unwarrantable liberties which have been taken with the English Bible; and that while it is the earnest desire of the members of the Synod to co-operate with the Board, it is their hope that the Society will retrace its steps; and that this consideration induces them to allow its agents to collect funds in their churches.

In opposition to this action of the Synod of Kentucky, Mr. McNeill read two protests; one signed by fourteen members of the Synod, the other by the Rev. W. W. Hill, D.D., editor of *The Presbyterian Herald*. The former was on the ground that the paper was not called for by the circumstances. Dr. Hill says that he protests, not because he disapproves of the purport of the Synod's remonstrance, but because, inasmuch as it implies a threat, it is, in his opinion, unworthy the dignity of Synod, since that body ought at least to wait until the Bible Society can act upon its suggestion.

Secretary McNeill, who was present at the late meeting of the Synod of Kentucky, said that there was among its members a great desire for information and light, rather than a feeling of opposition to the Bible Society. He also had been called upon to explain the present position of the Society, and its course in preparing the late revised edition of the Scriptures, before the Synod of North Carolina; and had made such explanations as were necessary, as far as he could learn, to the general satisfaction of the members of that Synod. It was fair, however, to say that the Society's agent there thinks that many more are dissatisfied than appeared to be so from their expressions of opinion to the Secretary, but the Synod took no action against the new standard version.

The remonstrance of the Synod of Kentucky, with the accompanying protests, were then referred to the special committee of nine.

Dr. Matthews expressed a hope that the committee, to which has been intrusted the matter of the late revised version, will call a special meeting of the Board as soon as they are ready to report. The present uncertainty which hangs about the action of the Society is doing harm, is dividing brother from brother, and spreading discontent. If we are wrong in publishing this version, the sooner we cease the better. Your treasurer has told you that the aggregate receipts for the present year are in advance of the preceding year. This, however, is not the whole story. The excess belongs to the first three months of the year. A falling off is observable in August and in September; but in October this decrease is awful. Part of it must, no doubt, be attributed to the changed times; but,



Dr. Matthews knew individuals who are withholding their funds until you conclude upon the course you will pursue.

MEETING OF JANUARY 14TH, 1858.

An adjourned meeting of the Board of Managers of the American Bible Society, to consider the report of the special committee of nine, was held, at the Bible House, on Thursday, the 14th inst., at 4 o'clock P.M.\*

A very large attendance on the part of managers, life directors, and clerical and lay visitors, gave evidence of the deep and general interest entertained by the religious public in the subject of deliberation; and the action of the Board was such as indicates the determination, on the part of a large majority, to abandon their new edition lately issued, and to restore the former standard version.

In the absence of the President, THOMAS COCK, M.D., of New York, one of the Vice-Presidents, occupied the chair.

After the reading of Psalm xxxiv, by Dr. Krebs, HORACE HOLDEN, Esq., proposed, that, as the Board was called to meet under circumstances of unusual interest and importance, prayer be offered. By the request of the chairman, Dr. Krebs accordingly led the Assembly in prayer.

The minutes of the last stated meeting having been read and approved, Dr. STORRS, chairman of the special committee of nine, stated to the Board, that the committee had received a communication from Dr. Muhlenburg, in reference to which a separate minute had been adopted by them. The substance of this minute was, that the Committee, under the pressure of more urgent themes, could not give the attention to the communication to which its novelty and interest entitle it; and, therefore, refer it to the Board, for further consideration.

Dr. Storrs then stated that three reports, with resolutions, would be presented from the special committee, for the consideration of the managers. The majority report was concurred in by *eight* of the committee—by all except himself. He differed on important points from the rest of the committee, and should present a minority report. It was also understood that two of the committee, the Rev. Dr. BOARDMAN, and JAMES LENOX, Esq., although sanctioning the majority report, reserved to themselves the right of presenting their own views in a separate form.

[We shall hereafter give these reports, or abstracts of them.]

The three sets of resolutions, proposed for consideration, were as follows:

*Resolutions of the Majority.*

*Resolved*, That this Society's present standard English Bible be referred

\* The report of the proceedings is taken from "The Presbyterian," which paper deserves great credit for the arrangements made to give the public the required information. Some additional matter has been incorporated in this account.

to the Standing Committee on Versions for examination; and in all cases where the same differs, in the text or its accessories, from the Bibles previously published by the Society, the Committee are directed to correct the same by conforming it to the previous editions printed by the Society, or by the authorized British presses, reference also being had to the original edition of the translators, printed in 1611, and to report such corrections to this Board, to the end that a new edition, thus perfected, may be adopted as the standard edition of this Society.

*Resolved*, That until the completion and adoption of such new standard edition, the English Bibles to be issued by this Society shall be such as conform to the editions of the Society, anterior to the late revision, so far as may be practicable, and excepting cases where the persons or auxiliaries applying for Bibles shall prefer to be supplied from copies of the present standard edition now on hand, or in process of manufacture.

### *Preamble and Resolutions of Dr. Storrs' Minority Report.*

*Whereas*, This Society was originally constituted, and is fixedly pledged by its fundamental law, to encourage the circulation of the Holy Scriptures in English, in that version of them, and in that version only, which was commonly in use in this country and in England in 1816; and in other versions, into foreign languages, which harmonize with this in the principles of their translation; and,

*Whereas*, The Board of Managers, for this governing reason, has neither claimed nor exercised, nor proposes to exercise, any right whatever to change a single one of the words of this version, except to correct adjudged and palpable errors of the press; nor even to amend the punctuation of the version, or the capital or Italic letters employed in it, except so far as to keep these conformed to the best English copies, and to the universal judgment of Christian scholars as to what, in these respects, will make the version more perfect; therefore,

*Resolved*, 1st. That all the changes made in the text of the Scriptures by the recent Committee of Revision—including in the text not only the words, but the punctuation, the brackets and parentheses, and the Italic or capital letters—which changes are not authorized by some edition before accepted in this country or Great Britain, or by the unanimous consent of Christian scholars, affirming their intrinsic correctness, be stricken out.

2d. That the present standard edition, with these emendations, be retained, so far as the text is concerned, as the standard of this Society; and be commended to the Christian public as differing from previous editions only in the way of superior accuracy;—presenting, in the best and most perfect form thus far attained, that version of the Scripture which this Society honours and preserves, and always has published.

3d. That it be referred to the Committee of Versions to reconsider and revise the headings and contents of chapters, prepared by them for this edition, with a view to make them at once full and concise, more strictly and manifestly Biblical in tone, and more thoroughly pervaded by the antique but perennial spirit of the version: that they be instructed, in prosecuting this work, to consult more largely the editions of Great Britain, especially the standard edition of Blaney, in 1769; and also to solicit the assistance and advice of eminent scholars, in different branches of the Christian Church, in this country; and that all amendments pro-

posed by them, before being introduced into the plates, be reported to this Board, for adoption or modification.

*Resolutions of Dr. Boardman and Mr. Lenox.*

JAMES LENOX, Esq., of New York, then presented a paper, detailing at greater length than does the report of the majority, his own reasons, and those of another member of the Special Committee (the Rev. Dr. Boardman), for concurring substantially in the Report, yet presenting the following resolutions for the action of the Board :

1. It is the judgment of this Board, that the American Bible Society has no authority, under its present Constitution, to make any changes, either in the text of the English Bible in common use at the date of its organization, or in the accessories of the text, except as the same may be warranted by collation with acknowledged standard editions of the Sacred Scriptures.

2. The present standard English Bible of this Society is hereby recommended to the Committee on Versions, with instructions to re-collate the same, with the standard editions enumerated in the report of that Committee, to wit: Recent copies of the four leading British editions, viz., those of London, Oxford, Cambridge, and Edinburgh; together with the original edition of 1611, and the royal octavo edition issued by this Society in 1847. It is further directed, that in respect to the text itself, with the orthography, capital letters, words in italic, parentheses, brackets, and punctuation, the American copy shall be conformed to the recent British copies, or a majority of the same; and such headings and contents of the chapters may be adopted as have the sanction of any of these authorized editions. It shall be competent to the Society, however, to use the abbreviated headings and contents of the chapters, as the same are found in former issues of this Institution, and in various British editions; or, at the discretion of the Board of Managers, to print Bibles and Testaments, without these accessories.

3. The Committee on Versions shall report from time to time to the Board of Managers; and no changes shall be incorporated in the Bibles issued by the Society, until the same shall have received the formal approval of the Board.

4. The collation herein ordered, and the publication of the revised edition, shall be made with as little delay as circumstances may permit. While this work is in progress, the Society shall confine itself, so far as may be practicable, both in the publishing and the gratuitous distribution of English Bibles, to editions conformed to those issued by it anterior to the late revision; and when completed, the printing of the present standard edition shall be discontinued.

Dr. BOARDMAN remarked, that the foregoing resolutions were read to bring before the Board a declaration in reference to its constitutional rights. Any deliverance of the Board as to the general subject, which omits this, would be regarded as defective. If the majority report can be adopted, we acquiesce; but if not, we shall propose for formal adoption or rejection a declarative resolution respecting the Society's constitutional powers. If this Board



shall adjudge itself to possess the powers claimed for it in the minority report, in reference to the text and accessories, let it undertake to introduce such a clause into its Constitution, and the public will at once rise up in arms against it. This Society has no right to invoke Christian scholarship for the purpose of altering the text or meddling with the accessories. We may correct errors by collation, and there our work stops. In our judgment, it is expedient to define the constitutional powers of the Society clearly and explicitly, and once for all.

Dr. SPRING assured the author of the minority report that he was from a quarter to half a century in advance of the proper position of the Board for the present times. The question is not, how shall we make the English Bible as perfect as it can be made? but, how shall we best circulate the version in common use? He (Dr. Spring) was the Chairman of the Committee on Versions, that prepared the present standard edition; and he did not need to assure them of his confidence in and love for his co-labourers in that work. Their work had been laborious and long-continued; they had intended only to do good, and to subserve the interests of the Society and the Bible. But if we have been mistaken, we must go back, and ought so to do. I am prepared to go back, and have done so. Mr. President, I have worn out almost three Bibles; two entirely, after being re-bound; and the third has been re-bound recently. They were all of the old edition, and *I do not want a better Bible*. Give us then the old Bible. This the country wants and will have. I feel as any other man would feel, after having used much valuable time in preparing our standard edition of the Scriptures, but I would rather go back to the old edition of 1611, than rive, by the publication of another, this house of God.

Dr. Spring declared his willingness to proceed at once to a vote upon the resolutions.

Dr. MATTHEWS urged immediate action. The responsibility is laid upon us by our Divine Master, and we must bear it. Why should we delay longer? The matter has been before us already three or four months, and discussed in all its bearings. There cannot be a member of this Board, who does not understand it as perfectly now as he ever will. If there be one who does not thus comprehend it, I despair of his doing so hereafter. We have appointed a committee of nine of the wisest and most judicious of our number. They labour for weeks, and eight of the number unite in a report. I might prefer to unite in the sentiments of the paper last read (the paper of Mr. Lenox and Dr. Boardman), but I am satisfied with the majority report. But why delay? Does not our cause and our Master's name suffer by the loss of an hour? We have waited already too long, and there has been too much discussion in some quarters.

Dr. VERMILYE was willing to canvass these several papers with a candid mind. He was not prepared, however, to go back and

wipe out everything that the Committee on Versions had done; which work was formally sanctioned by this Board, and the edition they prepared published for six years past. This was the result of labour and skill, carefully applied. It would seem a loss to have the result blotted out. There are those of high standing in various parts of the country, who are our friends, who send us letters which prove them to be adverse to any such course, and assure us that it will be met with bitter disapproval by a large part of the community.

Dr. TURNER, Professor in the General (Protestant Episcopal) Theological Seminary, considered that the Board has a right to change the accessories of the text, and referred to the various changes made in the common version between 1611 and the first edition of the American Bible Society.

NORMAN WHITE, Esq., of New York, desired the Board of Managers and its friends to consider the origin of this matter and its aspects from that relation. Was it because the community desired a new edition of the Scriptures, and had complained of an imperfect Bible, that the Committee on Versions was desired to undertake the work? Did the churches say, "We beg of your Board of Managers to take into consideration this project, and to have your Committee on Versions report amendments to our common version, and to adopt such amendments, and make our Bible more acceptable to us?" Was such a petition ever heard? Certainly if it was, complaints now would be less entitled to the serious action of this Board. But this Board was prosecuting its work, without requests from any quarter. Meantime we saw typographical errors, and other things which required attention, and these we referred to the Committee on Versions. I expected that any errors would be corrected, but *I never dreamed of anything more.*

Mr. Chairman, I confess I am ignorant, and was ignorant as to many of the matters our Committee on Versions took in hand, and am to be blamed that I did not pay more attention to them. Many other gentlemen who have paid more attention to them, agree with me in the belief, that while this Committee did what they thought was right, the Society must now be willing, if it or they err, to retrace its steps. We know that in any changes this Committee made, they were guided only by a desire to perfect the edition of the Scriptures. No doctrinal views have led them to such changes; but a portion of the community is alarmed, and with this portion the usefulness of the American Bible Society is jeoparded. There are auxiliary Societies that write us, "Send us no more new Bibles." It is something serious when old friends thus speak.

Dr. STORRS desired to offer one word as suggested by the experience of the Special Committee. We came together with differing views, and have not been able ultimately to agree. But in all our deliberations our confidence in each other has been unshaken; we

have derived instruction from a mutual comparison of views, and have been united in the fellowship of the children of God. I see no reason why this Board should not engage in further careful deliberation. In justice to ourselves we should do nothing hastily. We are all brethren in Christ Jesus. We are all ready to stand by our Constitution. We wish to find its true meaning. I am not at all certain that the members of this Board would be willing to make the edition of the Scriptures which the Society first published from the plates of the New York Bible Society, their standard edition now. Every new edition which has been reprinted has incorporated new headings, without any reference at all to the English headings. But we have a future before us to provide for. God has brought us here; let us look before, and after, and above, and lay down a luminous rule for the future. The proudest and most powerful Church in our land cannot leave the American Bible Society without going away from the centre. The historical associations of this Society are such, its position, its necessity so great, that no religious society can stand it to be withdrawn from it. It cannot have come to this, that the Christian community of America cannot discuss the question of a standard version of the Scriptures without division. Let us not hastily adopt an interpretation of our Constitution for all time. The interpretation introduced into the report of the majority may be true, but to me it is clear as the sun in the sky, that it is not true, and that if we thus interpret it, we shall live to regret it.

Dr. BOARDMAN concurred in the fraternal spirit evinced by the last speaker, and hoped that their disagreement would be manifested in true charity. That there was a real difference of opinion could not be concealed. For one, he did not believe that it was the business of this Society to improve the present version of the Bible in the manner pointed out. Our great business is to keep the text as near as possible to the old King James's edition of 1611. The public do not ask for any improvements; and if it did, this Society has no right to make them. Public sentiment is opposed to the new emendations. However much the Bible Society is loved throughout the land, and whatever may be its historical greatness, the moment it abandons the old foundations, the people will lose their confidence in its character, and withhold their co-operation from its work. The old Bible is what the people want for circulation, and they will not put up with anything else. Dr. Boardman referred to letters in his possession, from persons familiar with the sentiments of different religious denominations, to prove the general desire for the version now in common use. The Bible cause is the most popular in the land, and unites the Protestant Churches. Let us beware how we interfere with the venerated old Saxon Bible, and grieve the hearts of the people. Let us hold fast to ancient practice and to the manifest spirit and letter of the Constitution.



The Board, having prolonged its proceedings until an unusually late hour (9 o'clock P. M.), after ordering the three sets of resolutions to be printed for the use of members, adjourned to Thursday, January 28th, at 4 o'clock P. M.

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## THE CONFLICT OF AGES.

THIS work has made some noise in the world, and though before the public for some time, we have only recently been able to give it a perusal. In the following pages, we have set down some of the trains of thought and conclusions which we have experienced in reading it. It is not such a book as we expected to find, nor does its course of argumentation carry much force. Still there are minds which may be influenced by it, and indeed we have heard of some who have adopted its teachings. We do not pretend to analyze the whole theory, nor to follow out every argument. We give only some general grounds upon which we dissent totally from his views, and hope that the exhibition of these may be of service in aiding others to form their conclusions on this general subject.

While we differ from the author and speak freely of the argument, we would not intentionally violate any law of Christian courtesy.

We object to the whole argument in the outset, as being wholly *unphilosophical, illogical, and unscriptural*.

I. It is unphilosophical, 1st. Because it is based upon the idea that we must thoroughly comprehend God's methods with men, must know everything before we can believe, be able to explain everything in order to believe.

This is a favourite theory with many, but wholly inconsistent, both with the laws of belief in the human mind, and the settled convictions and clearly enunciated conclusions of the best thinkers of every age.

It claims a knowledge of the absolute, which is impossible in itself, and pantheistic if not atheistic in its tendencies.

"Intellige ut credas," says he, with others of the same school; while the highest philosophy prescribes the opposite maxim, "Crede ut intelligas."

It is true in science, that its highest reach is the recognition of human ignorance. The same is certainly true in the knowledge of God, and the maxim equally applies in science and theology, "Qui nescit ignorare, ignorat scire."

Men in their professed and earnest zeal to maintain the honour of God, think they must explain everything—must conciliate the most vexed and difficult questions, so as to leave nothing on which to hang even a doubt. But the thought is vain, and the attempt

fruitless. Cardinal Cajetan, as quoted by Sir W. Hamilton, *Discuss. Phil.* p. 599, expresses well the truth in the language of Gregory: "The man has a low opinion of God, who believes of him only so much as can be measured by human understanding." The great Augustine, as quoted by the same author, says in one of his sermons: "Quearis tu rationem, ego expavesco altitudinem. ('O altitudo divitiarum sapientiæ et scientiæ Dei.') Tu, ratiocinare, ego mirer; tu disputa, ego credam; altitudinem video, ad profundum non pervenio. . . . Ille dicit inscrutabilia sunt judiciæ ejus, et tu scrutari venisti? Ille dicit investigabiles sunt viæ ejus; et tu investigare venisti; crede, jam peristi." In another he says: "Quid inter nos agebatur? Tu dicebas, *Intelligam, ut credam*; ego dicebam, *ut intelligas crede*."

In still another, "De Deo loquimur, quid mirum, si non comprehendis? Si enim comprehendis, non est Deus. . . . Ideo multi de isto profundo, quærentes reddere rationem, in fabulas vanitatis abierunt."

Many things in reference to God's ways as well as to himself, must be believed, without being comprehended or explained. And however desirable it might be to know, yet we must be satisfied with faith. It is, therefore, a most serious objection to Dr. Beecher's theory, that it claims to explain everything. True philosophy is humble; much more is true theology.

2. The work proceeds upon a foregone conclusion, that it alone can be true; and comes to the Bible, and to every other source of proof, determined to find proof there.

It comes not to inquire what is truth on this subject, but to announce it as already ascertained. It comes not to see whether evidence can be found for such a theory, but to assert its existence and incontrovertible nature.

To his mind there is not only no proof of any other theory, but the proof of his own is beyond all possible doubt.

This may be both natural and comfortable to an ardent theoriser, but is it philosophical? Is this the best way to arrive at the truth on any subject? We think not, and especially on a subject, which has engaged the highest thoughts of the most powerful minds the world has seen. Where Augustine, Calvin, Edwards, failed, Beecher has succeeded. Where Chalmers, Haldane, and Hodge, have found no trace of evidence for such a system, Edward Beecher has discovered most irrefragable testimony! What was profound and awful mystery to them, is void of difficulty to him, and clear as demonstration. He opens the Bible, and where none ever dreamed of proof, he finds it translucent as crystal; he looks to the grand systems of the world, whether physical or moral; and where none saw either analogy or proof of such a scheme, he finds, or rather introduces both in great profusion.

This method of investigating any vital question, is utterly unfavourable to truth, and specially so upon theological topics. It

presents the Bible to the mind of the careless and superficial as a book which will afford proof for any doctrine a man may desire to believe ; thus to such verifying the oft-quoted couplet,—

“ This is the book where each his dogma seeks,  
And this the book where each his dogma finds.”

Against such a method, however, the whole spirit of true philosophy protests. The Bible does not utter contradictory sentiments, nor teach doctrines at war with human reason. But to know what is taught, we must go as learners, and modestly ask, not as teachers asserting that such and such things are clearly or sufficiently revealed. It does not prove a theory, to wrest the Scriptures and make them speak what we think they ought, or what we very much desire they should. No difficulties will be thus removed. Men may deceive themselves, and lead others astray, but the truth will not be discovered. No lover of truth, therefore, will pursue this method ; and no well-balanced mind, however ardent, will be betrayed into such a forgetfulness of what true philosophy requires.

II. But again, the book is painfully wanting in logical coherence. The argument as a whole possesses about as much logical coherence as the following syllogism. To tell the truth, it seems to me that some such formula must have been running in Mr. Beecher's head, and he, in his intense eagerness to place his theory on a stable basis, forgot to examine the relations of his terms, and so regarded his conclusion as certain.

There must be some method of reconciling the honour of God with the fall of man and its consequences. Augustine, Pelagius, Arminius, Calvin, the Puritans, the Westminster Divines, Edwards, the later English and American Unitarians, the New England Theologians, and the Princeton Gentlemen, especially Professor Hodge, have each and all failed to discover, or invent, and teach, any which I think the true method ; therefore, my theory meets every difficulty, and is indubitably true.

We have read his book with care, and all through looked for, and at last really hoped for some proof of his theory ; but found no show of direct proof, nor any effort to reconcile its own inherent difficulties. The sufficiency of his theory to meet all other difficulties is again and again asserted ; but the idea that it had any of its own, by the removal of which only its own existence could be justified, never seemed to occur to Mr. Beecher. In drawing his conclusion, and running his last pen-stroke, he is fully self-possessed, and feels the utmost self-complacency in view of his success and the unspeakable benefit he has conferred upon the age by his work. The book clearly exhibits traces of thought, of systematized mental labour, but after all that he has done, his only progress, to my mind, has been to arrive at the incoherent and insequent logical formula above stated. He was once President of a college,



and we suppose taught logic, but would he ever suffer such a fallacy to pass uncorrected? The major we admit;—the minor we might also admit; but what avails that to the conclusion? It does not follow. There is an illicit process, which Dr. Beecher has overlooked. The argument as a whole has no logical coherence.

The same is true of details. Into an investigation and development of these we cannot now enter; and yet there are certain leading points, which are essential to his theory, about which, it seems to us, the most illogical elements have gathered. Whatever specific and technical name may be applied to any one fallacy, whether *Petitio principii*, or *Ignorantia elenchi*, or *Non causa pro causa*, or *Abscissio infiniti*, or False analogies,—imperfect induction and too hasty generalization may be seen in each.

For the sake of illustration take the following: Men as they come into this world are to be considered as new-made creatures, and as such entitled to a fair trial before subjection to penal evils. But no such probation has been or is possible in this life, therefore, the trial or probation must have taken place in a pre-existent state. This is the theory expressed and implied throughout the book. As a method of ratiocination it may be stated thus: The principles of honour and right require that every new-made creature should have a fair probation, before subjection to suffering.

But men have no such trial in this life; therefore they must have had it in a pre-existent state.

In this case the major may be, and certainly is, true; but what, with such a major, can authorize such a minor, or conclusion? Very likely Dr. Beecher would reject with scorn such a formula; but will he deny that these several propositions are taught in his book? Will he assert either of them to be false? If so, we have certainly misread and misunderstood his whole work. These are the very things upon which he constantly insists, and repeats them again and again. The formula only places them in such juxtaposition as enables any one to see the palpable absurdity and inconsequence of such a conclusion. Dr. Beecher may blame himself for resting upon such a foundation, but he has no right to condemn any one who can expose its fallacy. He has reached his conclusion *per saltum*, though seemingly through a long and rigid induction.

But this is not all, nor the worst that we find. Take, 2, the doctrine which he embodies in one of his principles of honour, that the innocent shall not suffer for the guilty—that without his consent one man shall not be punished for the sin of another—and follow him in the application of this principle, to the utter destruction, as he supposes, of the common doctrine of our suffering from connection with Adam; how does he gain his conclusion, and establish his point? Simply and only by asserting and reiterating, that because it would be wrong to make individuals suffer in this way, it is wrong on the ground of representation in Adam. That any one should suffer for the sin of another, and that committed six thousand years

ago, is in his judgment horrible. But how does he arrive at this conclusion? By bringing his different propositions together we get the following formula. Men are found everywhere to be depraved and subjected to penal evils. But the principles of honour and right forbid that men as individuals should, without previous consent, suffer for each other's sins; therefore, they may not be required to suffer from any representative connection between them and Adam. Could anything be more inconsequent? That he would acknowledge his own child in this dress may be doubted, yet certainly he will not deny either of these separately. He does not hesitate to deny that we suffer at all, through Adam, nor that Adam was the federal and representative or covenant head of the race. The logical coherence of his argumentation was not duly considered by him, and when brought fully before him, it is so grotesque, the *coup d'œil* offends him.

Because, as separate independent beings, men may not be called to suffer for each other, does it follow that the representative method of dealing with them is unjust? Will even Dr. Beecher take the affirmative on this question? Even admitting that this method is unjust, it does not follow from the premises, nor from any premises stated by Dr. Beecher. The whole question is assumed by him without argument, whereas there are two aspects in which it must be argued. 1. May God establish such a method at all?

2. Having established it, is it injustice to abide by it, and treat all included under it according to its principles? On both these points we are not satisfied with denial or denunciation; we want proof that neither can be admitted in consistency with the justice of God—the honour and right of his government. Can such proof be given? Dr. Beecher does not give it, nor does he attempt to settle the question as to which is best for creatures on probation, whether they should bear the test separately and individually, or by a representative. If the representative method be in itself vicious, unjust, it can be and ought to be shown, and until it is, no argument whatever can conclude against it, on the ground that individuals may not be held responsible for each other.

But wild as this conclusion is, here is another wilder still. 3. No man may rightfully be called to suffer for sins of which he is wholly unconscious and cannot be made conscious. But men have no consciousness of the sins which they committed in a pre-existent state: therefore, they are justly subjected to all the present and prospective evils resulting from those sins.

Dr. Beecher is horrified at the idea of suffering for a sin committed long, very long before we had being; and treats as an absurdity the possibility of any one now having consciousness for Adam's sin. He quotes Whelply with high approval, on this general subject. We admit that no man now can be conscious of committing the identical sin that Adam did, and we say further, that none are required to repent of that sin in the sense in which they repent of

their own. But what does this avail? Does Dr. Beecher mean to say that men may not and do not bewail that sin—that the truly penitent do not confess with shame their inheritance of a corrupt nature from him?—that they do not feel humbled in that they belong to a degenerate and degraded race? Does the Doctor himself never feel so? And which is the greatest source of shame, to belong to a race which began to sin only in time, or one which sinned, for aught we can tell, on the Doctor's theory, for millions of cycles before time began?

But we have no consciousness of Adam's sin. Admitted. Have we of any of our own, in a former state? And if it be unjust to punish men for Adam's sin on the ground that they have no consciousness of it, how does it become the perfection of justice to punish them for sins committed perhaps millions of years before their consciousness as *men* commenced? But says the Doctor, they are not regarded and treated as sinners for the sin of another, but for their own sin. True, on his theory; but have they any consciousness of that sin? But they are punished only for their own sin. Can any one be chargeable with sin, where neither consciousness nor memory of any act whatever exists? Can an unconscious being commit an immoral act? But they were conscious spirits pre-existent. Were they *men*? Did they possess *human* nature? If they were not men, had no human nature, will you punish men for sins which men did not commit? Where is the justice of such an act? Which is most revolting to the principles of honour and right, to punish men for a sin committed by a *man*, as a representative, a federal head, or to punish them for many sins committed by spirits, by persons other than men, and having no legal relation to them whatever? But these spirits, these not men, are changed into men. Where is the evidence of this? And if it were true, shall men be punished for the sins of spirits, men for the sins of not men?

The truth is, the same fallacy is palpable here, that appeared in the preceding example. It is arguing against one system on principles which can apply only to another—against a representative system, on principles which would prevail in independency. And while he supposes that he destroys with a resistless stroke the adversary, he is simply committing a *felo de se*.

Admitting that men as isolated independent beings may not be punished for that of which they are wholly unconscious, it does not follow that they may not, as represented in and by another. And even if it did, it just as effectually destroys the theory which it is intended to support.

When, therefore, the Doctor forsakes Augustine or Edwards, or especially Hodge, he wanders into an unknown land, and sinks into inextricable quicksands. His argument loses all logical coherence.

But this theory is involved in other insurmountable difficulties.

A few of these only can we now suggest. The first refers to the origin of these pre-existent spirits. Who and what are they?



We have evidence from the word of God for the existence of only two classes of spirits, the fallen and the unfallen. No possible intimation is given of any class out of which *men* were to be developed. But out of which of these classes is the development made? By the supposition, out of the fallen. Why? (1.) That men may be punished for sins individually committed by their not men pre-existents.

(2.) That they may have the offer of salvation through Jesus Christ, and thus by theory, as they shall be redeemed, be delivered from any further abuse of their free agency, and placed beyond the possibility of a second fall. But here the difficulty already suggested meets us. Why should *men* be punished even for individual sins committed by pre-existent spirits, of which sins they have no consciousness, and to which spirits they bear no voluntary relation—have no connection, about the formation of which they were consulted? How do the principles of honour and right apply in such a case? But by theory these spirits and men are identical. How can it be? Is it a higher or lower development? Is the nature of fallen spirits and human nature identical? If not, why should one be developed or transfused into the other? Where is the justice of it? Were either party consulted about it? But more of this anon. A new difficulty here arises: if fallen spirits are made men, that they may be saved, is not this another Gospel? Where is the evidence that redemption has been provided for fallen spirits? I thought with Jude, that "the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." (Jude, 6.) Has Dr. Beecher had a new revelation? Or have the *everlasting* chains been broken? The difficulty presses. How can it be surmounted?

Another is at hand: by this theory Adam was not a new-made creature; his creation was simply the bestowment of an outward body of flesh upon a pre-existent spirit—a transformation of some spirit into manhood. If so, then the meaning of Gen. 2:7 is, that the Lord God made the body of dust, and breathed into it a spirit already existent, and a fallen wicked spirit at that, and thus man became a living soul! This, moreover, was done according to previous counsel (Gen. 1:26), and a fallen wicked spirit was thus transformed into man. "Let us make man in our image and after our likeness, and let them have dominion," &c.!!

Can this be? Will God take a fallen wicked spirit, transform it into a man, and then deliberately give over to its dominion all other creatures? And shall we be deliberately told also, that this fallen spirit bore the image and likeness of God? More than this: Eve was formed from Adam's bone; how was she supplied with a living soul? Were there female spirits pre-existent? And were they fallen too? Alas! by theory it must be even so. And this race thus begun, is commanded to perpetuate itself—to be fruitful

and multiply! And this work God pronounces to be "very good"! (Gen. 1:31.)

Are we misrepresenting Dr. Beecher? We think not; and certainly not intentionally. He denies that men became sinners in this world; and his whole book labours to show that God's honour can be saved only by adopting the theory that man was a sinner before he came into the world—a sinner before he became man; and that God now justly punishes him for sins committed in that pre-existent state. He charges the representative system with making God the author of sin, and then punishing men for the very sin he had arranged for.

But in the name of all that is consistent and true, does not his own theory irresistibly involve this very consequence? How did pre-existent spirits become men? By any natural development? How was human nature attained? By any voluntary act of theirs? No, but by direct creation of God; wicked spirits became wicked depraved men by God's special direct appointment. Whatever they were as they became men, *i. e.*, as men, God made them. If possessed of wicked depraved habits or tendencies, it was because God purposed that in the change from spirit to man these should be transferred. Hence, though as man, no act had been developed; yet as man, they possessed a wicked nature by God's positive special enactment. Can Dr. Beecher reconcile such a fact with any principles of honour or right?

Or has he any theory, biological, ontological, psychological, by which he can explain how the nature of a fallen spirit can be so changed, as to become a human nature; involving the said human nature in depravity, without any act of its own, consistently with morality and truth; especially on the principle that each individual of each nature, must stand or fall by its own acts? Can the change be made at all? And can the sins of one nature be justly visited upon the other? Does Dr. Beecher's theory admit such a result? And can he reconcile it with justice? Man as man, was made sinful by God, because a being of a different nature had sinned; and this without any legal or representative relation between these natures!! By necessity, this result must be repeated and perpetuated in every successive generation of men. The same divine act must be performed at every birth. Some fallen spirit must be reduced from a maturity of countless years, and from a consciousness of intense activity, both to a new nature, and to a feeble and unconscious infancy. And this new nature must begin an undying career, burdened with the depravity of another nature! This is horrible!! Doctor, the old wine is better. You had better agree altogether with Dr. Hodge, and abandon your theory wholly. Pelagians, Unitarians, Neologians, of every class, will object to any scheme which involves profound submission to the inscrutable wisdom of God. Their objections, therefore, to Augustine, or Edwards, or Hodge, are matters of course; and it is vain to in-

vent a new theory to satisfy them; especially one which labours under so many difficulties, and darkens counsel by words without knowledge like this.

III. The difficulties suggested are serious enough, but we have some still more so, showing that the whole scheme is utterly UN-SCRIPTURAL.

On this scheme, the trial or probation of Adam was a mere farce. He already had, by God's creative act, the tendencies and habits of depravity and sin within him. He was, in fact, a sinner. To say to him, therefore, You may eat of all the trees of the garden but that of the knowledge of good and evil, as a trial of his holy obedience, is a mere mockery; it would be like condemning a man first, and then giving him a trial. He was not made holy; how could he render a holy obedience? Can sin produce anything but sin? And, with his nature, would not the whole arrangement tend directly to precipitate him into a renewed series of transgressions? Nay, by supposition, he already knew evil, and hence the trial was to give him the knowledge of good, and yet for this good he must die! Is this reality or pretence? Have we any language by which to define the true character of such conduct? Whatever Dr. Beecher and his Pelagian and Unitarian sympathizers may say of the representative scheme, it has nothing to compare with this. That requires that human nature, as it came from the hand of God, should be free from every taint of sin; and then, that it be exposed to no temptation or trial against which this very nature would not be a protest, if not a protection. But, this first creates man out of a fallen spirit, with the corrupt habits and tendencies of that spirit's nature, and then proposes for such a human nature a trial directly in the line or according to the natural outworking of those habits! It first creates in man, as man, a disposition to sin, and tempts that disposition, and then punishes him for yielding! And in the face of all this, Dr. Beecher, either in utter blindness to the legitimate results of his own theory or reckless insincerity in the use of language, says, "I believe that God made *man upright!*" What a painful illustration of the effect of error, and the earnest advocacy of error, on the human mind!

Everything in the scriptural account of the trial and fall of man shows that it was the trial of a sinless nature, and therefore that the yielding was, though an act of sin, not precipitated by any pre-existent habits or tendencies. It was the first act of sin, not one of a series, the origin of which can be found only in a pre-existent state, and chargeable to a being of another nature.

An additional difficulty, in the relation of this scheme to the Scriptures, is found in this fact,—that they represent and teach that for one offence of one man condemnation came upon the race. This theory teaches that it was for many offences of each individual, committed at a time when they had no human nature, and were



not men at all. "For if, through the offence of one, many be dead." (Rom. 5:15.) "For the judgment was by one" (offence) "to condemnation." (v. 16.) "Therefore, as by the offence of one, judgment came upon all men." (v. 18.) "For, as by one man's disobedience, many were made sinners." (v. 19.) By one offence of one man came the condemnation of the race. Yet Dr. Beecher says this is not so. He teaches that the death and condemnation, here spoken of, refer only to natural death; and that "even as it respects natural death, the sin of Adam exerted no causative power to effect the condemnation of his race; it did not involve them in any real guilt whatever." And again, "Adam no more brought real guilt on his posterity than the brazen serpent really healed those who looked at it, or sacrifices really made atonement." (p. 416.) Here is plain positive contrariety to the plainest teachings of Holy Scripture. How does he attempt to justify such an open contradiction of the Word of God? By claiming, for this portion of Scripture-language, simply a typical force. And why does he make such a claim? Because it is necessary for his scheme. Without this support, the theory would break down. Nothing in the language implies it, nor is it necessary to the argument of the Apostle, nor is it even suggested, except by a casual remark in reference to Adam, in v. 14, as the "figure of him who was to come."

There is no more evidence, from the language, that the effect of Adam's conduct was typical, than that the effect of Christ's was and is. This is admitted. The fact, moreover, that Adam was personally a type of Christ, or even officially, does not make everything he did typical; nor does it by any means require or prove that the effects of his conduct, even as type, have only typical, not causative, power.

On the contrary, the perfection of the type requires that which is to be answered by a reality in the antitype, should itself be something real. This is most manifestly the idea of the Apostle in this very connection. For instance, in verse 18: "Therefore, as by the offence of one judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life."

Here the perfection of the type is, that a real judgment to condemnation is set forth by it, and lays the foundation for the real justification of life in the antitype. The argument of the Apostle is vain and forceless without this. What would be the condition of this argument if we could reply to it, there was no guilt, no condemnation? I need not say it would be wholly inconsequent. As in a conditional proposition, the removal of the antecedent removes the consequent; so here, take away the reality of the type, you take away the reality of the antitype.

The truth and power of the argument lie in the truth of the consequence; which, in this case, is the reality of the condemna-

tion. Nor will it do to answer, the condemnation was real, but not for the reason or by the means presented in the text. The argument would still be inconsequent, for the conclusion would not be illative. It might be true, but the premises do not warrant it. Nor will it do to say, there was a real condemnation, but it resulted only from the typical power of Adam's act; because there was or was not a condemnation for the cause assigned. If there was not, then the argument fails; if there was, then the only inquiry is as to the reality or fact of the thing so asserted, not to the mode in which the reality may occur. Thus, if typical means, that there was no reality in the condemnation as stated, then the truth of the consequence is denied, and the argument without illative force. If it means that there was a real condemnation, but not in the sense of Augustine or Hodge, then there is both a *Petitio principii* and an *Ignorantia elenchi*. He assumes what ought to be proved: and the question is not now, how the efficiency is secured, but is it secured as stated?

The truth is, on this whole subject of types and typical power, the Doctor seems to be enveloped in so much haze that he cannot discern the true character of the objects about him. The very cases which he cites, prove the presence of uniform and abundant power: the cure from a look at the brazen serpent; the pardon and peace connected with the offering of the appropriate sacrifice. Was there no cure? Was there no pardon? But says he, it was a merely typical effect. True, but what is a typical effect? Not one merely imaginative and unreal. Not one of independent, natural, or necessary emanation from any specific object or thing. But a divinely appointed resultant of two forces acting in conformity with specific ordination. Thus the brazen serpent, in itself, has no power to heal; nor has a look upon it; but between that and a look of faith, such specific ordination exists, that health is the invariable result. No power could be greater, no effect more real or certain. This coexistence and correlation of forces may be based upon some natural relation between them, or upon some moral fitness and right, or upon some mere arbitrary independent will. In any case, an effect will follow; and it will be typical, but none the less real.

Now, if the Doctor will tell us what he means by a typical effect, and then give us to understand upon what basis it rests, we may be able either to comprehend him, or help him to comprehend himself, and thus escape the fog in which he is now involved. We have a thought, that the whole difficulty in his mind originated in misapprehension of the truth on this very point. Wholly dissatisfied with the basis for this effect adopted by the New School, and unwilling to accept that of the Old School, if possible, he will establish a better one. He thinks he has done so—is fully satisfied with his theory, though it contradict the plain teaching of the Bible—and seems persuaded that a great light has been kindled by him, which will guide all inquirers to the truth. But alas, if there be

any light, it must be on the principle of "lucus, a non lucendo," for to us there is total darkness.

We have thus far argued on the Doctor's own ground, that this was a typical transaction. But is it typical at all? Typical of what? Did it not occur before the age of types? What Gospel blessing was set forth by it? What Gospel then existed? Was the sin of Adam a type of the righteousness of Christ? Is not a type ordered and arranged by God to impart instruction to those who consider it? Or to whom it is given? Did he order and arrange the sin of Adam for this or any other purpose? But, says the Doctor, men are subjected to natural death, by the sin of Adam; not by a causative, but only a typical power. They die only by a typical effect. What is a typical effect? Or what a typical power? Anything real or only imaginary? If men died by a typical effect, from Adam's sin, by what sort of effect did Adam himself die? But their death, through the typical power of Adam's sin, was an antithetic type of life in Christ. They had no federal representative connection with Adam. How could their death be typical of life in Christ? What power of antithesis could suggest such a thing? Do any live through the obedience of Christ who have no interest in his representative character? Does the Doctor mean to say, that as men die temporally by a mere typical effect of Adam's sin, and without any representative union with him; so men live by a causative effect from the obedience of Christ, without any representative union with him? Why should men either live or die, even temporally, by the act of one with whom they have no union—who stands in no relation of headship to them? Does God deal arbitrarily with his creatures in matters of so much importance? Is not this the very thing to which our author objects in the New School theory—which he virtually charges upon the Old School—and which he endeavours to obviate by this pre-existent scheme? The truth is, his mind is bewildered by vain speculation, and he knows not whither he is driving. In our judgment, Adam's sin was not typical at all; nor was the death of the race as resulting from that sin; nor was either of these the point upon which the argument of the Apostle is founded. This point is the identity of principle on which the Divine procedure is based, as illustrated, not by typical, but real causes and effects. Men die by reason of Adam's sin, because he was their representative head; men live by reason of the obedience of Christ, because he stands in the same relation to all that are saved. Their death exposed and subjected them to all the evils of depravity and sin; their life involves not only deliverance from all these, but eternal glory in God's presence. Adam was a figure of him that was to come as the representative head of his race; and the principle upon which God adjudged men to death for his disobedience, was and is the same on which he adjudges men to life for the obedience of Christ as the head of his people. This principle, as illustrated by these facts, is the strength of the argu-



ment; take away this, and you either weaken or effectually destroy it. The facts are antithetic, but they or their effects can be called typical, only in a very qualified sense, if at all. Hence on either supposition the theory in question amounts to denial of the Scriptures.

We have one other difficulty which in many respects surpasses all others. If the nature of Adam had by reason of pre-existent sin, constitutional tendencies to sin, as by theory; or in other words, if human nature was sinful, then the nature which Christ assumed was sinful. Dr. Beecher accounts for the existence of sinful tendencies or habits on the ground of pre-existent sin—sin committed in a previous state. If Adam was so created, then human nature was sinful; and if Christ assumed original human nature, the conclusion is necessitated, that he assumed a nature tainted with sin. Does the mind revolt at such an idea? Still the conclusion is inevitable. The theory as stated in his book necessarily involves it.

The Scriptures teach a very different doctrine, and the choice between the teachings of Holy Writ and Dr. Beecher is easily made.

We have other thoughts which might be developed, but we forbear.

The theory is unphilosophical, illogical, unscriptural; and we may therefore, without hesitation, add in conclusion, it is *untrue*.

When men depart from the simple teachings of God's word, and explain away its great doctrines, they depart from the truth. And however learnedly they may write, they only wander further from all the way-marks of righteousness and safety. This book will do harm; and can do good only by awakening the conviction, that any system of doctrine which requires such a theory to support it, must be false. It is in some respects a great concession to old-fashioned truth, and we cannot but hope that the author may yet be relieved from the mists and films which obstruct his vision, and be conducted in humbleness of mind to accept the unsophisticated truths of God's sacred word.

HAMILTON.

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## Household Thoughts.

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### LINE UPON LINE.

We make the following extract from a lecture to Sabbath-school teachers, by Rev. Dr. Hamilton, of Regent Square, London, published in the English Presbyterian Messenger:

“Rule upon rule, rule upon rule; line upon line, line upon line;” does not this suggest a lesson of perseverance? It is thus that all great works proceed and are consummated. You go to Egypt, and

you stand aghast at the pyramids. Who was the giant who reared them? who was the magician who evoked from the desert these mountains of masonry? No giant at all. They are the handiwork of a feeble folk. It was no magician whatever; but a set of poor people, with wretched tools and coarse apparatus; yet brick upon brick, and layer upon layer, they arose, the most solid shadow of eternity which has fallen from the figure of our humanity. You sail over the Pacific, and you view the peaks and craters of a sinking continent. Who are the clever engineers who keep its head still above the waters? what is the colossal power which rears these white ramparts, and walls out from the still lagoon the raging billows? That colossus is the coral worm, a tiny creature, which you needs must magnify in order distinctly to perceive; but particle on particle, particle on particle, reef upon reef, reef upon reef, he builds up the sinking shore, and preserves to the human race the paradisiac isles of the Southern Sea. And so of moral monuments and spiritual fabrics; they are seldom reared by the paroxysmal effort of one master-spirit, but by the united efforts of a patriotic or pious multitude; and although statesmen and worldly politicians may sneer at the humble labours of the Sunday-schools, if Britain's population be more orderly and moral than the populace of other lands, we should like to know which statesman or economist deserves the credit. We should like to know what act of Parliament or what public measure has humanized and civilized our masses. Unpaid, unnoticed, and unthanked, "precept upon precept, precept upon precept," we rather think that it is the millions of godly lessons and wholesome exhortations which are, Sabbath after Sabbath, given by myriads of teachers, in thousands of Sunday-schools. Text upon text, text upon text, impulse on impulse, and impulse on impulse, the fabric of England's real greatness rises; and, lesson upon lesson, influence upon influence, the process goes forward which keeps above water the head of what would otherwise have been a sinking population.

The same perseverance which, for sixty years, has marked the Sabbath-school system, is essential to the success of every teacher. It is not by magic, or by miracle, that he is changing a class of rude and uproarious children into a band of gentle and intelligent young Christians. Some of you have seen the great master-piece of Italian painting—a picture which few ever tire of viewing, and of which no one can say, "I have seen an end of its perfection." It was originally a sheet of hempen cloth, coarse and dingy; but the artist had a picture in his soul, and he set to work; and, line upon line, line upon line, touch upon touch, touch upon touch, Raffaele worked away, week after week, and month after month, till his canvas was bursting with life and blazing with beautiful colour. Never mind though your canvas is coarse; never mind though your materials are, at this moment, dull or forbidding. They are the very materials on which, under the guidance of a heavenly

Artist, putting your own hand into the hand of the Divine Teacher himself, you may live to see a beauty evolving which will be wondrous in your own eyes—a transfiguration which the angels themselves are glad to look upon.

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## Historical and Biographical.

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### REVIVALS IN BALTIMORE.

A DISCOURSE, DELIVERED BY JOHN C. BACKUS, D.D., BY APPOINTMENT, AND NOW PUBLISHED BY REQUEST.

“We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old.”—PSALM 44 : 1.

THE duty of recalling the Divine dealings with those who have preceded them, is frequently recognized in the Scriptures, as eminently suited to instruct, comfort, and encourage Christians. As God is the same yesterday, to-day, and forever; and acts upon the same principles in his dealings with his people from age to age, they may see, in the goodness and grace manifested by him in past times, the most animating encouragement to seek Him in every present emergency. When the Psalmist was cast down in view of prevailing declension, he said, “This is my infirmity. I will remember the years of the right hand of the Most High. I will remember the works of the Lord, surely I will remember thy wonders of old.” And again, in looking back to the past, he says, “Lord, thou hast been favourable unto thy land; thou hast brought back the captivity of Jacob; . . . turn us, O God of our salvation. . . . Wilt thou not revive us again, that thy people may rejoice in thee?”

With similar views, the ministers and elders of some of our churches recently met to consider the state of religion among them, have desired to gather, as far as possible, the memorials of former revivals here, in the hope that by such a review we might, through the Divine blessing, be more deeply affected with our present declension, so as to say, “O that I were as in months past, when his candle shined upon my head; and when, by his light, I walked through darkness.” And that we might also be encouraged by the wonderful mercy and grace of God, displayed on those occasions, to plead with him to return and grant us times of refreshing from his presence.\*

The term revival has come, in its modern technical use, to denote an

\* Would it not be profitable for churches, generally, that have enjoyed revivals in former times, to gather and preserve the memorials of them? Whitfield, in one of his letters, says, “A dear Christian minister, in Scotland, is about to publish two volumes, relative to the late awakening in various places. Such things should be transmitted to posterity; in heaven all will be known.”—Letter 1467.



extraordinary season of *general* religious interest in a congregation or community. Naturally, men are blind to their spiritual necessities, indifferent to their eternal interests, having no hope, and without God in the world. In undergoing that change by which they are introduced into the kingdom of God, they are awakened to the danger of this natural state, convinced of their sin and misery, enlightened in the knowledge of Christ, and led to embrace him, as he is freely offered in the Gospel. As this new life is begotten in hearts in which is much remaining corruption, it is subject to variations: "The flesh lusteth against the spirit, and the spirit against the flesh." Sometimes it suffers decays and declensions. And then, again, it is revived and strengthened; earthly objects lose their power; the soul longs for communion with God; meditation, prayer, the Scriptures, preaching, and sacraments, become sources of the truest delight. Such seasons have sometimes, as in the case of Howe, Edwards, Payson, and others, been almost overwhelming. Both results, the conversion of sinners and the sanctification of saints, are effected by the operation of the Holy Spirit, and are almost always taking place in all churches where the truth is faithfully preached, and the ordinances regularly administered. Nor can any over-estimate their value and preciousness.

But this is not what is termed technically and by pre-eminence a revival, even though such individual cases succeed each other, from time to time, in considerable numbers. The Holy Spirit, who works when and as he listeth, does, we know, sometimes manifest His sovereign power in churches and communities, and even regions, so that large masses are impressed with a lively sense of Divine things, brought under deep and pungent convictions of sin, and led to embrace Christ as all their salvation, in a life of entire newness and devotedness to God. When this extraordinary Divine influence pervades a whole congregation or community at the same time; when single cases become general, so that large numbers are simultaneously impressed by the preaching of the Gospel, and other means, there is what is styled a revival of religion in the sense we are considering. Whitfield and Edwards styled it "a remarkable or surprising work of God;" the Scotch churches, "an extraordinary work," or "a wonderful outpouring of the Holy Spirit."

The genuineness of such a work is determined, just as in the case of a single conversion. If the instrument is God's truth, if the experiences correspond with God's word, if the fruits are such as the Scriptures teach us to expect from the operation of the Holy Spirit, we have the same evidences of its genuineness that we can have in any case. The vividness of the impressions, the depth of the convictions, the variety and extent of the effects at such times need not surprise us.\* The wonder is that men are not always more vividly and deeply affected with eternal realities.

\* President Edwards, in his "Distinguishing Marks of a Work of the Spirit of God," says, "It is not reasonable to determine that a work is not from God's Holy Spirit, because of the extraordinary degree in which the minds of persons are influenced. If they seem to have an extraordinary conviction of the dreadful nature of sin, and a very uncommon sense of the misery of a Christless condition; or extraordinary views of the certainty and glory of Divine things; and are proportionably moved with very extraordinary affections of fear and sorrow, desire, love, or joy; or if the apparent change be very sudden, and the persons affected are very numerous, with other unusual circumstances, not infringing upon Scripture-marks of a work of the

The Scriptures lead us to expect such extraordinary awakenings. "This," says the Apostle, "is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh, . . . and I will show wonders in heaven above, and signs in the earth beneath; . . . and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." We are not therefore to limit the Holy One of Israel. Such seasons have been enjoyed in all ages of the Church, from the days of Seth, down through those of Joshua, Josiah, Ezra, John the Baptist, the day of Pentecost, and under the subsequent ministry of the Apostles. And even since, God has from time to time visited his Church with unusual displays of the power of the Holy Ghost. Such seasons are most precious in their influence, and most earnestly to be coveted by God's people. And while they cherish the profoundest gratitude for every manifestation of his power, and do not venture to prescribe the mode of his operation, they have the strongest reason to long and plead, with a deep sense of unworthiness, and humble submission to his will, for these extraordinary outpourings of the Holy Spirit.

The first of such awakenings, with which we have now to do, appears very early in the history of Baltimore; and, although it took place before the organization of any of our present churches, yet, as it probably reached some who afterwards helped to constitute them, and exerted no little influence upon the subsequent history of religion here, we feel that it ought not to be passed over. Ten or twelve years after the legislative grant to lay out this town was obtained, and there were not more than twenty or thirty houses on this site, Whitfield, then in the prime of life, and at the height of his usefulness, on more than one of his journeys from Georgia to the North and back, visited Maryland, where, his journal says, "that he found thousands who had never heard of redeeming grace." Soon, however, he had reason to say, "Have Marylanders also received the grace of God? Amazing love, Maryland is yielding converts to Jesus; the harvest is promising; the time of the singing of birds is come." We learn from his letters, that the whole population was moved, and that it was rare to find an individual who was not prepared to listen with interest to the subject of personal religion.\* What was the precise course of Whitfield's

Spirit: these things are no argument that the work is not of the Spirit of God. The extraordinary and unusual degree of influence and power of operation, if in its nature it be agreeable to the rules and marks given in Scripture, is rather an argument in its favour; for by how much higher the degree which in its nature is agreeable to the rule, so much the more is there of conformity to the rule? In the Apostles' days, the work was carried on with more visible and remarkable power than ever before."

\* In one of his letters, dated October, 1746, he writes, "I have been travelling and ranging the woods in the service of the best of Masters, who makes his work more pleasant to me every day. I trust that the time for favouring this and the neighbouring southern provinces is come. Everywhere almost the door is open for preaching. Great numbers flocked to hear, and the power of an ascended Saviour attends the word. It is surprising how the Lord causes prejudices to subside, and makes my formerly most bitter enemies to be at peace with me."

In April, 1747, he writes: "I purpose, God willing, to take a three weeks' circuit in hunting after Maryland sinners. . . . There are thousands in these southern parts that scarce ever heard of redeeming grace and love." Subsequently, he writes: "I have now been a three hundred mile circuit in Maryland, and through one or two counties in Pennsylvania. Everywhere the people have a hearing ear. The word has run, and hath been glorified in Maryland."—*Letters* 574, 584, 585, 593, 594, 599.

journey on those visits, we cannot learn with positiveness. We find from his letters that he was on the Eastern Shore, at Annapolis, and that "he made a three hundred mile circuit," through seven counties of Maryland, and one or two counties of Pennsylvania. From these incidental hints, from his visiting Nottingham on one of these occasions, and from a letter of President Davies, there can be little doubt that he preached with some success in Baltimore County. And it is highly probable that some of those who subsequently became the nucleus of the first church of our denomination planted here, attended upon the ministry of which we have these accounts. Some of them resided near to the churches where he must have preached, and others of them came in a few years from that part of Pennsylvania where he laboured most successfully.

Not long after this, President Davies writes, in a letter to Dr. Bellamy, in New England, "In Maryland also there has been a considerable revival, shall I call it, or first plantation of religion in Baltimore County, where, I am informed, that Mr. Whittlesey is like to settle.\* . . . . There was a great stir about four years ago,† which has since spread and issued in hopeful conversions. But the most glorious display of Divine grace in Maryland has been in and about Somerset County. I think it began in 1745,‡ by the ministry of Mr. Robinson,§ and was afterwards carried on by several ministers that preached transiently there. I was there about two months ago, when the work was at its height, and I never saw such deep and spreading concern. They were the happiest days my eyes ever saw."

This was during what has been styled the GREAT AWAKENING, which continued, with more or less power, from 1730 to 1750, in England, Scotland, Ireland, and America. The period after the early settlement of this country was one of lamentable declension in religion. In 1734, the Synod of Philadelphia (which then comprised the whole of our Church), found it necessary to issue a series of most solemn admonitions to the Presbyteries. Similar intimations of the state of things are found in the writers of New England and Great Britain. At such a time, it pleased God to revive religion, in a most extraordinary manner, in various parts of these countries. As Dr. Livingston was preaching in the Kirk of Schotts, on a Monday, after communion, five hundred persons were solemnly awakened, who subsequently professed faith in Christ. And the work extended through the whole of that region. Almost as remarkable revivals took place in Cambuslang, Kilsyth, and other places in Scotland. In England, similar awakenings took place under the preaching of the Wesleys, Whitfield, and others.

The earliest manifestation of this extraordinary presence of the Holy Spirit, in our own country, was in New Jersey, under the preaching of

\* This, as I learn from Dr. Martin's manuscript notes, in the hands of the Rev. Boyd Cross, and from Mr. Webster's History of the Presbyterian Church, was in the northern part of Baltimore County, not far from Bethel Church.

† This was about the time that Whitfield passed through this region.

‡ So that the State was probably thus watered five or six years.

§ Speaking of Robinson elsewhere, he writes: "Tracing his travels in sundry parts of Pennsylvania, Maryland, and Virginia, I cannot recollect one place in which he officiated for any time where were not some illustrious effects of his ministry. He had a noble disinterested ambition to preach Christ where he was not named." "Whenever I reflect on his success, it astonishes me. He did much in little time. Who would not choose such an expeditious pilgrimage through this world!"



the Tennents. From thence it spread, or simultaneously appeared, in New England, and North and South, in our own Church. Of this general state of things, during which he was himself brought into the Church, President Davies afterwards says: "When all religious concern was much out of fashion, and the generality lay in a dead sleep in sin, having, at best, but the form of godliness, when the country was in peace and prosperity, when, in short, there were no external calls to repentance, suddenly a deep general concern about eternal things spread through the country, sinners started from their slumbers, broke off from their sins, began to inquire the way of salvation, and made it the great business of their lives to prepare for the world to come. The Gospel seemed almighty, and carried all before it, piercing the very hearts of men. I have seen thousands at once melted down under it, all eager to hear, as for life, and scarcely a dry eye to be seen among them. Thousands still remain shining monuments of the power of Divine grace. In Somerset County, Maryland, I never saw such deep-spreading concern in my life. In the extremity of a cold winter, the attendance was numerous, and the people unwearied." A general thoughtfulness and deep seriousness about religion seemed to prevail through these whole regions. Ministers were stirred up to preach with unusual earnestness and solemnity. The people heard with unwonted attention. The word was sharper than any two-edged sword. Scarcely a sermon was preached that some were not, more or less, deeply affected. Whitfield describes these effects in the most vivid manner.

It is perfectly evident, to every reasonable person, that there must have been some extraordinary influence upon the minds of the people to bring together such vast assemblies of often ten and twelve thousand, to bring such multitudes under conviction at once, and to produce such fruits of righteousness as we learn on the most reliable testimony. Whatever of natural excitement there may have been, there can be no question that there was much that was scriptural. There were, no doubt, some disorders, not a few things to be deplored. But, when we consider the doctrines that were taught—the simple doctrines of grace; the exercises that were experienced—a deep sense of sin, of the justice of God, and of the necessity of faith in Christ, and apprehensions of the mercy of God through a mediator; the fruits that were yielded—gratitude, love, humility, meekness, and endeavour to do the whole will of God, we cannot doubt that it was a wonderful display of Divine power and grace. Such was the first revival experienced in this place. With such showers was this region watered in the very sowing of the seed of Presbyterianism here. With such a baptism was it baptized in its earliest infancy, in Baltimore. Who can estimate what our churches owe to God for this most precious revival?

The fifty years that followed this refreshing were years of war and civil commotion: first, in the conflict of twenty years between France and England for the ascendancy on this continent; second, in the struggle of the colonies for independence, and the formation of the general government; and third, in the French revolution with all its infidel influences, so widely felt in this country through the sympathy of our leading men with those in France, with whom they had been associated in our struggles; and for the spread of which influences there had been a sad preparation in the crimes and vices of a protracted war. This state of

things, together with the widely-extended wants of our new settlements, induced a spirit of deep solicitude and fervent prayer among Christians. Many felt with good father McMillan, when he told his brethren and people that unless God interposed in an extraordinary manner by the outpouring of the Holy Spirit, our churches would be undone, and religion extinct in them. Christians, like Israel at the Red Sea, were driven to cry unto God. In 1799, the General Assembly delivered its solemn testimony against the prevailing coldness, immorality, and infidelity, in a pastoral letter. The lower judicatories manifested no less solicitude. And the result of all this prayer and effort was soon seen in extensive revivals of religion, that broke out about the close of the last, and the commencement of the present century, in rapid succession, in New England, in the Middle States, and in the West and South. In 1804, the General Assembly appointed a committee to draw up a summary of the information received in the free conversation on the state of religion in the churches; which embodied a general account of the efforts that had been making for the spread of vital piety.\* From this we learn that most interesting revivals had been enjoyed in very many portions of our church. Through nearly the whole South and West, North and Northwest, the Spirit of God seemed to have been remarkably poured out. And even in those portions of the Church where these extraordinary effusions were not so conspicuous, it says, the Gospel seems to be visibly progressing.

In this last category the churches in Baltimore were included. The influence, however, of such accounts, which were circulated through this region, was very manifest. The Presbytery had overtured the General Assembly on the subject of the prevailing infidelity in 1801; and lamented the coldness and inconsistencies of professors of religion, as we learn from the minutes. In 1802, means were taken to have the churches more regularly organized by the election of elders. For fifty years there had been no regular sessions in most, if not all, of the churches in this region. In 1809, we find the first account, in the minutes, of a free conversation on the state of religion. The subjects of pastoral visitation and the religious instruction of the young begin to engage more serious consideration. A growing attention to spiritual religion is clearly perceptible; and greater strictness in admitting persons to the Lord's Supper is insisted upon. Weekly lectures and prayer-meetings were established, and professors of religion are said to be quickened in their concern for the impenitent. In 1818, seventy persons were added to five of the churches; the whole number of church members in all the churches connected with the Presbytery having been previously only about six hundred. In 1821, the Narrative of Religion says, "There has been no special outpouring of the Holy Spirit upon our churches; but although in comparing our condition with churches in more favoured portions of our land, we have cause for humiliation and mourning, yet our prospects are much more cheering than they have been. There seems to be an increasing attention to the great things of eternity in all our churches. Prayer-meetings are multiplied and have become more interesting. Sabbath-schools are flourishing. And in nearly all our churches, missionary, tract, and other benevolent societies have been established." In May,

\* A copy of this pamphlet, which was entitled "Glad Tidings," I found among the papers of the late A. Fridge, Esq.

1822, it is said that professors of religion have been incited to inquire, what shall be done to save multitudes living without God in the world? In October, the Presbytery resolved, on the recommendation of a committee previously appointed on the subject, to spend a season in special prayer for the revival of religion in our churches. A day of special prayer and fasting was also recommended to all our churches. Such are some of the indications of spiritual improvement in the congregations under the care of this Presbytery, that appear in the minutes. The next year nearly one hundred persons are reported to Presbytery as having been added to the Third Presbyterian Church in the City of Baltimore. This brings us to the first of our more modern revivals, which attracted no little attention in various parts of our own country, and even in Great Britain.

The Rev. W. C. Walton, of Virginia, became the pastor of that church in 1823.\* Early during his ministry this revival commenced. The next year he published a narrative of it, in which he gives the following account: "The subject of revivals has, for a number of years, engaged my attention, and excited the liveliest feelings of interest in my bosom. The reading or hearing of written or verbal narratives of such seasons has often kindled in my breast inexpressible desires to witness and to feel the blessed reality of a revival. I have sometimes thought, especially when I have been listening to such reports in Synod or in the General Assembly, that 'now I will make some new and more vigorous effort than I have yet made, and peradventure the Lord will smile upon my labour and crown it with success.' . . . . At length I was removed, by the Providence of God, to another sphere of labour (Baltimore). This gave me a fresh excitement; and from the time I came to my present situation, I felt an increasing desire to have a revival. I was inquisitive on the subject, and tried to obtain all the information I could, respecting the means which had been

\* The origin of that church was on this wise. In October, 1819, Mr. Nicholas Patterson, a licentiate of the Presbytery of Philadelphia, came to Baltimore on a visit to an uncle, then a member of the Second Presbyterian Church, but residing in Eutaw Street. There being no evangelical church then west of Eutaw Street, Mr. Patterson (the uncle) was desirous to have one established in that part of the city. As the two were walking in Franklin Street, near the present Twelfth Presbyterian Church, they came to a schoolhouse standing back from the street. They went in, and were invited to address the scholars. Mr. Vallow, the teacher, being pleased with the effect on his school, offered his room as a place for preaching and holding school on the Sabbath. And there was started the present Third Presbyterian Church of Baltimore. The building still stands, a very humble-looking structure, hemmed in now by other houses, so that it can be reached only by going into Gooseberry Alley, between Franklin and Pierce Streets and between Fremont and Ogden Streets, nearly south from the present Twelfth Church. There were held some very zealous meetings, at which some of the most devoted Christians, of different evangelical denominations in Baltimore, frequently attended. A Sabbath-school of one hundred and sixty scholars was soon gathered, and a flourishing missionary mite society established. In a little while, the encouragement was so great that the present site of that church was leased from Colonel Howard, who relinquished one-third of the cost. A subscription was opened by Mr. Patterson, who, having collected two thousand dollars in Baltimore, went North to solicit aid. On that visit he met with Dr. Nettleton, whose labours were then being so abundantly blessed in promoting revivals. Mr. Patterson soon returned, resolved that if he could get some one to take his place, he would himself become an evangelist. The house was soon finished, a church was organized in May, 1822, and the services of Rev. W. C. Walton secured. Presbytery ordained Mr. Patterson as an evangelist, and he went his way.



most remarkably blessed. Just at that time I formed an acquaintance with a young man, a student of theology, who had been in several revivals, and who had conversed with Mr. Nettleton on the subject, and knew his views and plans of operation. He stated them to me; and they appeared so reasonable and scriptural, that I felt no hesitation in receiving them. Believing now, that if we made use of the proper means we might have a revival, I immediately prepared a sermon on the subject. After service, on Sabbath morning, I requested all the communicants to remain a short time. We then addressed them more particularly and solemnly on the subject; and concluded by urging them to meet, two or three together in different parts of the congregation, to converse and pray for this object. On the same evening, and at the same hour, we assembled a few young people at a private house, and talked to them tenderly and solemnly, about the concerns of their souls. Meanwhile we visited from house to house, and conversed with all with whom we met, if circumstances appeared to be favourable. We also endeavoured to impress it upon the minds of professing Christians, that now they ought to be very solemn and much engaged, and so to order their conversation, that it might tend to deepen the impression which we wished to make on the minds of their children, and others around them. About that time we commenced a meeting for the professors only, with a view to engage them in such exercises as would lead them to self-examination, self-abasement, humble confession to God, and earnest prayer for the outpouring of his Spirit.

“We had not laboured long in this manner, before we saw something like the beginning of a work of grace. The young people who attended our Monday evening meeting evinced more and more concern, and soon it became literally and emphatically an anxious meeting. The beginning of this work was about the latter part of June, 1823. But no satisfactory cases of conversion took place until the last of July. Early in October, sixteen persons were admitted to our communion, as the first-fruits of the revival. The day on which they were examined and received was observed by them, and by the communicants, as a day of fasting, prayer, and thanksgiving. The exercises of the communion Sabbath were greatly blessed. In three days afterwards there were nearly thirty hopeful conversions. On the 22d of November, we admitted twenty-nine more to our communion; and on the 6th of February, 1824, we admitted eighteen, amounting in all to sixty-three. The whole number of conversions is between eighty and ninety. I trust the good work is still going on (March, 1824), in this congregation; and there are very encouraging indications of a similar work in several parts of our city. . . . A considerable proportion of young men are subjects of this work. A large majority, however, are young females. . . . Much attention is paid to their religious instruction.”\* The rest of the pamphlet is occupied with the author's suggestions as to the best means of promoting revivals.

Persons in whose Christian judgment entire reliance may be placed, and who were present at many of the services of that church during the time of this revival, testify that there appeared abundant evidences of an

\* “Narrative of a Revival of Religion in the Third Presbyterian Church of Baltimore, with remarks on subjects connected with Revivals in General. By W. C. Walton, Pastor of said Church. Baltimore, 1824.” This pamphlet was, as I learn, subsequently republished at the North; and also large extracts from it inserted in the London Evangelical Magazine, edited by Dr. Burder.

unusual presence of the Holy Spirit, and that many souls were truly converted to God. There is reason to apprehend, however, that the work was in no small measure marred by human devices and disorders. Mr. Walton, although a truly godly, zealous servant of Christ, was young and inexperienced; and seemed to have held, at that time, the theory that mere human instruments can *get up* revivals whenever they please. He himself admitted several years afterwards, in a letter addressed to the Society of Inquiry in the Theological Seminary at Princeton, that this revival in the Third Church, in Baltimore, was more faulty than any other in which he was ever engaged.\* He acknowledges that he fell into many practical errors. No doubt many were hurried into the Church under temporary excitement, without adequate instruction, or even a true work of grace in their hearts. Dr. Musgrave, who became pastor of the church in 1830, could never learn what had become of a large number of them. It ought to be borne in mind, however, as in part explaining this fact, that the church suffered much from two long vacancies between Mr. Walton's leaving it, and Dr. Musgrave's becoming pastor. No doubt a number, in these circumstances, went off irregularly to other churches without certificates; and some, it is feared, like sheep without a shepherd, strayed altogether from the fold.

Not only candour, but jealousy for the honour of these most precious works of grace demand that these statements should be made. Richard Baxter, as quoted by Dr. Miller, says somewhere, "The work of God is divine, but our mode of dispensing it is human; and there is scarcely anything that we have the handling of, but we leave on it the prints of our fingers." This ought by no means, however, to discourage Christians, or lead them to depreciate the importance of human instrumentality. But it should lead them to "cease from man," and to wait earnestly upon God, saying, My expectation is only, *only* from Him. While genuine revivals of religion are among the most precious blessings to the Church, those that are spurious become often its most dreadful curses, as many in our own country have most mournfully illustrated. It would be an injustice to the memory of Dr. Nettleton to leave the impression that he recommended any such manner of getting them up, as was formerly resorted to in many parts of the Church. In the early part of his ministry, he visited the region in which the revivals took place in which Davenport figured. And he then received a lesson that he never forgot. No man more sedulously guarded against such measures, as his letter on the irregularities in connection with Mr. Finney's preaching in Western New York, about 1826, clearly proves.

The Third Church in Baltimore enjoyed several very healthful and precious seasons of refreshing after this period; but none of so general a character as to be classed among revivals. In the eight years subsequent to Dr. Musgrave's becoming its pastor, the accessions were considerably more numerous than during the previous eight years of its existence, in which this revival occurred.

[To be continued.]

\* Life of Walton, by Rev. J. A. Danforth, pp. 292, 293.

## Review and Criticism.

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MENTAL PHILOSOPHY: INCLUDING THE INTELLECT, SENSIBILITIES, AND WILL. By JOSEPH HAVEN, Professor of Intellectual and Moral Philosophy, in Amherst College. Boston: Gould & Lincoln, pp. 590.

THE title-page of this volume indicates its general divisions, viz., the Intellect, Sensibilities, and Will. Owing to other pressing engagements, our examination of the first two divisions has been necessarily brief; and we can say little concerning them, except that the author gives evidence of profound thought and extensive reading. He has studied the principal writers on Mental Philosophy (English, French, and German), and yet he thinks, adjusts, and arranges for himself, and in a style and manner which are natural and easy of comprehension. As a text-book for students, its minor divisions and headings are well adapted to aid the mind in grasping, and the memory in retaining his trains of thought. These characteristics belong also to the third division, not less than to the other two.

Our chief attention has been directed to his third division, viz., THE WILL, most of which we have read twice. This division, though much smaller than the first, is of special importance, owing to its relation to Theology; and this was our main reason for perusing it with double care. Professor Haven is in an institution founded and sustained by men of reputed orthodoxy; and we felt a desire to learn how far New England orthodoxy of the present day, accords with the orthodoxy of New England in former times. From a careful analysis of his views, we have arrived at the conclusion that he endeavours to occupy middle ground between the modern New Haven philosophy, and the old standard philosophy of President Edwards; but that the student, unless guarded by oral instruction, will be more liable to receive a bias in the direction of New Haven, than of Edwards. He does not, like the New Haven divines, make the power of contrary choice essential to free agency; yet he admits that men possess this power, though he says such power is not likely to be exercised. In opposition to the new divinity, he maintains that God has supreme and unlimited control over the minds and hearts of all intelligent creatures, and that they are effectually *influenced* by his grace, to turn from sin to holiness; yet a *work* of grace in the heart, other than simple influence or persuasion, would not, as it seems to us, fully harmonize with his explanation of the nature of the Divine efficiency in the process of conversion.

Professor Haven's statement that the mind is the efficient cause of its own volitions, might be easily mistaken for the Arminian doctrine of the self-determining power of the will; and his accompanying criticisms on President Edwards tend to strengthen the impression, that his sentiments are at variance with the views of that prince of mental philosophers and divines. We regard these criticisms as unfortunate, because they seem to indicate his dissent from Edwards's principles, though his criticisms really refer, for the most part, to the use of terms. Edwards employed the word necessity, as he admits, to denote certainty; the word motive, to



denote anything which influences the mind to act, and this influence he also denominates a cause. If Professor Haven had said no more than that the word necessity, though qualified, as was done by Edwards, with the term moral, is liable to be misunderstood, as it seems to convey the idea of fatality, which Edwards disclaimed, and maintained the entire freedom of the will, as far as it is possible or conceivable for dependent creatures to be free; and, further, that the word cause, which Edwards employed to denote the motives which influence the mind to put forth its volitions, is liable to be misunderstood in the same way, on which account he (Professor Haven) prefers the term reason, instead of cause; he would have said what most of his readers would concur in as an improvement in the use of terms. But many will understand him as intending to go further than this, and they will infer that his attempted refutation of what he denominates Edwards's "celebrated argument," concerning the cause of our volitions, so far as he has succeeded in his reasoning, is a virtual overthrow of one of the pillars of Calvinism.

Professor Haven must pardon us for expressing the opinion that, besides prejudicing the volume among orthodox theologians, he does himself real injustice by his reasoning on this point. In our judgment, he differs much less from Edwards, concerning what he calls "the *dictum necessitatis*," than he thinks he does; and that his reasoning against Edwards's argument, applies as forcibly to his own definition of volition, as to the "*dictum necessitatis*" of Edwards. Volition, according to Professor Haven, requires three consecutive steps, viz., "some motive," "a choice," then "an executive volition." According to this definition, it is obvious that the mind cannot put forth a volition without an antecedent cause. And this, if we understand President Edwards, is all that he designed to assert.

Professor Haven's reasoning against Edwards's "celebrated argument," strikes us as inconclusive. It does not follow, that because the mind thinks without an antecedent cause, therefore it wills without a cause. Willing is a complex act; but thought is an essential attribute of mind, as distinguished from matter. His reasoning from the human mind, to the infinite mind of Jehovah, is also inapposite. Finite minds, though free, are dependent, and possess limited capacities. The Divine mind is independent and eternal, and perceives, wills, and acts, intuitively, having no need to reflect and reason, as we do, in order to volition. It appears to us, therefore, that his attempt to show the absurdity of Edwards's argument, by involving it "in the vortex of the terrible infinite series," is a decided failure; and we hope the Professor will see a sufficient "reason," "motive," or "cause," to modify his philosophy in this particular. For many reasons, we feel an earnest desire that the works which are produced in New England, to guide and control the minds of her college students and graduates, should utter no uncertain or doubtful opinions, and much less, opinions which have an erroneous tendency. We venerate her ancient teachers and defenders of sound doctrine, and, in our opinion, her former palmy days will never be fully restored, until her colleges and theological seminaries reflect, in strong and brilliant rays, that same old glorious Calvinistic Theology, which has made her what she is.

THE CITY OF THE GREAT KING; OR, JERUSALEM AS IT WAS, AS IT IS, AND AS IT IS TO BE. By J. T. BARCLAY, M.D. Jas. Challen & Sons, and J. B. Lippincott & Co., Philadelphia.

To the history of no other country is attached the interest that belongs to that of Palestine. Its antiquity dates back beyond that of other lands, and its reliability, unlike the fabulous traditions or equally uncertain legends, the inventive fancy of poets or of historians, who have too often rendered history and romance almost synonymous terms, is founded upon the heaven-inspired record of events. Conspicuous in its history is the CITY OF THE GREAT KING—Jerusalem—its metropolis; the seat of its rulers, deriving their authority from the Almighty, and inspired, as some of them were, with wisdom from on high; with a ritual of heavenly origin, whose glory and solemnity were displayed in a temple such as never before nor since has man beheld, planned by the Architect that laid the foundations of the earth, and stretched out the canopy of the heavens, and in which he condescended, in the awful Shekina, to manifest his presence; where seers and prophets foretold, with the accuracy of narrative, events yet afar off, denouncing the doom of cities and empires, then in the zenith of their glory, on the ruins of which, the modern traveller now reads, at once, these denunciations, and beholds their fulfilment; and far above and beyond all, the seat of scenes that attended the Advent of the Redeemer,—where he lived, and died, and rose again. Here, too, occurred those awful judgments, such as no other city ever witnessed, overthrowing what was expected to endure forever, and scattering, in all lands, and to the ends of the earth, its inhabitants, to be the living witnesses to the truth of revelation. Since that day, for centuries, the vicinity of its walls has been the battle-field where armies have met, with all the fury of fanaticism, to conquer or retain sites and places that superstition had invested with awful interest. No wonder that in more modern times, when the light of truth has dispersed those warlike bands, intelligent pilgrims, from all parts of Christendom, should wend their way to a land and city and places so renowned. Amongst these pilgrims are some from a far-distant nation, the offspring of but yesterday.

The labours of a Lynch are a credit alike to the country that authorized and to the intrepid and scientific officer that performed them. The works of Robinson, Smith, and others, have added greatly to our knowledge of the Holy City and Country. Nor should we here omit to mention our indebtedness to Dr. Coleman, who has so admirably arranged in his text-books, the results of his own researches and those of others.

Last in date, but amongst the first in rank, must be placed the work now before us. Dr. Barclay, possessing opportunities and advantages far greater than his predecessors, has turned them to the best account. "The City of the Great King" is a volume full of information, collected with untiring industry, skill, and perseverance. It is a large, beautiful volume, abounding with more correct information respecting Jerusalem and its surroundings, than, we presume, is to be found anywhere else. The book is admirably published. The illustrations, most of them taken by the reflection of the sun—thanks to modern discovery—are beautifully transferred by the artists to their plates and blocks, and are all that could be desired in their way. The publication is a credit to all connected with it, and is a most important addition to the general knowledge of the day

THE EPISTLE OF THE APOSTLE PAUL TO THE ROMANS, with Notes, chiefly explanatory, designed as an Accompaniment to the Author's Notes on the Gospels and the Acts. By HENRY J. RIPLEY, Newton Theological Institution. Boston. Gould & Lincoln, 1857.

PROFESSOR RIPLEY has produced an able and valuable work on the Epistle to the Romans. We cannot agree with him on all points, but have read with interest even the particulars wherein we differ from him. The expositions are lucid, so as to leave little room to doubt the Professor's opinions, and they are generally satisfactory. The great objection to the book is the governmental theory of the Atonement, which it propounds, in the midst of considerable pretensions to old-fashioned theology. These views are particularly maintained in the commentary on 3 : 25. We enter our  *caveat*  against them.

We shall merely indicate to the reader some of the views of Professor Ripley on other points. "*The righteousness of God,*" according to the Professor, is "that which God has appointed for men in order to their justification in his sight." "By virtue of it, God bestows the result of righteousness, namely justification."—The "*law*" is "to be taken in its whole extent, ceremonial and moral; for to the Jew the distinction between the moral law and the ceremonial was of no account."—*Death*, in 5 : 12, is considered "at least mainly, in contrast with spiritual and eternal life," yet not excluding the idea of bodily death, "as eminently a form of human misery."—Those, who "had not sinned *after the similitude of Adam's transgression,*" are those "who have not sinned against clearly expressed commands."—"Were made sinners," that is, "were constituted, came into the standing or condition of sinners."—The terms "*buried with him by baptism into death,*" express "our fellowship with Christ in death, and our obligation to die with him in respect to sin. The idea of *death* is here extended, so as to make our fellowship complete, and to prepare the way for introducing the idea of a resurrection."

The *seventh* chapter of the Epistle adopts the Calvinistic view, that the language is best explained in reference to the Apostle's "own spiritual exercises." In the passage in 8 : 21, about the groaning "*creation,*" "the sentient irrational creation is figuratively regarded as endued with rational powers; and while exposed to abuse, suffering, and death, as longing for that signal event, which will put an end to its misery." The willingness of the Apostle to be "*accursed from Christ,*" must be understood as "conditioned on the possibility of its being so appointed, and of its being available for the purpose contemplated." On the doctrine of *election*, in chapter 9, Professor Ripley says: "God maintains the right of showing favour to whomsoever he will, selecting the objects of it as he pleases, with any good desert on their part, as the ground of it; and claims the right of withholding favour from whomsoever he will, hardening such a person, and sentencing him to destruction."

This commentary on the Romans, which represents the views of an eminent Professor in the Baptist Theological Seminary, at Newton, Mass., and many of his brethren, will be well received by biblical students generally. We regret that we cannot *entirely* agree with Professor Ripley.



# The Religious World.

## SUMMARY VIEW OF THE DESTITUTION OF THE PRESBYTERIAN CHURCH (O. S.)

Synods.	Whole No. of Ministers.	Ministers W. C.	Whole No. of Churches.	Churches Vacant.	Whole No. of Communicants.	Com'cants of Vacant Churches.
Albany, . . . . .	92	23	64	16	8,441	714
Buffalo, . . . . .	58	3	60	14	5,057	635
New York, . . . . .	161	31	127	15	16,251	620
New Jersey, . . . . .	179	25	180	28	19,952	1,073
Philadelphia, . . . . .	181	26	191	30	25,549	2,297
Baltimore, . . . . .	62	7	116	18	9,763	951
Pittsburg, . . . . .	100	13	141	30	15,371	1,830
Alleghany, . . . . .	68	11	91	22	8,290	1,409
Wheeling, . . . . .	81	12	126	39	11,880	1,735
Ohio, . . . . .	88	8	167	48	10,863	2,163
Cincinnati, . . . . .	90	4	151	36	11,031	1,330
Indiana, . . . . .	68	9	123	55	6,574	1,597
Northern Indiana, . . . . .	45	5	100	27	4,587	587
Illinois, . . . . .	49	3	84	29	3,828	1,012
Chicago, . . . . .	63	17	81	13	3,877	844
Wisconsin, . . . . .	33	5	37	1	1,177	28
Iowa, . . . . .	71	3	108	23	4,159	326
Missouri, . . . . .	79	13	111	39	5,575	861
Kentucky, . . . . .	93	7	146	33	8,588	1,203
Virginia, . . . . .	108	13	142	37	10,116	2,170
North Carolina, . . . . .	85	3	169	32	13,409	1,673
Nashville, . . . . .	40	8	50	13	3,318	494
South Carolina, . . . . .	94	1	121	9	11,930	331
Georgia, . . . . .	85	9	138	36	6,339	1,252
Alabama, . . . . .	59	6	101	17	5,251	240
Mississippi, . . . . .	82	2	115	24	5,197	529
Memphis, . . . . .	48	1	86	18	4,105	282
Arkansas, . . . . .	30	2	46	12	2,444	439
Texas, . . . . .	39	3	56	10	1,077	79
Pacific, . . . . .	22	1	19	3	593	30
	<u>2,415</u>	<u>274</u>	<u>3,255</u>	<u>717</u>	<u>244,825</u>	<u>28,734</u>

Whole number of Ministers,	2,415
Number of Ministers W. C.,	274
Whole number of Churches,	3,255
Churches Vacant,	717
Whole number of Communicants,	244,825
Number of Communicants of Churches Vacant,	28,734

The number (274) of Ministers W. C. does not include those who are marked "infirm," or appear as teachers, agents, professors, and editors, in the statistical report; nor does 28,734 include the whole number of Communicants of Vacant Churches, since a number of Churches reported vacant in the Statistical Table have not the number of Communicants mentioned.

## THE SYNODICAL CONVENTION IN CINCINNATI.

A CONVENTION of the Synods of Kentucky, Cincinnati, Indiana, and Northern Indiana, similar in character and design to that lately held in Pittsburg, was held in the City of Cincinnati, from February 9th to the 11th. There were in attendance 134 ministers and 108 elders. It is spoken of as an occasion of very deep interest. Dr. WM. L. BRECKINRIDGE was chosen Moderator. The following were the principal topics for discussion :

1. The present state of the Churches, as demanding revivals of religion.
2. What are the causes of the apparent want of success in our work ?
3. Signs of the approach and presence of a revival.
4. Preparation for a revival—duties of the Church in putting itself upon the promises of God.
5. The means to be used in, and the proper method of conducting a revival.
6. The mission of the Church as calling for a revival.

Addresses and sermons were delivered by Drs. Hoge, Wines, Steele, Thomas, Hill, McMillan, Rice, and others, intermingled with devotional exercises. An address to the churches under the care of the four Synods was presented by Dr. McMaster, and unanimously adopted.

"The occasion," says *The Presbyterian of the West*, "was one of much enjoyment. It was the first time that the brethren of these Synods have been called together.

"A large part of the time was spent in devotion. The Convention was a great prayer-meeting. It was a spectacle of the religious sublime to see so many of our standard-bearers in simplicity and godly sincerity uniting in prayer and praise.

"We were much impressed with the prominence which was given to the doctrine of our Church in regard to the relations of the children of believers. We rejoice in the conviction that a new practical recognition of God's covenant with his people, including their seed with them, was felt by all; and we feel assured that ministers and elders will return to their charges with a higher and holier purpose to throw themselves upon the promises of God, and give themselves with new zeal to the work of training our youth in the nurture and admonition of the Lord."

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## ARTICLES ON SLAVERY.

THE third Article of Dr. Armstrong on Slavery, and the Editor's Reply, are unavoidably postponed till the next number.

THE  
PRESBYTERIAN MAGAZINE.

APRIL, 1858.

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Miscellaneous Articles.

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THE HOUR OF THE CRUCIFIXION; OR, JOHN 19:14,  
RECONCILED WITH MARK 15:25.

THE Apostle JOHN, speaking of the close of the transactions before Pilate, and of this weak governor having at length taken his seat to pronounce the sentence upon Jesus, which the Jews demanded, adds immediately, 19: 14: "And it was the preparation of the Passover, and about the sixth hour." The Evangelist MARK says, in his Gospel, 15: 25: "And it was the third hour, and they crucified him." A writer, in the last number of the *Westminster Review*, adduces this as a manifest instance of a contradiction between two of the sacred writers, and claims that the faith, which all Christendom has reposed in their integrity and inspiration, should, in consequence, be summarily abandoned. We, on the other hand, adduce the conduct of this writer, in this instance, as a specimen of the unreasonableness and either disingenuousness or ignorance which characterize so large a proportion of the assaults made upon the verity of the Divine Word.

Suppose that we were to admit, for a moment, the existence of this difficulty in its extreme form. Let the statements be as irreconcilable as is alleged, and let there be no known way of removing or reducing the apparent discrepancy, what then? Will it straightway follow that the writers are unworthy of credit? And shall all the evidences of the truth of their narrative and of their honest straightforwardness in recording it, and all the proofs of their heavenly inspiration, be held of no account, because there is one minute circumstance, in regard to which we cannot see how they are to be harmonized? What progress would a lawyer make in arriving at the facts, in an intricate case, from the evidence



before the court, if slight discrepancies in subordinate details and especially in the smaller measures of time, shall be held to impeach the integrity of the most reliable witnesses? And what historian would not instantly give up in despair of making anything whatever out of the records of antiquity, if such a principle as this were forced upon him? Statements are often found to be really consistent, which, at first sight, appear to be diametrically opposed. The introduction of some fresh link in the testimony gives a new aspect to the case, and its harmony can be no longer questioned. This is a thing of such constant experience as to make a wise man cautious about discrediting the testimony of witnesses, of whose honesty he has even tolerable vouchers, for the bare reason, that he is not able to perceive how what he learns from them consists with what he has learned from other sources. The absence of a few links of connection may be all that creates the difficulty. If he knew a little more about the case, all appearance of discrepancy might vanish. Still farther is it from a wise and upright course to defame the character of an honest witness for such apparent discrepancies, without instituting a careful inquiry, first, whether there is not some possible method of reconciling them. And especially is it opposed to every notion of candour and fair dealing to do this while persistently shutting the eyes against the most ample evidence of harmony, when it is actually produced. What shall be thought then of a writer who avails himself of the columns of a journal, circulated in two hemispheres, to utter a false and deliberate libel against the volume which lies at the foundation of all that is most sacred in the faith of the Christian world,—to charge with falsehood its writers, inspired of God, on the ground of a seeming conflict of statement, which would justify no such aspersion, even were there no means of explaining it, and this though abundant means of satisfactory explanation do exist, and such explanations have been repeatedly furnished?

In inquiring into the accordance of the statements of ancient authors, who wrote in a language different from our own, and belonged to a people with whose customs we are not familiar, it is natural to ask *first*, whether the words, as they wrote them, have been accurately preserved to us; *secondly*, whether they have been properly translated; and *thirdly*, whether some of their peculiar customs may not serve to elucidate their meaning. Each of these inquiries will, if applied to the alleged discrepancy between Mark and John, conduct us to various solutions of the difficulty, any one of which is possible, and, therefore, of itself sufficient to save them from the charge of contradiction, and several are highly probable, and backed by weighty reasons. We are under no concern, at present, to point out any one of these solutions as entitled to the preference: for the greater the number of admissible explanations, the more rash and inexcusable is the charge which we are considering.

I. Have then the words of the evangelists, in these verses, been accurately preserved to us? When we remember that these Gospels were written eighteen centuries ago, and that for fourteen of these centuries copies could only be multiplied by manual transcription, it seems to be no violent assumption that some slight errors may be found in the existing text, which none of the ordinary sources of criticism can detect or remove. Why then need it provoke a sneer if, in the absence of any various reading in manuscripts or versions, we should maintain it to be more credible that transcribers had erred in reporting the language of the evangelists than that the evangelists themselves should have contradicted one another? This is the very first idea we would be apt to entertain, if a statement, known to be at variance with the truth, was reported to us as coming from a person of tried veracity. We would contradict the report unhesitatingly, in advance of further information, and say: "It is impossible that he should have said so: he must have been misapprehended."

But we are not reduced to the necessity of basing this defence upon mere conjectures, however rational. It was the opinion of Jerome, as expressed in his commentary upon Ps. 77, that the true reading in Mark was "the sixth hour:" and, in this he is supported by the Ethiopic, and by one of the early Syriac versions. A much greater body of testimony, however, can be adduced to the effect that the true reading in John is, as it is in Mark, "the third hour." It is so found in a number of manuscripts, which are rated high as critical authorities, such as D. L., 72, 88, 123, and in the margin of 151, in a handwriting identical with that of the body of the manuscript. In the *Diatrise de Paschate*, ascribed to Petrus, bishop of Alexandria, A.D. 300, but which the ablest scholars now suppose to have been written in the latter part of the sixth century, there is express testimony that "the third hour" is the reading found "in accurate copies, nay in the very autograph of the evangelist, which is still, by the favour of God, preserved in the most holy Church of the Ephesians, and is there held in the highest veneration by the faithful." Now, though the writer may have been mistaken in supposing that this Ephesian manuscript proceeded from John's own hand, it must, beyond question, have been very ancient to have gained such a reputation. Copies, esteemed accurate in the sixth century, and one manuscript, at least, of an older date than any now extant, favour this reading. Nonnus, of the fifth century, in his hexameter paraphrase of the Gospel of John, has "the third hour." Eusebius, of Cæsarea, Severus, Ammarius, Theophylact, and other early Greek writers, are also of the opinion that the apostle wrote "third," and that "sixth" is an error of transcription, and they suggest, as the source of the error, that the signs for three and for six were quite liable to be confounded; and here especially, as a reminiscence of the sixth hour in Matthew and Luke's account of the Crucifixion might predis-

pose to the mistake. Bengel says that he has found these signs so nearly alike, in ancient manuscripts, that one might readily be mistaken for the other; and all know how easily errors arise in the transcription of figures in modern times. He and Beza, both of them able New Testament critics, adopt this view. And Griesbach, while retaining "sixth" in the text, regards "third" as a reading of equal, if not greater authority.

After all this, it is simply absurd to speak of the suggestion of an error in the text as though it were a groundless pretext, gotten up to cover a ruined cause. Whether this be, on the whole, the best solution or not, the existence of such an error is far more probable than that the Apostle has spoken falsely.

II. Let it, however, be assumed that the text is correct, the question will then arise as to its proper translation. The rendering, in the common English version, is as strictly word for word as it can be made, and yet the possibility remains that the idiom of the Hellenistic Greek may be so diverse from that of our mother tongue, as to give quite a different complexion to the thought from that which would be gathered by an ordinary English reader. Able scholars have maintained that this is not only possible, but actual in the present instance. Thus, it is the opinion of Heinsius, approved by Rosenmüller, that the language of Mark, "It was the third hour, and they crucified him," is a Hebraism, equivalent to "the third hour after they had crucified him." The language of the New Testament is Greek, upon a Hebrew basis: the former supplies the words, while the latter frequently gives its own turn to the thought. Hence, constructions are often found there which are rarely or never met with in classic Greek, but which have frequent parallels in the style of the Old Testament. One of the peculiarities of the Hebrew is its exceedingly wide employment of the conjunction "and," where we would be disposed to make use of the most dissimilar conjunctions, the relation of the two clauses being suggested by the juxtaposition, rather than precisely stated. Such a use of the simple copulative is found in Josh. 7 : 25, "They burned them with fire, after they had stoned them with stones," where the exact rendering of the Hebrew is: "and they stoned," etc. Judg. 4 : 1: "The children of Israel did evil when (lit. and) Ehud was dead." It is alleged, in further confirmation of this view, that the events spoken of, just before this verse, took place after Christ had been already fastened to the cross. Or, "it was the third hour, and they crucified him," may be understood as the beginning of the judicial proceedings looking to that result. The Crucifixion was not a momentary act, but a transaction consuming considerable time, and consisting of several stages: and different bystanders would fix upon one hour or upon another as that of the Crucifixion, according as one or other of these stages was uppermost in their thoughts. Now, Mark may fix upon that moment when the Jews, fully resolved upon the destruction of Jesus, carried



him before Pilate, and demanded his Crucifixion, as the one in which the commission of the deed really began. This is the opinion of Augustin. And, quite appositely, we learn, from Martial, that the third hour was the customary one for the sitting of the Roman courts. *Exercet raucos tertia causidicos.*

Or, if the ordinary interpretation of the verse in Mark be suffered to remain, that in John may be liable to modification. Thus, Prof. Jacobus in his Notes maintains the meaning of the Apostle to be, "It was the preparation of the passover (that day), and (that occurred) about the sixth hour." The passage thus understood says nothing whatever about the time when the Crucifixion took place, but only when the preparation began. "It is introduced as a reason for Pilate's hastening the decision, that there were only a few hours left before the Jews' holy time began." There is abundant testimony from Jewish authorities that the preparation did commence as here alleged at noon, or the sixth hour.

III. But if the common translation be suffered to stand in the sense which would most naturally be put upon it by the English reader, it will still be pertinent to inquire whether the difficulty may not be resolved by a recourse to the customs and modes of speaking belonging to that period. The subject is one which lies within the sphere of the measurement of time. It will be necessary, therefore, to learn something of the habits of the ancients in regard to this matter. One fact which may have a bearing upon the case before us is, that a double mode of reckoning the hours of the day prevailed among the Romans. Besides that in use in common life, which counted twelve hours from sunrise to sunset, we learn from repeated statements of Cicero, Gellius, and Pliny, that in public transactions the reckoning began from midnight. Thus, the author last named says in his *Natural History*, "The people at large reckon from dayligh<sup>t</sup> to dark, but the Roman priests and they who established the civil day, from midnight to midnight." So Gellius: "That which the Romans call the civil day, begins at the sixth hour of the night." Now, as John wrote his Gospel in Ephesus, the capital of the Roman province of Proconsular Asia, and as moreover he was describing a judicial transaction, why may he not have employed here the mode of reckoning appropriate to such transactions, even though in other passages relating to matters of every-day life, E. g., 11 : 9, he uses that which was appropriate to them? The sixth hour, thus computed, will correspond to our six o'clock in the morning. It was then, according to this view of the case, that Pilate brought Jesus forth for the last time, and shortly after delivered him up to be crucified. Mark's third hour, computed according to the ordinary reckoning, makes nine o'clock the time at which he was actually suspended upon the cross. Lücke, who cannot be suspected of a bias in favour of the accuracy of the evangelists, and who does not accept this explanation of the present difficulty, admits that the

Jewish historian, Josephus, employs this Roman civil reckoning in one passage, when speaking of the hours of the Jewish Sabbath, though he ordinarily uses the other mode. An incidental corroboration of this view has also been drawn from John 18 : 28, where it is said that Jesus, after the nocturnal hearing before Caiaphas, was led to the judgment hall *early*. If this means by or before daybreak, it will allow a sufficient interval for all that took place in the hall of Pilate to have occurred before six o'clock. Whereas, upon the other hand, if the Crucifixion did not take place until twelve, sufficient time would scarcely be left for the suspension of the bodies.

Again, there is abundant evidence from Jewish authorities that the Jews were in the habit of dividing the day into four parts, from sunrise to sunset, corresponding to the four watches of the night. It is the opinion of Dr. Adam Clarke, that Mark means by the third hour, the third of these divisions, reaching, therefore, from twelve o'clock to the middle of the afternoon. John's sixth hour, according to the common reckoning, would correspond to twelve o'clock, so that thus they would be brought into precise harmony.

But the explanation which perhaps unites upon itself the majority of suffrages yet remains. It is the view of Calvin, Grotius, Lampe, Poole, and many others. The third, sixth, and ninth hours of the day, were the hours appropriated to sacrifice and prayer, and upon festivals at least were announced by the blowing of trumpets. Thus Tertullian de Jejuniis, § 10 : "These three hours, as more marked in the affairs of men, since they parcel out the day, divide business, and are publicly sounded, are likewise more commonly appropriated to divine prayers." The sounding of these public signals, and the even distribution of the day thus effected, afforded the most convenient notation of time; and hence, these became the most prominent hours, and were more frequently spoken of or referred to than any others. See Matt. 20 : 3, 5, and elsewhere repeatedly in the New Testament. It was consequently natural to refer to any time in the interval between these leading hours, by naming either that which had preceded or which was next to follow. Thus, instead of naming the fourth or the fifth hour they would say, after the third or before the sixth. Now, when Christ was crucified, the trumpet had already some time before sounded the third hour, or nine o'clock; this is the hour therefore which Mark gives. It was also hastening on towards the sixth hour, or twelve o'clock, when a fresh trumpet would announce that the sacred season of the passover preparation had begun. As the Apostle John had his thoughts particularly directed to that cause, which led to the urgency of the Jews in demanding that Christ should be immediately crucified, lest their holy time should be encroached upon, he refers to this. He does not say, however, "it was the sixth hour," but to intimate that he

only means to give the time approximately, not precisely, "about the sixth hour."

When all these methods exist of reconciling the accounts of the evangelists, is it honest to charge them with contradicting one another, and to parade the fact as though such a reconciliation was impossible? This is the kind of fairness, however, which the enemies of the Bible are accustomed to employ. Though their objections have been answered and their misrepresentations corrected hundreds of times, they do not blush to repeat them again in as confident a tone as though they did not admit of confutation. Our readers will, no doubt, after the exhibition just made, be ready to agree with us, that bold and unsustained assertion, though found in the columns of the *Westminster Review*, weighs just as little as if it had been found anywhere else.

W. H. G.

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### THREE LETTERS TO A CONSERVATIVE.

#### LETTER III.

##### HISTORICAL VIEW OF ANTI-SLAVERY OPINIONS.

TO THE REV. C. VAN RENSSELAER, D.D. :

IN my former letters I have examined the two articles which make up the peculiar creed of the conservative, as he is called. In the present, I will ask your attention to certain facts in the history of Anti-slavery opinions; and this, for the sake of the practical lesson which they teach.

Bishop Hopkins, in his "American Citizen," after briefly exhibiting the scriptural proof that slaveholding is not a sin, writes: "If we go on from the days of the Apostles to examine the doctrine and practice of the Christian Church, we find no other views entertained on the subject. Slavery continued to exist in every quarter. Slaves were held, without any reproach, even by the bishops and clergy. When the practice died out, as it did in many of the European nations, the change was gradual, through the operation of worldly causes, and without any suspicion that the institution, in itself, involved a violation of religion or morality. Hence its lawfulness with respect to the African and the Indians taken in war, was universally maintained by the Puritan settlers of New England, who claimed the closest adherence in all things to the teachings of the Scriptures. And it was not until the latter part of the eighteenth century that a doubt was expressed, on either side of the Atlantic, in relation to the perfect consistency of such slavery with the precepts of the Gospel."

"Since that time, indeed, public opinion, both in Old and New England, has undergone a great revolution. But this cannot be



attributed to the Bible, nor to the Church, nor to any new knowledge of the will of God, nor to the discovery of any unknown principles of moral action. All that belongs to these was perfectly familiar to the Christian world from the days of the Apostles. And therefore no intelligent and candid mind can be surprised to find that the most violent opponents of slavery in the United States are always ready to wrest the Bible and denounce the Church, because they cannot derive from either the slightest real supports in their assaults against the lawfulness of the institution." (pp. 129, 130.)

The correctness of this brief history of the progress of Anti-slavery opinions, no one, I presume, will seriously question. And the point to which I would, now, particularly call your attention, is that presented in the words—"it," i. e., this change, "*cannot be attributed to the Bible, nor to the Church.*" It was not from the Bible these opinions originated; it was not in the Church they first saw the light.

Whence are they? I answer: They can be distinctly traced back to their origin in that infidel philosophy on the subjects of civil government and human liberty, which, becoming popular in the latter half of the last century, had its culmination, in the one direction, in the French revolution, and in the other, in the disastrous emancipation effected in the British West India Islands: a philosophy which substitutes for the Bible account of the origin of civil government in the family, the theory of the "civil compact," as it has been called; and confounds human liberty with unbridled license.

You are familiar with the classic story of the fall of Troy;—how, concealed in a wooden horse, consecrated to Diana, the enemy found admission into that doomed city. In a way very similar has this infidel philosophy found admission into the Church of God. Of the mischief it has already wrought there, in rending the Church, in making enemies of those who should be friends, in prostituting the pulpit and desecrating the Sabbath by substituting the preaching of politics in the place of the Gospel, there is no need that I should tell you.

This heresy—for surely, I do it no wrong when I apply to it the name of heresy—has made its most insidious approaches, and gained its most dangerous advantages, by subtly mingling its errors with God's truths, in our popular expositions of Scripture. As it is here, in the permanent printed page, its progress can be traced with least danger of falling into error, let me ask you to compare the exposition of a passage of Scripture bearing on the subject of slavery, written before this infidel philosophy, "this science, falsely so called" obtained currency, with one written after it had begun to prevail, and another written in this, our day.

Let us take a part of the passage to which attention has been already turned in my first letter, viz., 1 Tim. 6:2, "And they

that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort."

Turn now to Matthew Henry's Exposition, written early in the last century, and you will read: "Or suppose the master were a Christian and a believer, and the servant a believer too; would not that excuse him, because *in Christ there is neither bond nor free?* No, by no means, for Jesus Christ did not come to dissolve the bond of civil relation, but to strengthen it: *They that have believing masters, let them not despise them, because they are brethren;* for that brotherhood relates only to spiritual privileges, not to any outward dignity or advantage (those misunderstand and abuse their religion, who make it a pretence for denying the duties that they owe to their relations); nay, *rather do them service, because they are faithful and beloved.* They must think themselves the more obliged to serve them, because the faith and love which bespeak men Christians, oblige them to do good; and that is all wherein their service consists. Observe, It is a great encouragement to us in doing our duty to our relations, if we have reason to think they are faithful and beloved, *and partakers of the benefit*, that is, of the benefit of Christianity. Again, Believing masters and servants are brethren, and partakers of the benefit; for in Christ Jesus there is neither bond nor free, for ye are all one in Christ Jesus. (Gal. 3: 28.) Timothy is appointed *to teach and exhort these things.* Ministers must preach, not only the general duties of all, but the duties of particular relations."

Here, all is plain, straightforward exposition of the text. The author evidently writes with a "single eye" to the exhibition of "the truth, the whole truth, and nothing but the truth" contained in the passage of Scripture he is expounding.

Dr. Thomas Scott wrote his Commentary about the close of the last century; the first edition was published in 1796. Let us look, now, at his exposition of this passage; and, I select the Commentary of Scott, because the unquestioned piety of the man, and the general excellence of his work, render the peculiarity to which I would direct attention, all the more conspicuous.

"And such of them," *i. e.*, 'servants,' as enjoy the privilege of 'believing masters,' ought by no means to despise them, or withhold from them due respect and obedience; because they were brethren in Christ, and so upon a level in respect of religious privileges; but rather 'to do them service' with double diligence and cheerfulness, because of their faith in Christ, and their interest in his love, as partakers of the inestimable benefit of his salvation. This shows that Christian masters were not required to set their slaves at liberty."

Thus far, all is plain, straightforward exposition of what Paul has written. If any man will gainsay it, his controversy is not

with Dr. Scott, the expositor, but with inspired Paul, the author. But Scott adds, "though they were instructed to behave towards them in such a manner as would *greatly lessen* and *nearly annihilate* the evils of slavery." Here the influence of this false philosophy begins to appear;—and I object to this statement, not simply on the ground that it is not in the text, but mainly, because it is a partial statement of truth, and thus, practical error. Paul never uses such paltering terms as "greatly lessen" and "nearly annihilate," when dealing with the master respecting his "behaviour" toward his slaves. That we may see how Paul does deal with this subject, turn to Col. 6 : 1, and read—"Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." See also Eph. 6 : 9. Paul is here enjoining their relative duties upon *masters* and servants, along with husbands and wives, parents and children, and he enjoins these duties upon all alike, as Christians, by Christian motives. But he knows well that the natural affections do not afford as efficient protection to the slave as they do to the wife and the child, and hence—when he comes to deal with the master, he cites him at once before our common "Master in heaven," and in that awful presence, he charges him, in view of the solemnities of the judgment—"give unto your servants that which is just and equal"—*ALL*, "that is just and equal." Now let this Christian master go back to his house or plantation again, and he will not be satisfied to "greatly alleviate," or "nearly annihilate" any evil which concerns his "behaviour" to his servants; he will seek to remove it altogether.

Scott adds, yet further—"It would have excited much confusion, awakened the jealousy of the civil powers, and greatly retarded the progress of Christianity, had the liberation of slaves by their converts been expressly required by the apostles: though the principles of both the law and the Gospel, when carried to their consequences, will infallibly abolish slavery." Here, this philosophy shows itself more distinctly. There is nothing of all this in the text. Taking the most favourable view of the case for the expositor, we say—It is not Paul's *truth*, it is Dr. Scott's *opinion*. And yet, appearing where it does, most readers will take it all as if it were the teaching of Scripture.

And it places the teaching of Christ and his apostles on the subject of slavery altogether in a wrong light. The amount of this apology which Scott offers for this conduct, is well stated by Dr. Hodge (see his "Essays and Reviews," pp. 488, 489), in the words—"It amounts to this. Christ and his apostles thought slaveholding a great crime, but they abstained from saying so for fear of the consequences. The very statement of the argument, in its naked form, is its refutation." Thus has the Commentary of so excellent a man as Dr. Scott been, here, "spoiled through his philosophy." (Col. 2 : 8.)



Turn we now to an Exposition written in our day, when this philosophy has "run to seed;" the "Notes on the New Testament" by Rev. A. Barnes; and that I may do him no injustice, I shall give so much of his "Notes" as I quote, just as I find them printed, italics, punctuation, and all. My edition is that of the Harpers, 1853.

"2. *And they that have believing masters.* Masters who are Christians. It is clear from this, that Paul supposed that, at that time, and under those circumstances, a man might *become* a Christian who had slaves under him. How long he might *continue* to hold his fellow men in bondage, and yet be a Christian, is, however, quite a different question."

Dr. Barnes's "*at that time, and in those circumstances,*" is a bowshot beyond Dr. Scott's "*greatly alleviate and nearly annihilate,*" and yet there is a family likeness between them, that strikes you at a glance.

"*And yet be a Christian.*" Had Dr. Barnes been a professed Arminian, I should have understood him here, as referring to a threatening probability of "falling from grace:" but, as he claims to be a Calvinist, I see not how I can fairly interpret his language, unless I understand that these Christian slaveholders were only a sort of *quasi* Christians, after all; admitted into "the kingdom of God" in some such way as "mourners" are admitted into the Methodist Church—*on probation*—and not to be allowed to continue there unless they shortly renounced their slaveholding. Perhaps Dr. Barnes would say—such *quasi* Christians would answer "at that time and under those circumstances"—and certainly, all will agree with him, that this might just as well be, as that Christians should come into that kingdom at all, holding on to a sin worse than "piracy and murder."

"*Because they are faithful,* that is *because they are believers* or are Christians—*pistoi*; the same word which in the beginning of the verse is rendered *believing*. It does not here mean, that they were faithful to their servants or their God, but merely that they were Christians."

A strange sort of Christians these Ephesians must have been, who were not "*faithful*" to, *i. e.*, "*believers*" in—for so Dr. Barnes interprets the word faithful as used by Paul; and his marking it here with quotation marks, requires us to understand him as taking it from Paul's writing—their servants or their God. I do not know that I get exactly Dr. Barnes's idea—but a man who did not "believe in servants, or in God," I should call an Abolition atheist. Now, if these Ephesians, while they were slaveholders, were at heart Abolition atheists—the wonder is, not that they could enter the "kingdom of God" on no better terms than *probationers*, but that they could enter that kingdom at all.

But, enough—though there are some eight pages of these Notes

on this passage in 1 Tim., over which one might well make merry, were it not so sad a thing to see the Word of God thus handled.

What is the principle which lies at the foundation of all such exposition of Scripture as this?—I will give it you in the very words of the Expositor himself: "I believe that there are great principles in our nature, as God has made us; which can never be set aside by any authority of a pretended revelation; and that if a book professing to be a revelation from God, by any fair interpretation defended slavery, or placed it on the same basis as the relation of husband and wife, parent and child, guardian and ward, such a book neither ought to be, nor could be received by mankind as a divine revelation." (Barnes's "Church and Slavery," p. 193.) And such notes as those I have quoted are the ravings of a man "doting" (*noson*, sick), 1 Tim. 6 : 4, from feeding on this philosophy, and in his delirium, sitting down to tinker the word of God, as wiser and holier than He.

In commenting on Paul's expression "wholesome words," Matthew Henry makes this weighty remark: "We observe (1), The words of our Lord Jesus Christ are wholesome words; they are the fittest to prevent or heal the Church's wounds, as well as to heal a wounded conscience: for Christ has the tongue of the learned, to speak a word in season to him that is weary. (Isa. 1 : 4.) The words of Christ are the best to prevent ruptures in the Church; for none who profess faith in him, will dispute the aptness or authority of his words, who is their Lord and teacher; and it has never gone well with the Church, since the words of men have claimed a regard equal to his words, and in some cases a much greater." That last clause may have been *prophecy*, when Henry wrote it; it is *history* now.

Near the close of your article you write: "We believe that one of the providential calls on the Old School Presbyterian Church is *to stand in the gap*—to oppose unscriptural and fanatical extravagance in the North and in the South, in the East and in the West. Being on scriptural ground, we must not recede from it, either from fear of abolition clamour on the one hand or of slavery propagandism on the other." That is a noble Christian utterance. Let us thank God that the "old blue banner" does float "in the gap;" for though there may be many a time-honoured standard in the field, there is none fitter to float "in the gap" than that which bears as its esentecheon "Christ's crown."

"CHRIST'S CROWN." Methinks the host marshalled under such a banner should have loyal hearts, and willingly submit themselves, in all things, to his rule: fighting just where he has placed them, and just as he has given them orders, trying to catch his spirit, ever watching his eye.

GEORGE D. ARMSTRONG.

## THREE CONSERVATIVE REPLIES.

## LETTER NO. III.

DR. VAN RENSSELAER'S REPLY TO DR. ARMSTRONG.

ON THE HISTORICAL ARGUMENT FOR SLAVERY.

TO THE REV. GEORGE D. ARMSTRONG, D.D. :—

HISTORY teaches important lessons; but I have several objections to the historical view presented in your letter as the basis of instruction.

1. One of the forms of historical statement, liable to misconception, is that the Apostles maintained without qualification, that "*slaveholding is not a sin.*" This mode of stating the doctrine is not, in my opinion, precisely scriptural. It leaves the impression that slavery is, always and everywhere, a lawful institution. All that the Scriptures authorize us to affirm, as I have endeavoured to show in my first letter, is that slaveholding is not a *malum in se*, or in other words, that it is right or wrong, according to circumstances. As this point lies at the basis of your historical sketch, I have deemed it important to notice it at the very beginning.

2. In the second place, the assertion that "*slavery continued to exist everywhere,*" is no evidence that Christianity everywhere approved of it. Despotism and war prevailed in early times; and although they still continue to exist throughout the world, the spirit of true religion has always been in opposition to their perpetuity. The simple fact of the long continuance of such an institution as slavery cannot be interpreted into a divine warrant.

3. In the third place, your historical statement entirely overlooks the *early influence of Christianity upon slavery.*

The religion of Christ was, for a long period, subjected to fierce persecutions, and rejected from the councils of the Roman Empire. When it finally secured a temporary triumph under Constantine, corruption almost simultaneously began its work. There are, nevertheless, many evidences of an advancing social and political movement, in the mitigation of the evils of slavery and in the measures of emancipation. From the first, "the humane spirit of our religion struggled with the customs and manners of this world, and contributed more than any other circumstance, to introduce the practice of manumission."\* Christianity ameliorated the condition of slaves under the Roman Government, inclined Constantine to render their emancipation much easier than formerly, and awakened a religious interest in the subject. "As slaves were formerly declared to be emancipated in the temple of the

\* Robertson.



goddess Feronia, so afterwards, in accordance with the decrees of Constantine, they were throughout the Roman Empire, *set free in the churches.*"\* Sozomen, speaking of Constantine, says: "In reference to the bestowment of the better liberty (viz., Roman citizenship), he laid down these laws, decreeing that *all, emancipated in the Church under the direction of the priests*, should enjoy Roman citizenship."† The Church sometimes paid for the ransom of slaves, especially for slaves or captives subjected to heathen or barbarian masters. "Out of the legitimate work of the faithful," say the Apostolic Constitutions, "deliver the saints, redeem the slaves, the captives,"‡ &c. Ignatius alludes likewise to the redeemed slaves at the expense of the community.§ Clement of Rome also speaks of Christians who carried devotion so far as to sell themselves to redeem others from slavery.||

Large numbers of slaves were emancipated in the first ages of Christianity. One of our own distinguished writers, whose position, intellectual habits, and course of investigation have enabled him to give much attention to this subject, has the following remarks :

"Before the advent of Christianity, no axe had ever been laid at the root of slavery; no philosopher had denounced it, and it does not appear to have been considered by any as an evil to be repressed. Nor did the apostles teach differently, but distinctly laid down rules for the conduct of master and slave; thereby clearly recognizing the relation, without denouncing it as in itself sinful. Their Master's instructions were intended to make men what they should be, and then every institution, every law, and every practice inconsistent with that state, would fall before it. If a community of slaveholders, under Christian instruction, were gradually tending to the point of general emancipation, both masters and slaves would gradually be fitting for so great a change in their relative condition. It would be a subject of great interest to trace, in the early ages of Christianity, its influences upon the institution of slavery, so much in contrast with the movements or influences of paganism. During the first four or five centuries of the Christian era, *emancipation of slaves by converts to Christianity took place upon a large and progressively increasing scale*, and continued until the occurrence of political events, the invasion of barbarians, and other causes, agitated the whole Christian world, and shook the very foundations of the social systems in which Christianity had made most progress. When Christianity sank into the darkness of the middle ages, the progress of emancipation ceased, because the influence which produced it ceased during that period to operate. The annals of emancipation in these primitive ages, if materials were extant for a full narrative, would be of extraordinary interest, and would fully reveal the effects of our Saviour's precepts when brought to bear upon the hearts of men in their true spirit, even where the letter did not apply. Under paganism, slavery could never come to an end: under the continual light of Christianity, it hastens to an inevitable end, but by that

\* Can. 64, Cod. Eccl. Africanæ.

† IV. 9.

‡ Sozomenus, lib. 1; Hist. Eccl. Chap. IX.

§ Ep. ad Polyc. c. 4.

|| 1 Ep. ad Cor.

progress and in that mode which is best both for master and slave ; both being bound to love each other, until the door of emancipation is fully open without injury to either."\*

In addition to these interesting statements from Mr. Colwell, I offer to your consideration the following extracts from the admirable work of the Rev. STEPHEN CHASTEL, of Geneva, on the "Charity of the Primitive Churches." †

"Between the Christian master and slave was no religious distinction ; they came into the same sanctuary to invoke the same God, to pray, to sing together, to participate in the same mysteries, to sit at the same table, to drink of the same cup, and to take part in the same feast. How should this community of worship not have profoundly modified their mutual relations? How could the master have continued to see in his slave that *thing* which the Roman law permitted him to *use* and to *abuse*? Also, whatever might still be the force of habit and of manners, there were rarely seen in the Christian houses those masters, still less those pitiless mistresses, such as Seneca and Juvenal have painted to us ; the slave, there, had to fear neither the cross, nor tortures, nor abandonment in sickness, nor to be thrown off in his old age ; he had not to fear that he should be sold for the amphitheatre or for some one of those infamous occupations which the Church reproved, and from which she struggled, at every price, to rescue her children.

"Finally, a devoted and faithful slave always had, in a Christian house, the hope of recovering his liberty. It was not rare, without doubt, to see Pagans enfranchise their slaves ; some even did it from motives of gratitude or attachment ; but ordinarily necessity, caprice, vanity, often even the most sordid calculations alone presided over the emancipation of slaves, and these miserable creatures, cast almost without resource into the midst of a society whose free labour found so little encouragement and employment, hardly used their liberty except to do evil, and went for the most part to increase the crowd of proletarians and of beggars, so that it is not astonishing if the emperors had attempted, though without success, to limit, by their laws, the right of enfranchising. As to the Church, when she encouraged it, it was not as an interest, but as a favour ; she exhorted the masters to liberate the slave as often as he was in a state to support himself. But the enfranchisement was not an abandonment ; the Christian remained the *patron*, in the best sense of that word, of those whom he had ceased to be the master of, and, in case of misfortune, the freed man found an almost sure resource in the aid of his brothers. The Church, which, by its moral influence, had worked to render him worthy of liberty, continued to protect him after he had attained it. The emancipation of slaves at this day, would be less difficult and less dangerous if it was always done in this spirit." †

\* New Themes for the Protestant Clergy, by STEPHEN COLWELL, Esq.

† Translated by Professor Matile, and published by J. B. Lippincott & Co., Philadelphia, 1857.

‡ The Church has been thus unjustly accused of having, by the imprudence of her emancipations of slaves, caused the plague of pauperism. Manumission had been used with much less discretion at other epochs of Roman society. The one hundred thousand freedmen who, as early as from 240 to 210 previous to our era had been

The "correctness" of these brief accounts of the early impression of Christianity upon slavery, "no one, I presume, will call in question;" and they stand in delightful contrast with the injurious and unhistorical representations, quoted in your Letter from Dr. Hopkins, Bishop of the Episcopal Church of Vermont.

4. I take exception to the statement that slaves were always "*held, without any reproach, even by the bishops and clergy,*" down to the period of the abolition of slavery in Europe. Undoubtedly, slaves might have been held, without any reproach, then as now, when the circumstances of society and the welfare of the slaves justified the continuance of the relation. The fact that, under Constantine, emancipation took place in the churches, shows that the act was regarded as peculiarly congenial with the spirit and principles of religion. Ward, in his Law of Nations, observes that "it is of little consequence to object that the custom of slavery remained for a great length of time, or that the Church itself was possessed of numbers of slaves. The custom of enfranchisement was the effect, chiefly, of pious and Christian motives, and the *example was generally set by the ministers of religion.*"

The same writer observes, in reference to later times, that, "in the opinion of Grotius, Christianity was the great and almost only cause of abolition. The professed and assigned reasons for most of the charters of manumissions, from the time of Gregory the Great [A.D. 600] to the thirteenth century, were the religious and pious considerations of the fraternity of men, the imitation of the example of Christ, the love of our Maker, and the hope of redemption. Enfranchisement was frequently given on a deathbed, as the most acceptable service that could be offered; and when the sacred character of the priesthood came to obtain more universal veneration, *to assume its functions was the immediate passport to freedom.*"

History does not at all warrant the assertion that slaves have been always held "without any reproach." From the earliest period, the anomalous character of the relation, and its attending evils, have been recorded on the impartial, but obscure annals of the past. Not even in the dark middle ages was slavery ranked among irreproachable and permanent institutions.

5. Another error in your historical sketch is, that, when the practice of slavery "died out" in Europe, the change was "*through the operation of worldly causes.*" It is surprising that two bishops of the Church should agree upon a statement, disowning the con-

admitted to the privilege of citizenship, the slaves liberated *en masse* by the alternating politics of Marius and Sylla, the thousands of them who under the republic were daily liberated, either by will, to do honour to the funeral of their master, or by necessity, there being no food for them, or by revenge, to defeat the eagerness of creditors; all those freedmen, finally, who in Cicero's times were in a majority in the urban and rural tribes of Rome, formed elements much more threatening to the social well-being than were subsequently those freed by charity. (Moreau-Christophe, *Du probl. de la misère*, Vol. I, p. 80, etc.)



nection between Christianity and the removal of this great social evil. The changes introduced into society, in the progress of advancing civilization, have been hitherto ascribed by all Christian writers to the power of Christianity itself. But in the nineteenth century, the theory is advanced, that "worldly causes," and not religion, have been the efficient agents in the extinction of slavery! If this be true in all previous ages, the inference is that it will be so in all time to come. This is a "short and easy method" of establishing ultra pro-slavery doctrine. But is the statement true? In addition to the testimony already adduced, which has a bearing upon this point, I venture to ask your attention to the following remarks, contained in the volumes of Mr. Bancroft, the historian. You will observe the prominence given to *religion*, by this distinguished writer.

"In defiance of severe penalties, the Saxons sold their own kindred into slavery on the continent; nor could the traffic be checked, till *religion*, pleading the cause of humanity, made its appeal to *conscience*."\*

"What though the trade was exposed to the *censure of the Church*, and prohibited by the laws of Venice? It could not be effectually checked, till, by the Venetian law, no slave might enter a Venetian ship, and to tread the deck of an argosy of Venice, became the privilege and the evidence of freedom."

"The spirit of the *Christian religion* would, before the discovery of America, have led to the entire abolition of the slave-trade, but for the hostility between the Christian Church and the followers of Mahomet. In the twelfth century, Pope Alexander III, true to the spirit of his office, which, during the supremacy of brute force in the middle ages, made of the chief minister of religion the tribune of the people and the guardian of the oppressed, had written, that '*Nature having made no slaves, all men have an equal right to liberty.*'"†

"The amelioration of the customs of Europe had proceeded from the influence of *religion*. It was the *clergy* who had broken up the Christian slave-markets at Bristol and at Hamburg, at Lyons and at Rome. At the epoch of the discovery of America, the moral opinion of the civilized world had abolished the traffic of Christian slaves; and was fast demanding the *emancipation of the serfs*: but bigotry had favoured a compromise with avarice; and the infidel was not yet included within the pale of humanity."‡

"The slave-trade between Africa and America was, I believe, never expressly sanctioned by the See of Rome. The spirit of the Roman Church was against it. Even Leo X, though his voluptuous life, making of his pontificate a continued carnival, might have deadened the sentiments of humanity and justice, declared, that '*not the Christian religion only, but nature herself, cries out against the state of slavery.*'"§

These few extracts are sufficient, I think, to prove that something more than "worldly causes" have contributed to remove

\* History of the United States, I, 162.

† Ibid. 165.

‡ Ibid. 163.

§ Ibid. 172.

slavery from European civilization. As long as Christianity exists upon the earth, and the consciences of its disciples are enlightened by the Spirit, a power will always be at work, higher than "worldly causes," tending to universal emancipation. Even these "worldly causes," to which allusion is made, are more or less controlled by the truth and influences of the Gospel.

6. I turn to another error, viz. : "It was not until the latter part of the eighteenth century that a *doubt* was expressed, on *either side of the Atlantic*, in relation to the perfect consistency of slavery with the precepts of the Gospel."

If I mistake not, the evidence, already adduced, will occasion very serious doubts in regard to the truth of the proposition, so far as it relates to the other side of the Atlantic. Let us, for the present, consider whether, on this side of the Atlantic, slavery and the Gospel were, always and everywhere, reckoned to be natural allies.

The Puritans did, it is true, consider themselves justified by the Old Testament in retaining Indian captives as bondsmen, according to the policy of the Israelites towards the Pagan nations. The Indian prisoners were few in number, and their case was a perplexing one. We do not justify Puritan reasoning on this subject; it was the reasoning of the day, both in Europe and in other parts of our own country. At that period, even white men were sold into slavery in Virginia. In the midst of such moral obtuseness, there were not wanting some signs of more correct views of human bondage, in New England. The following extracts are from Mr. Bancroft's history. The first paragraph relates to the sailing of the first vessel, owned in part by a member of the Church in Boston, to engage in the slave-trade.

"Throughout Massachusetts, the cry of justice was raised against the owners as malefactors and murderers. Richard Saltonstall felt himself moved by his duty as a magistrate, to denounce the act of stealing negroes as 'expressly contrary to the law of God and the law of the country;' the guilty men were committed for the offence; and, after advice with the elders, the representatives of the people, bearing 'witness against the heinous crimes of manstealing,' ordered *the negroes to be restored, at the public charge, 'to their own country,* with a letter expressing the indignation of the General Court' at their wrongs."\* [This was in the year 1646.]

"When George Fox visited Barbadoes, in 1671, he enjoined it upon the planters, that they should 'deal mildly and gently with their negroes; and that after certain years of servitude, *they should make them free.*' The idea of George Fox had been anticipated by the fellow-citizens of Gorton and Roger Williams. Nearly twenty years had then elapsed since the representatives of Providence and Warwick, perceiving the disposition of people in the colony 'to buy negroes,' and hold them 'as slaves forever,' had enacted that no '*black mankind,*' should, 'by cov-

\* Bancroft's History, I, 174.

nant, bond, or otherwise,' be held to perpetual service; the master, 'at the end of ten years, shall set them free, as the manner is with English servants; and that man that will not let' his slave 'go free, or shall sell him away, to the end that he may be enslaved to others for a longer time, shall forfeit to the colony forty pounds. Now, forty pounds was nearly twice the value of a negro slave. The law was not enforced; but the principle lived among the people.'"\*

"The thought of *general emancipation* early presented itself. Massachusetts, where the first planters assumed to themselves 'a right to treat the Indians on the foot of Canaanites and Amalekites,' was always opposed to the introduction of slaves from abroad; and in 1701, the town of Boston instructed its representatives, 'to put a period to negroes being slaves.'†

It thus appears that, up to the beginning of the last century, there was a great deal of "doubt" in New England, in regard to "the perfect consistency of slavery with the precepts of the Gospel." Public opinion, however, seems to have afterwards relapsed into much indifference, until near the period of the Revolution, when Dr. Hopkins, of Newport, published a pamphlet on the "Slavery of the Africans, showing it to be the duty of the American Colonies to emancipate all the African slaves."‡ Dr. Hopkins apologizes for the want of conscience exhibited in New England by the "ignorance" of the owners of slaves; and "although this has been a very criminal ignorance, yet professors of religion, and real Christians, may have lived in this sin through an ignorance consistent with sincerity, and so as to be acceptable to God, through Jesus Christ, in their devotions," &c. Public attention now became much directed to slavery, both at the North and at the South.

The southern colonies had repeatedly remonstrated against the slave-trade. Judge Tucker, in his Notes on Blackstone, has collected a list of no less than twenty-three acts, passed by Virginia, having in view the repression of the importation of slaves. The motives were various, political as well as moral. In 1772, Virginia sent a petition to the throne, declaring, among other things, that "the importation of slaves into the colonies from the coast of Africa, hath long been considered a trade of *great inhumanity*."

7. A very serious error in your letter, consists in attributing to *Infidelity* the awakened interest in Great Britain and the United States, in the suppression of the slave-trade and the abolition of slavery.

As if "worldly causes" were not low enough to account for the extinction of domestic servitude, *Infidelity* is summoned from the depths, as another ruling agent. This part of the solution of the question is your own, to which the instructions of Bishop Hopkins, allow me to say, naturally tended.

I ask your attention to the fact, that the period in which the

\* Ibid. I, 174.

† Ibid. III, 408.

‡ Published in 1776.



greatest masters of Infidelity were prominent actors, was the very period in which the slave-trade was carried on with the greatest energy, and the conscience of the whole world slumbered most profoundly over emancipation. From the year 1700, till the American Revolution, more negroes had been exported from Africa than ever before. During this interval, lived Shaftesbury, Bolingbroke, Hume, Voltaire, Rousseau, and the French Encyclopædists, great and small. Mr. Bancroft remarks, with his usual historical accuracy, "The philosophy of that day furnished to the African no protection against oppression." England, under the ministry of Bolingbroke, and his successors in office, openly advocated the slave-trade. It was a time of infidelity, of Arian and Deistical encroachment, and of ecclesiastical domination. It was a fit time for the climax of the slave-trade.

"Loud and perpetual o'er the Atlantic waves,  
For guilty ages, rolled the tide of slaves;  
A tide that knew no fall, no turn, no rest—  
Constant as day and night, from East to West,  
Still wid'ning, deep'ning, swelling in its course,  
With boundless ruin and resistless force."

This state of active kidnapping in Africa, received its first check, not from Infidelity, but from the religion and patriotism of the confederated Colonies of North America. The delegates in Congress, without being specially empowered to do so, passed and promulgated, on the 6th of April, 1776, several months before the Declaration of Independence, a resolution that no slaves should be imported into the Confederation. Thus did Christianity and Liberty triumph over wickedness and crime.

The Northern States soon began to legislate in favour of emancipation. Under the impulses of a quickened sense of religious obligation, and of political consistency, slavery was undermined at the North. Much feeling also existed against the institution at the South, especially in Virginia, where the introduction of an Emancipation Act into the legislature was seriously contemplated, after the slave-trade was prohibited. It was *never* understood that Infidelity, as such, had any agency in these philanthropic measures throughout the country. Where religion failed to be prominent, patriotism supplied the motives of benevolent action. All the public documents of the day testify to the truth of this view of the subject.

The philanthropists of England, moved by equally pure and disinterested motives, aimed at the abolition of the slave-trade, simultaneously with their brethren in America. Granville Sharp, Wilberforce, Newton, Thornton, Scott, Macaulay, and their noble coadjutors, were among the foremost of the religious men of their age. Seldom, indeed, has Christianity claimed a higher triumph in the history of civilization, than when acts were passed for the abolition of the African slave-trade, and public measures were

inaugurated for the abolition of slavery in America, and elsewhere. The religious world will be surprised to learn from Dr. Armstrong that Infidelity was the chief agent, whose culminating point was West Indian emancipation, under the auspices of England! Call West Indian emancipation a blunder, if you will—a political mistake, a social wrong, a moral imbecility—but hesitate, before the earnest philanthropy of Christian England, in behalf of injured Africa and the rights of mankind, is stigmatized with the taint of infidel inception and success.\*

Your whole theory on this subject is utterly untenable. You might as well attempt to prove that the infidel philosophy on the subject of *civil government* had its culminating triumph in the formation of the *American Constitution*, as that the revived interest, in America and England, in the abolition of slavery, is indebted to the same low source for life and power. Washington, the representative man of his age, was a true representative of the Christianity and patriotism of his country, when in his last will and testament, he placed on record his views of the rights of mankind, and gave freedom to all his slaves.

8. Another historical error in your letter, is the declaration that good men, like Dr. Scott, have insidiously betrayed scriptural truth by erroneous expositions, and thus prepared the way for the most violent abolitionism.

I think, in the first place, that you do injustice to Dr. Scott by an erroneous "exposition" of his views. That able and judicious commentator does not say, or mean, that the Christian master should "greatly alleviate or nearly annihilate," any evil which concerns his *behaviour* "to his servants." This is Dr. Armstrong's own "gloss." Dr. Scott says, that "Christian masters were instructed to behave towards their slaves in such a manner as would greatly alleviate, or nearly annihilate *the evils of slavery.*" The commentator well knew that, however exemplary might be the conduct of "Christian masters" towards their own slaves, on their own plantations, some of the "evils of slavery," as a system, would still remain in existence.

If Dr. Scott, in his other remarks, intended to express the opinion that the Apostles considered slavery to be in itself sinful, but were restrained by prudential considerations from enjoining emancipation, he was certainly wrong. It is probable that he merely intended to vindicate, on general principles, the true scriptural plan. However that may be, he was correct, when he added that "the principles of both the law and the Gospel, when carried to their consequences, will infallibly abolish slavery." Was he not authorized, in expounding Scripture, to give what he conceived to be the full meaning of the passage? Dr. Hodge, in like manner, says in his commentary on Ephesians, 6 : 5, "The scriptural doc-

\* For one, I have not yet lost all confidence in the wisdom of this measure.

trine is opposed to the opinion that slavery is in itself a desirable institution, and as such to be cherished and perpetuated."

Mr. Barnes's remarks, which you quote, I agree with you in repudiating. But he is as far from being an infidel as Dr. Scott. If Mr. Barnes goes a "bowshot beyond Dr. Scott," I think that, in regard to the connivance of either with Infidelity, you draw a bow "at a venture."

Dr. Scott's commentaries were published in 1796. They have certainly had little influence in imposing Anti-slavery opinions upon the Presbyterian Church. As far back as 1787, our highest judicatory uttered stronger declarations than are to be found in those commentaries. The Synod declared that it "highly approved of the general principles in favour of *universal liberty* that prevail in America, and the interest which many of the States have taken in *promoting the abolition of slavery.*"

Commentators, from the days of Dr. Scott, onward, naturally noticed the subject of slavery in its relation to Scripture, more than their predecessors. So far as their commentaries are erroneous, they are to be condemned. Each is to be judged by himself. I do not believe in the philosophical or infidel succession you have attempted to establish.

9. A *brief sketch of ultra Pro-slavery opinions* may be fairly given as an offset to the Anti-slavery history of your Letter.

Previous to the formation of the American Constitution, public opinion, in this country, had been gathering strength, adversely to the slave-trade and slavery. The first legislature of the State of Virginia prohibited the importation of Africans; and some of her most distinguished public men were unfavourable, not only to the increase, but even to the continuance of slavery within her borders. The Congress of the old Confederation, with the unanimous consent of all the Southern as well as Northern States, provided, in 1787, that slavery should be forever excluded from the Northwest Territory, which territory then constituted the whole of the public domain. In the same year, the framers of the Constitution of the United States enacted that the African slave-trade should cease in 1808, so far as the "existing States" were concerned; reserving to Congress the right to prohibit it before that time in new States or Territories—a right which Congress exercised in 1804, by prohibiting the importation of Africans into the new Territory of Orleans.

Daniel Webster, in the Senate of the United States, affirmed that two things "are quite clear as historical truths. One is, that there was an expectation that, on the ceasing of the importation of slaves from Africa, slavery would begin to run out here. That was hoped and expected. Another is, that as far as there was any power in Congress to prevent the spread of slavery in the United States, that power was executed in the most absolute manner, and to the fullest extent. . . . But opinion has changed—greatly changed—changed North and changed South. Slavery



is not regarded, at the South now, as it was then."\* Without carrying this sketch into the details of modern party politics, which would be foreign to my purpose, it is sufficient to note that this change of sentiment, at the South, has grown more and more marked, down to the present time. Even the project of *reviving the African slave-trade* has been recently entertained in the legislatures of several States. Slavery is now publicly advocated as a desirable and permanent institution, having a complete justification in the word of God. Its advocacy is, by others, placed on the infidel ground of the original diversity of races. In fact, is not Infidelity as busily engaged in vindicating, and propping up, ultra pro-slavery opinions at the South, as it has ever been in agitating its untruths, at the North?† There is little religion in either extreme. It is to be hoped that the tendency on both sides of the question to a change from bad to worse, will be arrested in the good providence of God.

10. Your historical sketch errs in *reducing all opposition to slavery into the same category.*

A history of Anti-slavery opinions requires careful discrimination, in order to do justice to all parties. The "conservatives" differ fundamentally from the ultra faction, which denounces slaveholding as necessarily sinful, and which accepts no solution but immediate and universal emancipation. Nor do they, or can they, sympathize with the equally fanatical opinions on the other side. We profess to maintain the firm, scriptural ground, occupied by our Church from the beginning. Presbyterians at the North have been enabled, under God, to uphold the testimonies of the General Assembly in their incorrupt integrity. Will not our brethren at the South appreciate our position, and the service we have rendered to morals and religion? Your historical sketch confounds all varieties of opinion in opposition to the permanence of slavery, and reduces them to one common principle of evil. Omission, under such circumstances, is commission. It inflicts an injury upon your truest friends; and more, it disparages the cause of truth and righteousness. Far be it from me to impute to you any intention of this kind. On the contrary, I am sure that you will gladly rectify the inadvertence.

I rejoice in the belief that the Presbyterian Church is substantially united on the fundamental principles involved in this question. If any danger should hereafter threaten our unity, it will arise from the extreme advocates of slavery. So far as I have any personal knowledge of my brethren in the Southern section of the Church, or have observed their proceedings in the General

\* Mr. Webster emphatically stated, in the same speech, that, at the formation of the Constitution, "there was, if not an entire unanimity of sentiment, a general concurrence of sentiment running through *the whole community*, and especially entertained by the *eminent men of all parts of the country*," on this subject.

† It is well known, that the infidel publication of Gliddon and Agassiz, one of whose principal aims is to prove that the negro is not a descendant of Adam, has had an extensive circulation in the Southern States.

Assembly, I have yet to learn that they are disposed to depart from our ancient Presbyterian testimonies. Few persons, on either side, seem inclined to adopt extreme opinions. Various statements in your Letters have excited, perhaps unreasonably, the apprehension of a tendency in them to create and cherish divisions. One of the impressions, derived from the perusal of your third Letter, is that slavery is fortified by the Bible and the Church, and that the institution would be safe enough in perpetuity, if "worldly causes" would keep in the right direction, and Infidelity cease its assaults. Your historical account is, at least, so apologetical, that it may conciliate, and even stimulate, the ultra defenders of slavery.

You rightly suggest that error has an insidious beginning. It is on this principle, doubtless, that ultra men at the North, and at the South, have succeeded in accomplishing much injury. The "classic story" of the fall of Troy, by means of the wooden horse filled with Grecian enemies, affords an instructive lesson. The enemies without the city would have built that structure in vain, if leaders within the city had not brought it through the walls. It is through the breaches, made by Christian chieftains, that Infidelity is drawn into our citadel. Extreme views, on either side, combine to overthrow the true doctrine of the Church.

It may be affirmed, without boasting, and in humble gratitude to God, that the Presbyterian Church occupies a commanding position, at the present time, among the hosts of God's elect. Our declared principles on slavery, emancipation, and Christian fellowship will endure the scrutiny, and at last command the admiration of the world. Unterrified by Northern fanaticism, and unswayed by Southern, Presbyterians behold their banner floating peacefully over their ancient ramparts. With continued UNITY in our councils, the cause of philanthropy and religion will, under God, be safe in our charge, and be handed down with increasing victories, from generation to generation.

I am yours fraternally,  
C. VAN RENSSELAER.

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PROCEEDINGS OF THE AMERICAN BIBLE SOCIETY,  
IN REGARD TO THE NEW EMENDATIONS.\*

(Continued from page 116.)

MEETING OF JANUARY 28TH, 1858.

THE attendance, though very large at late meetings, was much increased; so that the spacious hall was filled with members of the Board, lay and clerical, Life Directors, and clerical members, entitled by the Constitution to vote with the Board. In the absence of the President, Hon. Luther Bradish, one of the Vice-Presidents, presided.

HORACE HOLDEN, Esq., suggested that the remarks of speakers should

\* We are chiefly indebted to "*The Presbyterian*" for this Report.

be condensed as much as possible, with a view to conclude the business this evening.

The question was announced to be upon striking out the majority resolutions; and inserting the resolutions of Dr. Storrs.

Dr. STORRS rose and said—There is, sir, no essential disagreement among the members of this Board as to the proper course to be adopted. There are three courses possible, either of which this Board might take. 1. The Board can reproduce the first copy which was published by this Society, the edition of 1816; or it may reproduce a copy prepared as an average of the copies then in circulation. 2. It can reproduce the text of Scripture now published, from the Oxford presses. There was a change in the text of the Scriptures between the date of the original edition of King James, 1611 up to 1816; so there has been a change, gradual and silent, but at the same time perceptible and certain, from 1816 to the present time. All are undoubtedly prepared to go as far as the majority report and its resolutions allow. No one here is opposed to accepting whatever improvements were incorporated into the edition of 1816. All acknowledge that we have a right to avail ourselves of all progress made in England, and no one desires to correct our standard edition, except so far as to throw out what is not found in the authorized English editions. Now, the variation between our new standard and an authorized English copy, would not amount to five particulars in the text, including capitals, italics, punctuation, and all.[?] 3. My resolutions go one step further. It is necessary, for our ultimate usefulness and the dignity of this Society, that they be adopted. When any fact or result as to the printed text of this version, is universally recognized, with no respectable dissent, we too may recognize it. For example, take that passage in 1 John (1 John 2 : 23), “He that acknowledgeth the Son hath the Father also;” it is universally admitted that this is a part of the word of God. There is no respectable dissent. We have no right to shun our responsibility, which is to honour God’s word by giving this passage its place. The American Bible Society has no such right. It is an act that insults the God of heaven. Dr. Storrs had heard that clause omitted in the pulpit, the minister supposing, from the italics and brackets, that it was not a part of the word of God. In a case so plain and palpable as this, we are bound to make the printed text conform to the universal, enlightened, and confirmed judgment of Christian scholars.

But you will say, by-and-by we shall likewise be bound to throw out some clause or verse that we now receive. Yes, whenever it becomes an axiom concerning such clause or verse, that it never came from the inspiration of the Holy Ghost, but by the interpolation of some clerk; when this is universally agreed upon, then put it in brackets, and show that it came not from the eternal fountain of truth, but sprang from man. There is no single verse, passage, or clause in regard to which there is this unanimous consent for its omission. Notice, the resolution says “unanimous consent.” This permits those opposed, on proper ground, to anything in the text, to express their opposition through books, reviews, newspapers, or in any other way. We thus give those outside of this Board a perfect control over our labours. And when a man says and proves that a change ought to be made, I revolt from that statement which says that it is impossible to be done.

Our text, up to 1851, has incorporated with it changes made without



authority; the errors of editors, proof-readers, and type-setters. We agree that the changes, made in England, we may accept and reproduce. Shall we strip this Board, with its able committees and intelligent scholars, of powers we yield to English editors? It is clear we never can allow that authority to English presses which we refuse to our own. We must make those changes which Christian scholars unanimously say ought to be made. Remember, this version was prepared in 1611, before our fathers left their native land. They brought with them this Bible, as their inheritance; and it is ours to-day. Shall we allow to any Church or Board the power to put into its most perfect form this version, and deny our right to do the same?

Now, as to the accessories: it is a most singular confession, shall I say, that any of us should insist on keeping in the headings what is not in the text itself. I have been surprised that there could be any question in any mind that the words which God chose to put in the text were not the most fit in the headings. If it were necessary for human authority to add these, it is saying that God did not make his word perfect, but left it for man to improve. If Prophet, Spouse, and Messiah occur in the text, let them also appear in the headings. But we are pledged by our Constitution to print the version in common use. It is certain that the accessories are not in the version, whether we seek our proof from etymology, or from history. The first edition of this Society published and republished, and the plates of which were again used three years after, had headings without British sanction, edited on this side of the water. This was done by the founders of the Society, and we can more easily reason the sun out of the skies than these accessories into the version. We must have the best accessories: those most helpful to scholars and readers.

We find in the common headings those that are in direct opposition to the first article of the Constitution, since they are both notes and comments. I agree, sir, entirely in the opinion that the contents and headings prepared for our revised edition, by the Committee on Versions, were too rapidly prepared, and do not breathe so much of the richness and ancient savour of the text as they ought. Let these be reconstructed and compared with Blaney's.

But, let us not, in 1858, be held to a point of adherence to the early headings to which Blaney himself, in England, nearly a hundred years ago, was not bound. We are to be required to collate our headings. Blaney was not required to collate, but was free and unlimited to invent his. If we are thus held, if this requirement is forced upon us, we shall be bound by a girdle that will become manacles before the Society has grown from its present youth to the future vigorous manhood to which God has destined it. Let us not put a cord around our neck, that will strangle us to death.

The Rev. Dr. BRIGHAM, Senior Secretary of the Society, then proceeded to read a carefully prepared, and able argument, in favour of returning to the edition of the Scriptures, published previously to the preparation of the new standard edition. We give the following extracts from this paper, which was received by the Board with manifest pleasure.

When this complaint in relation to the recently collated Bible came first before the Board, it was my purpose to say little or nothing; presuming that some amicable adjustment would soon be realized. But as nearly

one year has since passed away, numerous meetings have been held, and various views expressed, without reaching a settlement, I ask permission to present a few thoughts.

The question to be settled is not whether the American Bible Society has the right to *collate* our Bibles with others commonly used in England and America. Few will question this right, when properly exercised. Nor is the question whether our old English Bible is *perfect*, in sentiment or taste, in text or accessories. All will admit, that while excellent as a whole, it has some faults in all these respects. Nor is the question whether the various Bibles published in England and America have not at times *departed*, to some extent, both in *text* and *accessories*, from the first edition of the translators in 1611; all will admit that departures in minor matters have been made. Nor is the question, in case we were now to organize a new Bible Society, what *sort* of Bible we ought to take as a standard or basis of our union. But the true question is, what sort of a Bible the American Bible Society in its *associated* capacity, as organized in 1816, is authorized and bound to circulate? What has it agreed to do?

Dr. Brigham here quoted the first article of the Constitution, and attempted to sift the *design* of the founders, in making the very plain and firm requisitions therein contained. As to the word *now* in the phrase, the "version *now* in common use," Dr. Brigham said, there is some difference of views as to this word as here used. Some would confine its signification to the version used in 1816, the particular time when the Society was founded. Had it been, they would have said *edition*, or our Bible in common use, not version. There is but one King James's *version*, as there is but one Luther's, or Coverdale's.

The same term had been used for years by various local Bible Societies in the United States, &c. Sometimes they called it the Protestant version now in common use, sometimes the common version used in New England. They were all intending to bind themselves to the use of the book which the Constitution of the British and Foreign Bible Society designates as the "Authorized Version."

Dr. Brigham then proceeded to show that universally, in actual *usage*, both the text and accessories commonly used were, and are, covered by this phrase, and were intended to be so covered by the founders of the Society. By a clear and compact argument, the Secretary proved, in terms not to be easily controverted, that the *design* of the Society's founders was to remove all grounds of controversy, and lay a plain, immovable basis, on which they might stand and work harmoniously together, and not fall asunder, as many then predicted that they would. They designed to build their great Institution upon a ROCK, and not upon the shifting quicksands.

Dr. MATHEWS followed in defence of the same positions.

Dr. VERMILYE commenced by saying that a triangular report had been submitted. [The Doctor rang several changes upon the *triangle*; and some thought that, perhaps, there was a remote allusion to the old doctrinal controversy in the Presbyterian Church.] He went on to say that he fully accorded with Dr. Storrs's resolutions, and was convinced by his reasonings. I would much rather see these reasonings answered, than slipped aside. As to the work of the Committee on Versions; we are willing to go back, and to strike out as much of our work, as is not

covered by collation. It seems hardly possible to me that this Board can pass the resolutions of the majority. They are so vague. They cannot be applied by the Committee on Versions in practice. Dr. Vermilye then read the first resolution, and asked, what does this mean? Does it mean to undo everything that the Committee on Versions have done with so much care? On reading the second resolution he said, if this proposed to do away with all the prepared work of the Committee on Versions, why is it not expressed in so many words? Then the first resolution says: "The Committee are directed to correct the same, by conforming it to previous editions printed by this Society, *or* by the authorized British presses;" this is like collation, but the Committee cannot collate without settled principles. Here they are to collate by one set of editions, *or* by another set; being left afloat by these resolutions. Suppose they proceed to their task; what hinders their work from meeting again the same kind of reception as before. It is not possible to quiet the public by this resolution. If we collate with the English editions and the edition of 1611, we must throw out the American editions; if with the American editions, we must cast aside the English; we cannot collate the whole. But suppose we change this *or* to *and*; that will not meet the difficulty, nor could the Committee act upon the resolution then. It is so vague and imperfect that it is not possible to reduce it to practice. If we are to collate, why should we not have the benefit of all that has been done. Shall we perpetuate obsolete spelling, *e. g.* *sope* for *soap*, &c. Moreover, if in collation we adopt the rule to abide by a majority of the copies, it is not because they are a majority of the copies, right or wrong; we have no right to do wrong; but it is because it is taken for granted that, in ordinary cases, the majority are right. Among the twenty-four thousand variations of the text and punctuation, there are not six where we have not applied the rule of collating according to a majority of the copies.

But we are told by a certain gentleman of high standing in his ecclesiastical connection, that there is no evidence that the committee has not made twenty-four thousand changes. Why, sir, I would as soon reason with the ravings of a madman, as with a man who can write and talk in that way. In only one case, I think, of the twenty-four thousand variations, can we be charged with having inserted a word; and that is the "*the*" between John and Baptist, in two instances. Former editions have "John Baptist" twice, and "John the Baptist" seven times. Here we committed the grave fault of looking into the original? Why, sir, it is our duty to make the word of God in English as correct as possible. We must correct errors if we discover them. And what General Assembly, Convention, Association or Conference has a right to enact that the Spirit of God must not utter in English, what he has uttered in Hebrew and Greek? This is not a matter of mere technicalities, but of high and solemn duty. Let us not incur an awful malediction by adding to or taking from the word of God.

As to the headings: these were human compositions from the first, and were always so regarded. They form no part of the version, not being translated from the original, or belonging to it. If we are bound to print every part of King James's Bible, why not put in the letter to King James, always seen in the authorized British copies; and why not also be bound to insert the lion and the unicorn at the top of the page?



As to this point, the matter as to what constitutes "the version," the resolutions of Dr. Boardman and Mr. Lenox yield it all. They say in their second resolution, "It shall be competent to the Society to use abbreviated headings, &c. — or, — to print Bibles and Testaments without these accessories." Now if these are a part of the "version," you have no such power. Whenever you publish the New Testament, you must publish the accessories which are in the version, or you violate your Constitution. If this be so, you have already violated it, you have printed these Scriptures with and without the accessories. If gentlemen fly back from this conclusion, it is because their reasonings are incorrect.

Now, sir, I have two remarks to make with reference to this clamour from abroad which so disturbs some of our number. 1. In reply to its presumption, that the Society has no authority to improve the version it publishes, I maintain that, if it can print this version at all, it has the right to print it as accurately as possible; this is all it has striven to do. 2. It is easy to understand how this clamour out of doors is got up. All this clamour, from its commencement until to-day, could have been quieted, and the public mind satisfied, if those gentlemen, who have over and again said that the work done by our Committee was good, and that they approve of it, will only stand up and say: "This work is done by authority; it was called for; the public may be sure that no injury has resulted to the word of God." If they would use the weight and influence that properly is theirs, this clamour would soon subside, the Christian community would quietly, in their different denominations, examine and be satisfied with the Society's action, and its course would be onward and upward.

Mr. Chairman, we object to the position that any ecclesiastical body is to say what our Constitution allows, and does not allow. It is not the part of an ecclesiastical body to define this for us; when they thus dictate to us, I say to them, "Hands off!"

Before I conclude, I wish to say a few words as to our recent standard edition. It has been to me a matter of heartfelt joy that I have been connected with this Committee on Versions. Its work has been to me profitable and pleasant. The changes we have made are few. Who shall dare to say to the angel having the everlasting Gospel, that it shall not be full toned to proclaim to those who dwell on the face of the earth the words of everlasting life?

REV. DR. S. IRENÆUS PRIME then addressed the Board in a very forcible speech, which called forth some interruption from Drs. Robinson, Turner, and McLane, but which told with great effect upon the Board. Dr. Prime's remarks were on the headings, and he proved, 1. That the new headings are framed contrary to the instructions of the Board. 2. That the new headings are not consistent with the rules adopted by the Revision Committee to govern themselves. 3. That the Revision Committee have added notes and comments to the Bible by their new headings. And, 4. That they have often taken the very words of the text out of the headings and put in their own words!

DRS. ROBINSON and TURNER, of the Committee on Versions, replied to Dr. Prime, especially to his comments on the headings of Solomon's Song. Dr. Turner, however, admitted that the headings are susceptible of improvement.

DR. BOARDMAN suggested that the Committee ought to be heard in behalf of the majority report; and in accordance to the suggestion,

CHARLES TRACY, Esq., said that it was not to be expected that upon the present question the Committee of Nine could be unanimous. They were, however, as nearly so as was possible. They were not in any disagreement on any historical matter.

The report of the majority was designed to present concisely a statement of the question. They did not wish to give full particulars as to the headings, punctuation, &c., but to furnish a brief exhibition of the main facts, and state clearly, briefly, and fairly, the conclusions, and what the Society should do. Especially, since their Report might have a place in the archives of the Society, they deemed it inexpedient to crowd the record with errors and mistakes of the Committee on Versions. The document was not intended to be a Bill of Rights, or a declaration of abstract principles; but an assistant to practical results. He referred to various headings, and among others cited as an example, the Epistle of James, to show that the work of the Committee on Versions has *not been well done*. Their errors were not intentional, but the work, as far as the headings are concerned, is *ill done*. I am constrained to say that, excepting certain crude, ambiguous, and obsolete expressions, the old headings are far better than the new.

It is not pleasant to say this, but our Society never set out for this work of revision; there is nothing in their rules for this; it was never suggested or thought that our Society could make or change a heading; it never before adopted or made a heading for the Bible. It seemed necessary, in 1847, to collate, that we might, in certain cases, determine the true reading, for the sake of the mechanical excellence of the copies. There were blemishes, and the Society would emulate the zeal of the old scribes for the Book of the Law, to make their copies perfect and free from mistakes. This task is given to a judicious Committee, collation alone being expected. Now, when the work is completed, the Board did not once think the Committee on Versions had contravened the Constitution. But, this being once seen, it is inevitable that we must go back; we must be honest.

We have been much pleased, it is true, with the idea of publishing the best Bible; but if we are disappointed, while we do not go back to any of the errors, we must go back from all innovations. It is, to be sure, a good argument, that if we were wrong, it is now a long time since the work was done, and it should have been discovered before; but, when it is found out, the wrong must be rectified. We must put against the *seven* years, the *two hundred and forty* years during which the world has had the OLD BIBLE. These seven years will be looked back to only as a point in our Society's progress where its principles were more thoroughly settled and ascertained.

Now, as we honour the Committee on Versions, we recommend that the same Committee have charge of the future work to be done. We desire the benefit of all their experience. Meanwhile the public can be supplied as individuals or auxiliary societies desire.

Dr. J. W. McLANE, the collator, made a long speech [of which no report seems to have been taken]. The speech went over the old ground of alterations in the text and accessories, and the object was to justify them. The Doctor complained that the Committee of Nine had not consulted with those who prepared the new emendations. He also replied to Dr. Prime on the headings.

Dr. VERMILYE then begged leave to read some resolutions, which he would like the Board to adopt as a compromise. [These resolutions were in substance, that the Board should appoint a committee to co-operate with the British and Foreign Bible Society in securing a revised edition of the Bible, to be used by all who speak the English language. The resolutions were read, but were not offered definitely for adoption.]

Dr: VAN RENSSELAER arose, and said that the resolutions, just read, were very proper ones, to be offered at *the right time*. But, sir, we must first get back to the *old edition*; and that, for two reasons. In the first place, it does not become us to make, sanction, and circulate a new edition of the Bible, varying both in text and accessories from the English standard editions, and then ask the English to unite with us in publishing a common edition, without any variations. It is manifestly our business first to give up the new edition, in which we have wilfully separated from our British brethren, before we can, with any courtesy, ask them to hold a correspondence in reference to any future changes. In the second place, the resolutions, just read, allow, in the mean time, the circulation of the new, revised standard. It will take a long time to secure British co-operation in the work proposed; and possibly there are difficulties which cannot be overcome for years, if at all. And during all these preliminary discussions, and the still longer delay, in preparing the new Anglo-Saxon standard, if resolved upon, the defective and unconstitutional edition of our own Revision Committee is to hold undisputed sway in the American community. Sir, this will never do. Let us first get right, and re-establish the old edition of the American Bible Society, and then take measures, if deemed expedient, for the introduction of a new edition, in co-operation with the British and Foreign Bible Society.

Dr. V. R. said that he had heard, to-day, the special Committee called *Triangular*, since it had prepared *three* reports. Two of these reports very much resembled each other, and were upon the *base* of the triangle; while the third was on the *apex*, by itself. Other gentlemen may like to get high; for himself, he preferred to be solid, at the base. He was willing to vote for the resolutions of Dr. Boardman and Mr. Lenox, with a slight amendment; but he cordially approved those of the Majority Report. The latter were the briefest and most direct. He asked the Board to look at these resolutions. 1. In the first place, they place the text and the accessories on the *same basis*, and deny the right to make original alterations in either. They settle the question that the accessories are to be considered, for practical purposes, a part of the "version in common use." The able paper, read by Dr. Brigham to-night, was in accordance with this position. 2. The Majority Report makes thorough work, without compromises. It says "in all cases." It allows no single change, introduced on the mere authority of the Committee. It requires a total overturning of all the innovations of the revisers. This is right. We want the old Bible, restored to its substantial condition of 1816. Any other restoration will not meet the emergency. It must be a restoration that will make it, "in all cases," different from the independent variations of the Revision Committee. It is not my intention, or desire, to discuss any of the alterations, in the text and accessories. The Board now understand that matter. I will merely call attention to the inconsistency of the Revision Committee. They first take the ground that the headings to the chapters form, in no sense, any part of the "version,"



being "notes and comments;" and then they prepare, for our adoption, new headings of their own, which, as notes and comments, are expressly forbidden by the Constitution! Will they pretend to say that their headings are never of the nature of comment? And yet, they are pressing them upon us, with a zeal that looks as if they thought them a part of the text! How inconsistent is this proceeding. The resolutions before us call upon the Committee to displace *every one* of their own unauthorized emendations.

3. Another principle of the Majority's Report is *collation*. I had not the slightest idea of speaking, until one of the Revision Committee declared that it was impracticable to carry out the Majority resolutions. This led me to analyze them. Why impracticable to collate in the manner proposed? It is certainly practicable to go back to the old editions of the American Bible Society, and to correct errors, found to be such by a careful collation. Or, the basis of correction may be an edition of one of the authorized English presses, reference being had, in either case, to the original edition of 1611. Some changes have imperceptibly crept into the American and British editions, which a collation with 1611 will not cover. Discretion is left with the collators; but the nearer the Bible is restored to the authorized standard editions of 1816, errors excepted, the more likely will it be to satisfy the conditions of our Constitution. The Board ought to give such directions as will prevent collators from selecting, at discretion, alterations from *all* editions hitherto published—as the Revision Committee seem to have done, in some instances. The work of collation is a difficult one. Common usage has sanctioned some slight variations from the edition of 1611, which public sentiment may be unwilling to restore. Many of these variations were already found in the editions of 1816, when the American Bible Society was instituted. An intelligent, candid body of collators, could readily put back the new edition, both in its text and accessories, to a condition that would satisfy the public mind, now so seriously agitated. 4. The Majority Resolutions require the collators to "*report such corrections to this Board,*" &c. And now, since such an interest is felt by the Managers, the matter will be carefully and anxiously supervised. The Board are now better prepared to act than at any previous time; and it is not probable that any serious variations from the old Bible will be sanctioned in any future editions.

Thus much for the excellencies of these resolutions. Before I sit down, allow me to notice briefly two points, one of which has been brought repeatedly to view, and in a somewhat obnoxious form. I refer to the supposed *danger of ecclesiastical influence*. Must we not respect the Church at large? Can we find fault with ecclesiastical bodies when they are zealous for the preservation of the unchanged word of God? No church wishes to dictate; but more than one church will maintain its own views on this subject. The Society must not be frightened at the respectful remonstrances of our ecclesiastical bodies. It is a bad sign when they come forward, and this Board refuses to hear them. The American Bible Society is in danger of becoming a local institution. Gentlemen say that the danger is in its being controlled by one denomination. I maintain that a greater danger of the Society consists in its being managed by one City, without duly considering the general sentiment of the country. The Institution is now managed almost entirely by New Yorkers. A debt of gratitude is certainly due to these wise, efficient, and self-denying gentlo-

men of the Board. But we all know that there is a tendency to uniformity of sentiment among members residing in one place. Dr. Boudinot's plan was to have the American Bible Society a representative body, formed by delegates from local societies; ultimately, probably by delegates from the State Bible Societies. This plan might possibly have proved the best. The Board of Managers would then have been brought more in contact with the public opinion of the whole country. It is at least certain that, under such an organization, a revision of the Bible could never have been undertaken. The proposal would have been crushed at once. The public abroad are utterly opposed to this movement, and demand a return to the old editions. This Board ought to be thankful that public sentiment has been brought to bear so kindly and decidedly upon its proceedings. Under the form of denominational action, the voice of Christians can be clearly and emphatically proclaimed. Persons who venture to act against the public will, naturally become restless under the solemn and respectful remonstrances of the Church of the living God. 2. One other remark, which I beg the Board of Managers to bear in mind, is, that it is much easier, both as a matter of principle and of policy, to go back to the old Bible, than to force the new edition upon us.

Dr. BOARDMAN then made a long, able, and eloquent speech, which we regret to say was not reported, [probably because it was so near the end of the meeting.] He took decided ground against the new edition, and advocated the resolutions of the majority of the Committee, of which he himself was one.

Dr. DE WITT made a few remarks on the same side. No one valued more the labours of the Revision Committee, said the venerable Doctor, than I do; and I desire to act towards them in the most respectful and courteous manner. The reason why the Committee of Nine, whose resolutions are before you, did not ask the presence of the Collator, or of the Revision Committee, was simply because Dr. Storrs, who was on that Committee, was also Chairman of our Committee of Nine. The principles embodied in these resolutions are, in my judgment, the only principles upon which this Society can be conducted.

BISHOP JANES made a wise, conciliatory, and effective speech, [at the close of the meeting, and on that account, probably, not reported.] Bishop Janes regretted that the Collator complained that neither his colleagues nor himself had been consulted by the Committee last appointed. If that brother felt grieved, he could have no conception of the grief the Committee feel, under the expression of this censure. The reason of the omission had been fully explained. Bishop Janes argued strongly against Dr. Storrs's views, showing the absurdity of seeking for a "unanimous consent" among Christian scholars, and expecting the Bible Society to decide upon their respective claims to be considered "respectable scholars."

Dr. TURNER made a few remarks, intimating that, if the resolutions of the majority were adopted, he did not think that he could any longer serve on the Committee on Versions.

The CHAIRMAN again stated that the question was upon striking out the majority resolutions, and inserting those of Dr. Storrs. But few voices were heard in the affirmative, and these were easily to be recog-

nized as the voices of those who had participated in the debate upon that side. The question was declared to be lost by a large majority.

Next in order, a vote was taken upon striking out the majority resolutions, and inserting those offered by Dr. Boardman and Mr. Lenox. Dr. BOARDMAN wished to lay these resolutions on the table; but the chair decided it to be out of order. [Erroneously as we think.—*Ed.*] The friends of these resolutions having agreed to unite with the majority, no voices were heard in favour of their adoption. Thereupon the resolutions of the majority of the Special Committee were adopted by a very large vote. Thus the question was settled, that the Society recede from its revision, and go back to the Old Bible.

Dr. ROBINSON immediately rose and said that he had now, in behalf of the Committee of Versions, an unpleasant duty to perform, which he had hoped might not have been called for. He had been requested by a majority of that Committee to give notice that, at the next meeting, if it were proper, they would present a protest against the action just taken.

The CHAIRMAN informed him that such a protest would be at that time in order; as also the minute of the Special Committee of Nine, with reference to the paper presented to them by Dr. Muhlenberg. Then, at the late hour of half-past nine o'clock, the Board adjourned.

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## Household Thoughts.

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### A WOMAN'S GROWTH IN BEAUTY.

IF women could only believe it, there is a wonderful beauty even in growing old. The charm of expression arising from softened temper or ripened intellect, often amply atones for the loss of form and colouring; and, consequently, to those who never could boast either of these latter, years give much more than they take away. A sensitive person often requires half a lifetime to get thoroughly used to this corporeal machine, to attain a wholesome indifference, both to its defects and perfections, and to learn, at last, what nobody would acquire from any teacher but experience, that it is the mind alone which is of any consequence; that with a good temper, sincerity, and a moderate stock of brains—or even the two former only—any sort of body can, in time, be made useful, respectable, and agreeable, as a travelling-dress for the soul. Many a one who was absolutely plain in youth, thus grows pleasant and well-looking in declining years. You will hardly ever find anybody, not ugly in mind, who is repulsively ugly in person after middle life.

So with the character. If a woman is ever to be wise or sensible, the chances are that she will have become so somewhere between thirty and forty. Her natural good qualities will have developed; her evil ones have been either partly subdued, or have outgrown her, like rampant weeds; for however we may talk about people being “not a whit altered—just the same as ever”—not one of us is, or can be, for long together,



exactly the same; no more than the body we carry with us is the identical body we were born with, or the one we supposed ours seven years ago. Therein, as in our spiritual self which inhabits it, goes on a perpetual change and renewal; if this ceased, the result would be, not permanence, but corruption. In moral and mental, as well as physical growth, it is impossible to remain stationary; if we do not advance, we retrograde. Talk of "too late to improve"—"too late to learn," &c. Idle words! A human being should be improving with every day of a lifetime; and will probably have to go on learning through all the ages of immortality.

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### THE LITTLE ONES.

A row of little faces by the bed—  
 A row of little hands upon the spread—  
 A row of little roguish eyes all closed—  
 A row of little naked feet exposed.

A gentle mother leads them in their praise,  
 Teaching their feet to tread in heavenly ways,  
 And take this lull in childhood's tiny tide,  
 The little errors of the day to chide.

No lovelier sight this side of Heaven is seen,  
 And angels hover o'er the group serene;  
 Instead of odour in a censer swung,  
 There floats the fragrance of an infant's tongue.

Then tumbling headlong into waiting beds,  
 Beneath the sheets they hide their timid heads;  
 Till slumber steals away their ideal fears,  
 And like a peeping bud each face appears.

All dressed like angels in their gowns of white,  
 They're wafted to the skies in dreams of night;  
 And Heaven will sparkle in their eyes at morn,  
 And stolen graces all their ways adorn.

*Selected.*

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### THE PASSIONS.

THE passions, says Giles, are at once tempters and chastisers. As tempters, they come as garlands of flowers on brows of youth; as chastisers, they appear with wreaths of snakes on the forehead of deformity. They are angels of light in their delusion; they are fiends of torment in their inflictions; they flatter that they may deride; they use a false glory but to mock us; they raise us in the cloud-capped pinnacle, to dash us fiercely to the stony ground. Like the daughters of Lear, they first beguiled the victim of its sovereignty and power; and when their dupe is enfeebled and dependent, robbed of every friendly support, of every pleasant companion, a beggar in consolation and hope, they cast him out upon the desert to the darkness of the night and the fury of the tempest.

## Historical and Biographical.

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### REVIVALS IN BALTIMORE.

(Concluded from page 138.)

HAVING in a previous number reviewed the special operations of God's Spirit in the Presbyterian Churches in Baltimore, to the close of the first quarter of this century. We come now to what may be regarded as the most important revival ever enjoyed by the Presbyterian Churches in Baltimore; one to which, it is believed, they owe more under God than to any other single event. It will readily be understood, that one who did not witness the scene must feel not a little embarrassed in attempting to narrate its rise, and progress, and results; since many are still alive who were personally conversant with it, felt its power, beheld its effects, enjoyed its blessings, and reaped many of its fruits, to whom the cold and imperfect outline of a stranger will seem most meagre and barren. They would, however, be surprised to know how little can be gathered with the greatest diligence, even from living witnesses, who kept no memoranda of what was passing at the time; and after thirty years can recall little but very pleasing general impressions then made upon them. This very fact, that their present knowledge of it consists almost entirely in these vague, though very hallowed and cherished impressions, would make the most faithful narrative seem tame and bald. How much more the scanty memorials that can now be gleaned by a stranger!\*

The Rev. William Nevins was chosen pastor of the First Presbyterian Church in Baltimore, at a second election, in July, 1820.† He had just previously, after leaving the Seminary at Princeton, spent several months in Richmond, Va., labouring under the direction of that man of God, the Rev. John Holt Rice. During the first few years of his ministry in Baltimore, although he was very popular as a preacher, and much beloved as a pastor, there was nothing remarkable in the spiritual results of his labours. It does not appear that either the First or Second Churches (the

\* It is a source of no little regret, that no account of this work was prepared and published at the time. After very diligent search and inquiry in every quarter, nothing of the kind can be discovered. Even the diary of Dr. Nevins contains nothing on the subject but a bare allusion to the time. He gave an account of the work of grace to the succeeding General Assembly. But nothing, so far as the writer can learn, ever appeared in print. Our Church records should contain faithful accounts of such divine works, but unfortunately they do not. The volume of Minutes of the Assembly, republished by our Board of Publication, from 1821 to 1835, has even left out all the Narratives of Religion, with the exception of one or two years.

† After the death of Dr. Inglis there were three ministers who had preached to the congregation, and were desired as pastors by considerable numbers worshipping in the Church,—the Rev. Sylvester Larned, of New Orleans, the Rev. Matthias Bruen, subsequently of New York, and the Rev. William Nevins. Mr. Larned was chosen at the first election, but declined on account of his relations to the Church in New Orleans. He was soon after carried off by the yellow fever, universally lamented. At the second election Mr. Nevins was chosen.

only others then existing there) was particularly affected by the revival in the Third Church in 1823, of which some account was given in a previous number. In March, 1824, the Rev. Mr. Summerfield, whose brief ministerial career produced so happy an impression upon Christians of all evangelical denominations in this country, on his second visit to the United States, was appointed, by the General Conference of the Methodist Church, missionary in Baltimore, where he laboured with the greatest acceptance during the winter of 1824-5, and produced the profoundest sensation. With this remarkable man Dr. Nevins formed a very close intimacy, which he ever afterwards spoke of as one of the most precious blessings of his life. About the same time his mind became deeply exercised on the subject of baptizing the children of parents who did not profess saving faith in Christ. After careful examination and prayer, he became persuaded that such administration of the ordinance was unmeaning and unauthorized. And he at once determined to decline practising upon what has been styled the lax plan any longer. In coming to this conclusion, he clearly foresaw that it would produce no little agitation in such a congregation; and he even apprehended that it might lead to a dissolution of the pastoral relation. But having made up his mind, he fearlessly announced his intentions. It was soon apparent, however, that he was sustained by a large majority of the congregation, although some few left the church on this account. This is worthy of more particular notice, because it is not only natural that such a stand would lead those, thus deprived of what they had been accustomed to regard as an invaluable right, to serious reflection, but it has been ascertained that it did actually produce the first serious impressions upon some who afterwards became subjects of the revival. From this time, too, one\* who has carefully examined Dr. Nevins's manuscripts, testifies that there may be discovered a decided increase of solemnity, directness, pungency, and unction in his sermons. And no one who peruses the touching entries in his diary can fail to observe striking evidences of this change.

At this crisis the Rev. John Breckinridge was elected associate pastor of the Second Presbyterian Church in Baltimore. He had been an intimate companion of Mr. Nevins in the Seminary at Princeton. And they both felt great satisfaction in renewing their friendship in so interesting a field of labour. The Second Church had, at that time, by reason of the increasing age and infirmities of Dr. Glendy, very considerably declined; so that when Mr. Breckinridge entered upon his pastorate, there was not a single male member of the church who was willing to take any active part in its social services; and he was obliged to seek the assistance of a valued Methodist layman, in the prayer-meetings that he immediately instituted. The pastors of the two churches at once resolved to unite in earnest efforts to promote true religion. And never were two men better suited to supplement each other in such a work. They early established united prayer-meetings and Bible-classes, one of which comprised between thirty and forty active intelligent young men from the two congregations. Mr. Nevins had previously induced six or eight of the most engaged female members of the church to unite in a private prayer-meeting, to plead especially for a blessing upon the preaching of the Gospel. Of these three or four, Mrs. Conklin, Mrs. Stephen Williams, and Miss De

\* Rev. William S. Plumer, editor of "Remains of Rev. William Nevins, D. D."



Bartholdt, have gone to their rest, after exerting as great and happy an influence as often falls to the lot of church-members. Their record is on high. The rest remain with us to this day, waiting till their change comes.

Such was the state of things on Sunday, March 7th, 1827. There was no expectation, beyond what is implied in an ardent longing for the blessing. There had been no attempt to get up a revival, but a simple waiting upon God—upon him only. That morning Mr. Nevins preached from the text, "Now is the accepted time, now is the day of salvation." The sermon, which is still preserved, is plain, practical, and pungent; but not at all remarkable. It is not, indeed, equal in power and directness to many of his other discourses. He subsequently preached it in Frederick, Maryland, where it was regarded as very inferior to many of his deliverances. He was not conscious, himself, of anything special in its delivery. He did not even discover anything unusual in the appearance of the congregation. But it was accompanied with the demonstration of the Spirit, and with power. In the interval between the morning and afternoon services, the elder and more experienced teachers in the Sabbath-school were surprised to find a number of the younger teachers and of the more advanced scholars, who were not professors of religion, in the deepest anxiety respecting their salvation; so much so, that it entirely interrupted the regular proceedings of the school. Several members of the congregation visited Mr. Nevins at the same time, at his house, in a similar state of feeling. The next day, and throughout the week, wherever he went, he found the deepest tenderness and anxiety. Whole families were impressed by they knew not what. He at once invited all such to meet him at his own residence, on Monday evenings. And, in the course of a few weeks, the spirit of inquiry had so spread, that as many as seventy or eighty were found in attendance upon these meetings, for counsel and instruction; some in overwhelming distress.

What is most remarkable, the first indications of unusual interest in religion, in the Second Church, were manifested, as I learn from a letter from Mr. Jefferson Ramsey, in like manner, at the same time. Without any previous expectation, the Sunday-school presented a scene very similar to that in the First Church. The teachers, most of whom were unconverted, had to send for the pastor to counsel and pray with them. Soon the interest spread in the congregation, and numbers were found under the deepest concern. In the course of the month of May, fifty united, by a public profession, with the First Church; and a still larger number with the Second Church. As the lecture-rooms were then both small—that in connection with the Second Church not being capable of holding more than fifty persons—the two congregations met in a large public room, where both pastors attended. Prayer-meetings, and other services were multiplied to meet the emergency. Rev. Mr. Morrison, then of Bethel Church, attended many of the services, and contributed no little, by his exhortations and singing, to their interest.

As the immediate result of this gracious outpouring, more than two hundred persons united with the two churches. Quite a number became most useful—some of them distinguished—ministers of the Gospel. A large portion of the young men have subsequently become church-officers in the various churches now existing. And others have been, ever since, among the most active, zealous, and useful of our church members. Nor

was the influence of this revival limited to these more palpable and recorded manifestations. It infused fresh life into the churches, animated and encouraged the ministers, and gave a new impulse to the cause, such as it had never before received. Sunday-schools, prayer-meetings, and tract visitation, were established in various parts of the city. From one of these enterprises, the present Fourth Presbyterian Church grew. Another was established at Crook's factory, to which Mr. Musgrave was invited, which resulted in his useful settlement in the Third Church. And, altogether, an amount of good was accomplished that will never be fully estimated this side of eternity. Dr. Nevins testified on his dying bed, six years afterwards, that he had seen no reason to be ashamed of any who had come into the Church at that time. From that period, as his diary shows, his constant anxiety was to labour, agonize, as he says, for a renewal of the work. It manifestly produced in him a deeper sense of dependence upon the Holy Spirit; confidence in the Divine power and grace, and desire to be taught and guided in his ministry from above. When preaching his tenth anniversary sermon, he mentioned that two hundred and sixty had joined the Church under his ministry, chiefly, as he thought, through this revival, directly or indirectly. In 1831, the First Church enjoyed a similar season, though not so marked nor extensive. Dr. J. Breckinridge accepted the invitation of the Board of Education in 1831, and the Second Church was left vacant for a time. In 1832 Dr. Nevins had an attack of sickness, and was never after permitted to labour as he had before.

This brings us to the fourth great revival of religion, in the Presbyterian Churches in Baltimore—the scene of which was the Second Church. The account of this season of refreshing will be given mostly in the language of the pastor of the Church at that time, Rev. Dr. R. J. Breckinridge, who is acquainted with all its circumstances, as no other human being can be. I find on the records of that church, kept then by Mr. Carson, the following interesting entries. Would that all our session books abounded with similar entries! Dec. 8th, 1833. "We bless God for the manifestations of his presence in late meetings. Solemnity and much prayer, evident to all, create a hope that he designs a blessing for us as a church. O, that we may be enabled to wrestle in faith, lying low at the foot of the cross, looking for still further displays of his mercy and love." January 7th. "Eighty-eight persons admitted since our last monthly meeting. In time of need, God sent us two of his devoted servants, Dr. Nelson and Mr. Gallaher, to assist our exhausted pastor, and instruct the throng of awakened and inquiring sinners. It has pleased the Lord greatly to bless their united labours, and call out of the ranks of the enemy, seventy-six immortal souls."

Dr. Breckinridge says in his memoranda, "I commenced my ministry in the Second Presbyterian Church in Baltimore, in November, 1832, and had not preached more than half a dozen times, in all, before I settled there. I worked very hard for six or seven months; and then had a severe attack of scarlet fever, lost an only son with the same disease, and left the city for some months. These months, part of the summer and fall of 1833, I was continually in the midst of revivals of religion, some of them of great extent, in the valley of Virginia, and still farther west in Virginia and Kentucky. I returned with my little family to Baltimore in the autumn of 1833, much engaged in heart about my work. After

preaching some weeks, meetings were agreed on, between the pastors and sessions of the First, Second, and Third Presbyterian Churches (these were all we had then), to be held in their respective lecture-rooms, jointly every week; which was only changing the lecture night of two of them, so that all could attend. In a few weeks Dr. Nevins and Mr. Musgrave, thought the meetings not specially promising, and gave them up. I cannot recollect that I saw anything specially encouraging, but my heart felt as if it would break, and my very soul was consumed with desire, for the longing I had to behold the work of God, as I had been witnessing it for months past. So I continued in my own congregation, and in my lecture-room uninterrupted efforts, and public meetings every night. Very soon unmistakable evidences of deep and increasing interest made their appearance; and then, nearly worn out, I besought one and another to come and help me. Some came, I remember my brother John, and Dr. William McDowell, and some others. I tried very earnestly to persuade Mr. Nettleton to come, but failed. At length, after several weeks of almost uninterrupted preaching on my part, and being wholly prostrated, and without help from any one any longer, I was sitting in my lecture room pulpit, in unspeakable sorrow of heart, while the congregation was singing a hymn at the close of the meeting, I not knowing what to do. Suddenly the lecture-room door opened, and James Gallaher walked up the aisle! If I had been allowed that night to select out of the human race two men to help me, I would have chosen this man, and David Nelson; and so overcome was I by his entrance, wholly unexpected to me (I thought he was in Missouri), that my salutation to him was, 'Where is Nelson?' He said, 'Up at Beltzhoover's tavern!' It seemed no longer possible to doubt that indeed great things were in store for us. These two brethren were on their way to Boston, had stopped for the night only; and Mr. Gallaher hearing in some way of our meeting, came to it. They remained and continued the meeting for (as I remember) thirty-seven days longer. During the whole time, about one hundred and twenty-five persons professed to be born again, and united with the Church I served, besides probably, as many more, who then united with other churches of our own and other denominations, or with my own church afterwards, through several years. After the arrival of these brethren our meetings were held in the church (the old building, taken down some years since), which would seat below and above, and in the aisles, probably fifteen hundred persons. Every night the attendance was great, often so great that the people could not get room to hear, even after filling every spot where one could stand. The impression made by the preaching of David Nelson on the Baltimore people, exceeded any I had ever seen at that time; and I think that work of grace was equal in power and extent to any I ever witnessed in a single congregation. I have seen deeper and wider at our great camp-meetings in Kentucky, where the audience would be counted by thousands. That revival, occurring about a year after I commenced my ministry, gave a tone to my congregation, and in some degree to the Presbyterianism of the city, and certainly to my own subsequent ministerial life. Very many are still alive, who will tell you all about it, and who will bless God for it all through eternity. The greater part, it may be, have gone to their rest during the intervening twenty-four years.\*

\* In a subsequent part of his communication, Dr. Breckinridge says: "There were several other precious revivals, five or six in all, worthy to be so called, in my charge



In the same year that this revival commenced, the Fifth Presbyterian Church in Baltimore was being gathered by Rev. James Hamner, in an upper room on the corner of Hanover and Camden Streets. "A Sabbath-school and preaching were commenced simultaneously. The church was organized about the middle of October, in that year, with sixteen members, to whom were added nineteen others the next spring." Notwithstanding the pastor was prevented, by an affection of his throat, from preaching for the space of three years, the church continued to grow encouragingly, in the face of many disadvantages, till 1839. "In that year," says Dr. Hamner, "when there was great dearth in all the churches, God was pleased to stir up the hearts of his people to cry earnestly unto him for the outpouring of his Spirit; when he came down in great power among them, and great grace was upon them. There were continuous services in the church for the space of three weeks, and hundreds of souls were reconciled unto God. The means used were the earnest and faithful preaching of the word, importunate prayer, fasting, visiting from house to house, and meetings for inquiry, which were deeply solemn. The fruits of this work of grace were abundant, and with very rare exceptions, have proved a comfort and rejoicing to the Church."

This autumn was a season of unusual attention to religion in many of the churches in Baltimore. Elder Knap had been invited to preach in the First Baptist Church. Services were held there daily for many weeks. Curiosity attracted a large number to see and hear the eccentricities of the preacher; but many were brought under conviction, and professed conversion. It was in the midst of this state of things that the Rev. Edward N. Kirk, coming here on a different errand, was invited to remain and preach in the Fifth Church, which he did with very remarkable and general acceptance. His labours were not only owned and blessed to that church, but many from other churches attended there, were awakened, and hopefully converted.

The next year there was also an increased interest in religion in that church, which grew into a pleasing revival. Speaking of this, Dr. Hamner says, "There was a quickened earnestness in prayer, and an increased attendance on our meetings. Convictions were spreading, and conversions occurring here and there. This led to a desire for protracted services like those in the previous year. But soon it was obvious that the Holy Spirit was restrained. This state of things awakened great solicitude, and led to the appointment of days of fasting and prayer, which were attended with extraordinary solemnity. After preaching in the evening of one of these days, there were forty or fifty inquirers at the meeting appointed for such. The services continued for two weeks with very blessed results to that church."

Since that time, although many of our churches have enjoyed seasons of gentle refreshing, and received very gratifying accessions from one communion season to another, yet there have been no marked revivals.

in Baltimore, during the twelve and a half years of my connection with it; and there had been at least one, perhaps more, very distinct, under the previous ministry of my brother. Indeed, the Spirit of the Lord was with that church, more or less, during all the time I knew it. But as you make special inquiry of the one I have briefly described, I thought best to make mention of it alone; and try to give you some adequate impression of it. There were some few cases of sad backsliding after it; several future ministers were subjects of it; in its great essence it was a mighty work of God."

The object in recalling these gracious seasons is not the gratification of even a laudable curiosity, but a desire to promote the spiritual improvement of the churches more particularly interested, by encouraging and provoking them to love and good works, especially to earnest prayer. No one who was in either of the revivals of which an imperfect account has been given, or who has been present in any great revival of religion, could fail to be convinced that it was a work of the mighty power of God. No demonstration could make the fact of such Divine working more certain. There are seasons, in the experience of most Christians, when they feel a special presence of the Holy Spirit. But when these manifestations are general and powerful, moving whole congregations and communities under the plain and simple preaching of the Gospel, awakening simultaneously large numbers to unwonted impressions of eternal realities, convincing them of sin, leading them to apprehensions of the mercy of God in Christ, and to bring forth the fruits of holy living, who can question that it is the result of the power of God? Men of the world may call it enthusiasm and fanaticism, "but they do err, not knowing the Scriptures, nor the power of God." "Why should it be thought a thing incredible that God should raise the dead" in trespasses and sins? The wonder is, not that men at such times are thus moved by the power of God, but that they have not always these impressions of eternal realities, and that they do not always thus act in view of them. It is only because "Satan, the god of this world, has blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." But "God, who commanded the light to shine out of darkness, can shine into their hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." And if the truth is the instrument by which the effects are produced; if the experiences are in accordance with the word of God, and the reality of things; and if they produce the fruits of godly living, who can gainsay the work? It is in no essential respect different from what occurs in the case of every conversion, but only in the extent and power of the influence by which it is produced. Shall we not, then, lay to heart the truth that God can and does so work by his Holy Spirit! Seeing we are encompassed by so great a cloud of witnesses, let us believe that he can come to our churches, and move upon them with such mighty power, that Christians shall be quickened with new measures of life; that the careless and indifferent all around shall be awakened to a sense of their sin and danger, so as to cry out, Men and brethren, what shall we do to be saved? Would that this recital might, by Divine grace, lead us to feel that there is power with God, with whom is the residue of the Spirit; and that he is more willing to give his Holy Spirit, with all the good things included in this gift, to those that ask him, than earthly parents to give good things unto their children. Yes, he has so done, for many subject to like passions, and as conscious of unworthiness as we are.

We have, indeed, to do with a sovereign God. Unquestionably, he dispenses his Holy Spirit according to his own will. But, by this, we mean not that he is arbitrary or capricious, nor that he has not infinitely wise and holy reasons for his conduct; but only that these reasons are inscrutable to us. Still he has revealed much. And it is our most precious encouragement, that this glorious Sovereign is infinitely merciful and gracious in Christ Jesus. He desireth not the death of the sinner, but would

rather that he should turn and live. He would have all men, everywhere, to repent and be saved. He has sufficient grounds for pardoning the vilest; grace adequate to the emergencies of the most obdurate. He has revealed, in his word, truth suited to beget repentance, faith, and new obedience. And, as our hearts are naturally so blind and stupid that we do not perceive it aright, he has promised his Holy Spirit to enlighten and quicken those who knock, seek, ask. But he has determined that he will be inquired of to do this thing. We must then awake to our need, lay it deeply to heart, and go and plead with him for the blessing. And those who thus wait upon him, like Elijah in the Mount, may expect soon to see and hear signs of abundance of rain. Let us not then limit our desires. Grateful for single drops, let us go to him and tell him *all* our need, and beseech him, for Christ's sake—that name that he heareth always—and give him no rest till he come and bless us. How greatly do we need the blessing? Consider how cold and languishing is our spiritual state—how few come to our solemn feasts—how many Christians are cold, and stupid, and useless—how many of those who have been consecrated in baptism are without hope—how many in our congregations, and all around us, are careless and indifferent to the things that belong to their peace. Do we not need a reviving—a mighty work of God, to remove from us all this reproach? And is not God faithful to his promises—will he not come and quicken his people; renew their children; and convert multitudes around us, now in the road to death? Who can conceive the happy effects of a powerful work of grace in our churches? What a surprising change it would produce in the feelings and lives of Christians; what gifts it would call into useful exercise; what power it would give them; how it would raise them above the fear of man, that bringeth a snare, and the influence of worldly allurements; what numbers it would bring into the fold! Is all this too much to ask of God in the name of Christ? Does he not delight in those who hope in his mercy, and who thus wait upon him? “Let us then rise up and build.”

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## Review and Criticism.

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MISSIONARY TRAVELS AND RESEARCHES IN SOUTH AFRICA, including a Sketch of Sixteen Years' Residence in the Interior of Africa, &c. By DAVID LIVINGSTONE, LL.D. New York: Harper and Brothers.

SINCE the time when Mungo Park first explored a part of the unknown interior of Africa, the desire for some additional knowledge concerning that wonderful country, has pervaded all ranks of historians and scholars; and having been only partially met by the works of Denham and Clapperton, continues to show even a renewed intensity in the present generation. This fever has been allayed, for a time, by a draught of cool and sparkling water from the hand of Dr. Livingstone; and, however great may be the pleasure of the receiver, when he is drinking this intellectual refreshment, he will find, in the end, that the perusal of this work has



checked his thirst, only that it may come upon him with increased strength, like a medicine which stimulates after it alleviates.

This work has been, and will be hailed by all classes of men, as one which will contribute greatly to fill a vacuum in history, long unavailingly deplored by literary savans. This record of travels possesses an advantage over many others of its kind, in its being compiled by a missionary of the Church; and, although the author states that he does not "intend to specify with any prominence, the evangelistic labours to which the love of Christ" impelled him, still, throughout the whole book, there shines forth a Christian's faith and a Christian's joy. His travels and researches were mostly among the tribes of the wandering Bushmen and Bakalahari, and along the rivers Leeba and Zambesi. To him belongs the honour of being one of the first party of Englishmen who were permitted to gaze upon the beautiful expanse of Lake Ngami, and unfold to the ignorant Bayriye the unsearchable riches of the Gospel. This book, as has been intimated, professes to be mostly a record of the travels of a missionary through a heathen country, although the author notices all along, his attempts to enlighten the inhabitants. After having passed through many imminent dangers, he has been permitted to return to his native land, and to publish a valuable acquisition to the literature of the world.

Concerning his style, the author himself remarks, that "greater smoothness of diction and a saving of time might have been secured by the employment of a person accustomed to compilation." He need offer no apology for his style; for the defects, in his own opinion, are amply relieved, in ours, by his natural recital and his concise expression. His excuse for his egotism, in his offering a slight sketch of his own early life, we cannot receive, because none is needed. Dr. Livingstone can well be pardoned for a little genealogical pride, and for still less pride in expressing it. We have not room to quote any passage as an example of his writing; but we cannot pass over a single sentence, which is deeply impressive for its terseness and suggestiveness. When he heard of his good father's death, while travelling in the wilds of Southern Africa, he merely wrote, as an indication of his own affection, the simple words, "*I revere his memory.*" Here are included the faith of the Christian, the sorrow of the man, and the love of the son. A Christian father would neither desire, nor can he have, a better epitaph to his worth, than these plain, yet expressive words of his Christian son.

The book has already reached its second edition in this country, and is issued with the accustomed fitness of the Messrs. Harper.

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BIOGRAPHY OF ELISHA KENT KANE. By William Elder. Childs & Peterson. Philadelphia.

THE biographer is rarely permitted to write the life of such a man as Dr. Kane. Few such men live in a century. From materials so interesting, we would naturally expect an entertaining biography. Dr. Elder has wrought the materials, which he collected, as he himself declares, with great difficulty and without assistance, into a most fascinating book. He traces, with a master-hand, the leading points in the character of the great explorer through childhood and youth to his premature grave. In

the mad pranks of the boy, when he was influenced to leave his bed, and pass the greater part of the night, at the imminent risk of his life, in climbing a tall chimney, attached to the paternal mansion, merely to possess the happy consciousness that he had accomplished a difficult thing, Dr. Elder sees the same spirit which, when developed, impelled the man through icy seas and over fields of snow, to those hitherto undiscovered waters around the pole. In the sickly, but diligent student of nineteen years, he sees the elements of that noble character, possessed by the lover of science and the seeker after truth for its own sake. The man of maturer years not only displayed the enterprise and energies of the explorer, but also talents in the field of literature, which have placed him in a very high rank.

Dr. Elder's previous reputation has been increased by this successful biography. He is a bold, dashing writer, full of Saxon vigour, selecting his language with a high consciousness of liberty, and impelling his thoughts into other minds with great directness. It is our decided conviction that just such a biography as Dr. Elder has produced, will go far to perpetuate the popularity of the great Arctic explorer in the minds and affections of the American people.

The work is an elegant specimen of art—as was to be expected from the firm of Messrs. Child & Peterson.

TACITUS. The Oxford Edition. Revised, with Notes. 2 vols. 12mo., pp. 464 and 496. New York. Harper & Brothers, Franklin Square, 1858.

THE works of the great Latin historian, Tacitus, are here presented in an English translation, of the most approved character. The edition of the classics, issued by the Messrs. Harper, brings the learning and history of ancient times within the reach of all. In these volumes, there is much to entertain and instruct general readers.

ORIENTAL AND WESTERN SIBERIA; A Narrative of Seven Years' Explorations and Adventures in Siberia, Mongolia, the Khirgis Steppes, Chinese Tartary, and part of Central Asia. By THOMAS WITLAM ATKINSON. With a Map and numerous spirited Illustrations from Drawings by the Author. 8vo. pp. 521. Harper & Brothers.

Siberia is a world in itself; and a very distant world, almost a terra incognita. Few travellers have ever had the opportunity to explore its vast territory. Mr. Atkinson is the Siberian Livingstone. His book of travels will be received with wonder and delight. The present volume, it is hoped, is only the precursor of others, still more interesting. The whole world is opening to the knowledge of its various inhabitants. Mongolia, Tartary, and Central Asia are here brought within the perspective of inquiring minds, and Siberia is mapped out, like Africa and Australia, upon the globe of universal knowledge.

THE WORLD OF MIND; An Elementary Book. By ISAAC TAYLOR, Author of "Wesley and Methodism," "Natural History of Enthusiasm," &c. 12mo. pp. 377. New York: Harper & Brothers, 1858.

The name of *Taylor* is great in the literary and religious world. The present volume will add to his reputation. It discusses high and difficult

themes, and, from their very nature, a universal acquiescence in his views cannot be expected. We have read, with great satisfaction, various parts of the book, and commend it as one deserving the attention of all, who take an interest in philosophical investigations.

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EUROPEAN ACQUAINTANCE, being Sketches of People in Europe. By J. W. DE FOREST, Author of "Oriental Acquaintance." Harper & Brothers.

Mr. De Forest is a lively, observing, intelligent writer; and will find readers enough to appreciate his labours. Every new volume of travels has its peculiar incidents, scenes, and sketches. Mr. De Forest makes good use of his senses to collect materials, and of his faculties in using them for the purposes of literature and general instruction.

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ANNALS OF THE AMERICAN PULPIT; or Commemorative Notices of Distinguished American Clergymen, of Various Denominations, from the early Settlement of the Country to the close of the year 1855. With Historical Introductions. By WILLIAM B. SPRAGUE, D.D. Vols. III and IV. 8vo. pp. 632 and 836. New York: Robert Carter & Brothers, 1858.

Dr. Sprague's learning, industry, patience, and perseverance, are conspicuous in "The Annals of the American Pulpit." The peculiarities of this series of Annals were briefly noticed in the volumes relating to the clergymen of the Congregational Church. The present volumes bring to view the distinguished ministers of the Presbyterian Church. Dr. Sprague's Annals will win universal admiration. The critic is indisposed to find any fault with them. The plan, which is so excellent, is executed with great skill and fidelity. The present and future generations owe an incalculable debt of gratitude for the means of understanding the history of the different churches in the United States, and the lives of the distinguished ministers who have been instrumental in establishing and enlarging them, in divine Providence. May God grant health, prosperity, and every blessing necessary to complete this great series of Annals. The volumes are issued in creditable style by the Messrs. Carter.

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THE ENGLISH LANGUAGE in its Elements and Forms, with a History of its Origin and Development. Abridged from the octavo edition, designed for general use in schools and families. By WILLIAM C. FOWLER, late Professor of Rhetoric, in Amherst College. 12mo. pp. 381. Harper & Brothers.

Professor Fowler's Grammar of the English language is comprehensive and philosophical, and it is as simple as learning can make it. Its author occupies a high rank among scholars. This book should find a place in the library of all who wish to understand the true elements and forms of their native tongue. A large amount of profound erudition is made accessible to all who will take the pains to study and to understand.

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## The Religious World.

### THE GREAT WORK OF GOD IN THE LAND.

SOME of our exchanges say that for forty years there has been no religious excitement in this city equal to that which now prevails here. We think they would not err should they say there has never been any such before. This most wicked city in the New World is now the scene of a Divine influence more pervading, more profound, than we have read of in modern Christian history, so far, at least, as great cities are concerned. Nearly the whole city is districted off for special yet remarkably tranquil religious labours. Churches are open every day at noon, or in the early morning, for prayer-meetings, at which all sects unite without discord; they are crowded with the practical men of the city. They are full of spiritual animation, and are sending out a quiet but resistless sensation through most of the community.

It is, in fact, a day of Divine visitation to the whole land, such as we think has seldom or never had a parallel in its history.

Several things are noteworthy respecting this revival:

1. It was not introduced by any apparently special agencies. A few of those useful labourers, called evangelists, or revivalists, have been about during the winter: Mr. Finney, at Boston, Mr. Taylor, among our middle conferences, Mr. Knapp, at Washington; but they have attracted no interest in the country generally, and the present marvellous work has arisen amid the ordinary means of grace.

2. It seems to be almost universal and simultaneous. No important part of the Northern States, at least, remains unaffected by it; and the news of its appearance in them all comes upon us with remarkable suddenness.

3. It prevails chiefly among a class of men who are usually the least affected by revivals,—the practical business men of the cities. Many twelve-o'clock meetings in New York are crowded, and overcrowded, by such, every day.

4. It is remarkable for its calmness, notwithstanding its profound and pervading power. It has been attended by scarcely any of those "*physical phenomena*" which have been incidental to most local revivals, and which have seemed almost unavoidable in great religious awakenings.

5. It has been characterized by a remarkable spirit of Christian charity. In this city, and in many other places, the public exercises are in general what are called "Union Meetings;" all denominations crowd the noon prayer-meetings, all take part, but no sectarian collisions have occurred—no proselytism has revealed itself. The one supreme end of saving souls, by bringing them near to God in prayer, apparently surmounts and displaces all other considerations. This is one of the most significant facts of the work, and gives it a moral beauty which all gainsayers respect.

Behold, now is the accepted time! behold, now is the day of salvation! This should be the Christian watchword of the whole land at this glorious hour. Every pulpit should ring with it; every preacher should utter it from family to family in his pastoral rounds; it should be on the lips of every Christian man in his social and business intercourse with others. It is a great day of merciful visitation; and all the people should be called to behold the salvation of God.—*N. Y. Christian Advocate.*

## Fragments.

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### WORKING CHRISTIANS.

LEARN to be working Christians. "Be ye doers of the word, and not hearers only, deceiving your own selves." It is very striking to see the usefulness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not, and yet you will not speak of Him? See, here you have got work to do. When Christ found you, he said, "Go, work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? Oh, my Christian friends! how little you live as though you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself! how few for Christ and his people. This is not like a servant.—*McCheyne.*

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### SILENT INFLUENCE.

It is the bubbling spring which flows gently, the little rivulet which runs along, day and night, by the farm-house, that is useful rather than the swollen flood or warring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there, as he "poured it from the hollow of his hand." But one Niagara is enough for the continent or the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets, that water every farm and meadow, and every garden, and that shall flow on every day and every night with their gentle quiet beauty. So with the acts of our lives. It is not by great deeds like those of the martyrs, that good is to be done; it is by the daily and quiet virtues of life—the Christian temper, the meek forbearance, the spirit of forgiveness, in the husband, the wife, the father, the mother, the brother, the sister, the friend, the neighbour, that it is to be done.

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### DESPISE NO ONE.

THE Jews would not willingly tread upon the smallest piece of paper in their way, but took it up; "for possibly," said they, "the name of God may be on it." Trample not on any: there may be some work of grace there that thou knowest not of. The name of God may be written on that soul thou treadest on: it may be a soul that Christ thought so much of as to give his precious blood for it; therefore, despise it not.—*Archbishop Leighton.*

THE

# PRESBYTERIAN MAGAZINE.

MAY, 1858.

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## Miscellaneous Articles.

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### THOUGHTS CONCERNING THE PRESENT EXTRA-ORDINARY REVIVAL OF RELIGION.

SINCE the first settlement of our country, no religious movement has attracted more attention than the present. As might be expected, the religious press has chronicled numerous incidents connected with this work. But, what has seldom occurred before, the secular newspapers have also appropriated a portion of their columns almost daily, for two or three months, in giving detailed notices of prayer-meetings in our large cities, and various other particulars concerning the movement both in our cities and throughout our whole country. This state of things demands the earnest and thoughtful consideration of every rational mind. If it is God's work, a serious responsibility rests upon all who have not yet made their peace with him to improve this visitation as a call of Divine Providence and of the Holy Spirit, to secure immediately a personal interest in Christ. It should likewise excite gratitude and praise in the hearts of God's people, and inspire them with increased hope, faith, and zeal, in their exertions to save souls. Our purpose is to give some notices of the most material facts connected with this extraordinary revival, accompanied by such remarks as may occur to us concerning its character. But as preliminary thereto, we shall take a rapid survey of revivals of religion in former times, in order to show, that from the earliest ages of the world, the Church has been favoured more or less with the gracious effusions of the Holy Spirit.

The earliest record of a revival of religion is contained in Gen. 4 : 26, and the whole account is given in a single sentence: "Then began men to call upon the name of the Lord." In the able treatise



tise of President Edwards, entitled *A History of the Work of Redemption*, the author expounds these words as being a notice of "the first remarkable pouring out of the Spirit through Christ that ever" occurred in our world. He then remarks as follows:

"If it was now first that men were stirred up to get together in assemblies to help and assist one another in seeking God, so as they never had done before, it argues something extraordinary as the cause; and could be from nothing but uncommon influences of God's Spirit. We see by experience, that a remarkable pouring out of God's Spirit is always attended with such an effect, viz., a great increase of the performance of the duty of prayer. When the Spirit of God begins a work on men's hearts, it immediately sets them to calling on the name of the Lord. As it was with Paul after the Spirit of God had laid hold of him, then the next news is, 'Behold, he prayeth!' so it has been in all remarkable pourings out of the Spirit of God that we have any particular account of in Scripture; and so it is foretold it will be at the great pouring out of the Spirit of God in the latter days. It is foretold, that it will be poured out as a spirit of grace and supplications, Zech. 12 : 10. See also Zeph. 3 : 9: 'For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.'"

During the forty years' journeyings of the Israelites in the wilderness a revival of religion occurred among them, which issued in the conversion of a large part of those who were under twenty years old when they departed from Egypt. Their fathers were wicked and rebellious, and fell under the curse of the Almighty. But the rising generation, the generation that entered Canaan, were more pious than any other, taken as a whole, either before or afterward.

"They were awakened," says Edwards, "by those awful judgments of God that he inflicted on their fathers, whereby their carcasses fell in the wilderness. And God poured out his Spirit with these awakening providences towards their fathers, and their own travail in the wilderness, and the word preached to them by Moses.

"Thus God at this time did gloriously advance the work of redemption, both by his word and Spirit. By this pouring out of the Spirit of God, the work of redemption was promoted, not only as it was in itself a glorious instance of the carrying on of that redemption in the application of it, but as this was what God made use of as a means of the good and orderly establishment of the Church of Israel at its first beginning, when it was first settled in the regular observance of God's ordinances in Canaan: even as the pouring out of the Spirit, in the beginning of the Christian Church, was a great means God made use of for the well-establishing the Christian Church in the world in all succeeding ages."

In the days of Samuel and David a deep religious feeling was awakened among the people prior to the removal of the ark to Jerusalem, when we are told "All Israel lamented after the Lord." A similar awakening occurred in the reigns of Hezekiah and Josiah; and another in the time of Ezra and Nehemiah. In these several

instances the pious feelings of God's people were called out in an unusual degree; they employed special efforts to teach the ignorant among them the Holy Scriptures; they were greatly humbled in view of their backslidings; and they offered up earnest and continued prayer for the Divine forgiveness and blessing, under the impulse of the Spirit of grace and supplication, which was poured out upon them from above.

The New Testament dispensation began with a remarkable effusion of the Holy Spirit, according to the prophecy of Joel: "In the last days, saith God, I will pour out of my Spirit upon all flesh." Three thousand souls were added to the Church in a single day; and during the next few days, two thousand more. This was at Jerusalem, and the converts were either Jews or proselytes. Thence the work spread in a short time to other places, and at length to the Gentiles, multitudes of whom were converted to Christ through the word and Spirit of God; at the beginning of which, in the house of Cornelius, the disciples at Jerusalem rejoiced and glorified God, saying that "to the Gentiles also he had granted repentance unto life."

The Protestant Reformation in the sixteenth century was characterized by an extraordinary revival of evangelical religion. Luther, Calvin, and Knox, were not mere polemics, contending for victory, but pious and devout Christians, who loved the souls of men, and anxiously desired and sought their salvation. God was with them. He blessed their labours. He poured out his Spirit on the people; who, in their inquiries after the truth, felt a deep solicitude for deliverance from sin and condemnation. For this, they wept and prayed, and the Lord heard them. Their mourning was turned into joy; they began to lead new and holy lives; and became worthy members of the true Church.

In the two succeeding centuries, revivals of religion were enjoyed to a remarkable degree in many places in Germany, England, Scotland, Wales, Ireland, and America. An illustration of the extent and power of some of these revivals may be given in the extraordinary outpouring of the Spirit at Shotts, Scotland, in 1630, which resulted in the genuine conversion (as was believed) of about five hundred persons.

"Much of the Spirit of light and love was imparted on the Sabbath of communion; and so filled were they with joy and peace in believing, that instead of retiring to rest on the evening of the communion Sabbath, they joined together in little companies, and spent the whole of the night in devotional exercises. And there is no doubt that while their hearts were thus filled with the love of Christ, they would be touched with the tenderest pity for the situation of those perishing around them, strangers to this love, and that many fervent petitions would be presented in their behalf at a throne of grace.

"It had not been usual in those times to have sermon on the Monday after the dispensation of the Lord's Supper; but God had given so much

of his gracious presence on this occasion, and afforded his people so much communion with himself, on the preceding days, that they knew not how to part on the Monday without thanksgiving and praise. And while their hearts were thus warm with the love of God, some expressed their desire for a sermon on the Monday, and were joined by others, till in a little the desire became general. Mr. John Livingstone, chaplain to the Countess of Wigton (at that time only preacher, not an ordained minister, and about twenty-seven years of age), was with difficulty prevailed on to consent to give the sermon. The night before had been spent by him, and most of the Christians present, in prayer and conference; but when he was alone in the fields in the morning, there came upon him such a misgiving, under a sense of unworthiness and unfitness to speak before so many aged and worthy ministers, and eminent and experienced Christians, that he was thinking of stealing away, and had actually gone to some distance, and was just about to lose sight of the kirk, when these words, 'Was I ever a barren wilderness, or a land of darkness?' were brought into his mind with such an overcoming power, as constrained him to think it his duty to return and comply with the call to preach. He accordingly preached, with much assistance, for about an hour and a half, on the points he had meditated, from Ezekiel, 36 : 25, 26, 'Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.'

"As he was about to close the discourse, a heavy shower came suddenly on, which made the people hastily take to their cloaks and mantles, and he proceeded to speak to the following purpose: 'If a few drops of rain so discompose you, how discomposed would you be—how full of horror and despair, if God should deal with you as you deserve? And thus he will deal with all the finally impenitent. God might justly rain fire and brimstone upon you, as he did upon Sodom and Gomorrah, and the other cities of the plain. But, forever blessed be his name! the door of mercy still stands open for such as you are. The Lord Jesus Christ, by tabernacling in our nature, and obeying that law which we have wickedly and wilfully broken, and suffering that punishment we have so richly deserved, has now become a refuge from the storm, and a covert from the tempest of divine wrath, due to us for sin. His merits and mediation are the alone defence from that storm, and none but those who come to Christ just as they are, empty of everything, and take the offered mercy at his hand, will have the benefit of this shelter.' In such expressions, and many others, was he led on for about an hour (after he had finished what he had premeditated), in a strain of exhortation and warning, with great enlargement and melting of heart, and with such visible impressions on his audience, as made it evident that the power of God was present with them. And, indeed, so great was the power of God manifested on the occasion, that about five hundred persons were converted, principally by means of this sermon."

"This great spring-tide of the Gospel," says Fleming, "did not last for a short time merely, but continued for many years, commencing about 1625 and ending about 1630; and, like a spreading stream, increasing as it flows, and fertilizing all within its reach, so did the power of godliness advance from one place to another, increasing its progress, and throwing a marvellous lustre over those parts of the country."



In the next century revivals of religion occurred in a considerable number of parishes, the same in part which had been previously visited with showers of Divine grace. In 1742, about four hundred persons were awakened at Cambuslang, who, nine years afterwards, when the account we quote from was penned, continued to give evidence of a saving change. "The period which elapsed," says the same volume, "between 1740 and 1750, forms an important era in the religious history, not of the little village of Cambuslang only, but it may also be said of Scotland, as revivals were then very general. During these ten years a great multitude of souls were added to the Church; and it is important to remark, that a spirit of prayer was extensively prevalent."

In Wales, revivals commenced in several places, soon after the middle of the last century, and continued with short intervals for many years. "People made nothing of going twenty miles to hear a sermon, and a great number were not only hearers but doers of the word. At one of these awakenings, many hundreds, and even thousands, were understood to be savingly impressed."

While these wonderful events were occurring in Europe, the stately steppings of our God were gloriously visible in our own country. By the divine blessing on the labours of Whitefield, the Tennents, and other faithful ministers, and in answer to the prayers of God's people, converts to Christ were counted by hundreds and thousands; and the good work extended more or less to every part of the land. That period has been characterized ever since as "THE GREAT AWAKENING," and is regarded by evangelical Christians as having been a truly wonderful and genuine revival of religion. Human infirmities were mixed with some of the proceedings; but these were only like spots on the sun. Multitudes will rejoice through eternity in the grateful recollection of that work of rich and abundant grace.

Since the commencement of the present century numerous revivals have blessed the churches both in Europe and America. Our limits will not permit us even to allude to those on the other side of the ocean; and we can barely allude in general terms to those with which God has been pleased to favour this country. In 1801 a revival occurred in Kentucky, which, with some exceptionable phenomena, was nevertheless a remarkable display of Divine power and mercy. And from that time to the present few years have elapsed without some religious awakenings, in one or another section of our country. In 1819-20, a revival in the bounds of the Presbytery of Albany, N. Y., added about 3500 to the communion of the Church. From ten to twelve years afterwards a very large number were hopefully converted in New York and New England, and in the Middle, Southern, and Western States. Some congregations have been visited frequently with these showers of mercy, and in numerous instances, they have reached academies and colleges, thus making these literary fountains reservoirs of spiritual

life to the students, and sources of incalculable spiritual blessings to mankind.

We have given these brief notices of revivals in former times, in order to show that they are not novelties in the Church, but have been the method often employed by God to "edify the body of Christ," both by increasing thereby the vitality of the Church, and adding largely to her numerical strength. We should not, therefore, regard revivals with suspicion, but as seasons greatly to be desired and laboured for, by earnest prayer, faithful preaching, and the diligent use of all other means authorized in the Holy Scriptures. Indeed, instead of wondering at the present religious movement, we ought rather to expect it. The concurrent opinion of biblical commentators is that the downfall of Popery is near at hand, preliminary to the introduction of the millennium, and that this period is to be preceded by a general effusion of the Holy Spirit. On this point we quote again President Edwards. Speaking of the utter overthrow of Satan's visible kingdom, he says :

"I now proceed to show how this glorious work shall be accomplished.

"1. The Spirit of God shall be gloriously poured out for the wonderful revival and propagation of religion. This great work shall be accomplished, not by the authority of princes, nor by the wisdom of learned men, but by God's Holy Spirit: Zech. 4 : 6, 7. 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain, and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.' So the prophet Ezekiel, speaking of this great work of God, says, chap. 39 : 29, 'Neither will I hide my face any more from them; for I have poured out my Spirit on the house of Israel, saith the Lord God.' We know not where this pouring out of the Spirit shall begin, or whether in many places at once, or whether, what hath already been, be not some forerunner and beginning of it.

"This pouring out of the Spirit of God, when it is begun, shall soon bring great multitudes to forsake that vice and wickedness which now so generally prevails, and shall cause that vital religion, which is now so despised and laughed at in the world, to revive. The work of conversion shall break forth, and go on in such a manner as never has been hitherto; agreeable to that in Isa. 44 : 3, 4, 5. God, by pouring out his Holy Spirit, will furnish men to be glorious instruments of carrying on this work; will fill them with knowledge and wisdom, and fervent zeal for the promoting the kingdom of Christ, and the salvation of souls, and propagating the Gospel in the world. So that the Gospel shall begin to be preached with abundantly greater clearness and power than had heretofore been; for this great work of God shall be brought to pass by the preaching of the Gospel, as is represented in Rev. 14 : 6, 7, 8; that before Babylon falls, the Gospel shall be powerfully preached and propagated in the world.

"This was typified of old by the sounding of the silver trumpets in Israel in the beginning of their jubilee: Lev. 25 : 9, 'Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month; on the day of atonement shall ye make the trumpet sound through-

out all your land.' The glorious times which are approaching, are as it were the Church's jubilee, which shall be introduced by the sounding of the silver trumpet of the Gospel, as is foretold in Isa. 27 : 13, 'And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts of the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.' And there shall be a glorious pouring out of the Spirit with this clear and powerful preaching of the Gospel, to make it successful for reviving those holy doctrines of religion which are now chiefly ridiculed in the world, and turning many from heresy, and from Popery, and from other false religion; and also for turning many from their vice and profaneness, and for bringing vast multitudes savingly home to Christ.

"That work of conversion shall go on in a wonderful manner, and spread more and more. Many shall flow together to the goodness of the Lord, and shall come as it were in flocks, one flock and multitude after another continually flowing in, as in Isa. 60 : 4, 5, 'Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow together.' And so verse 8 : 'Who are these that fly as a cloud, and as the doves to their windows!' And it being represented in the fore-mentioned place in the Revelation, that the Gospel shall be preached to every tongue, and kindred, and nation, and people, before the fall of Antichrist; so we may suppose, that it will soon be gloriously successful to bring in multitudes from every nation; and it shall spread more and more with wonderful swiftness, and vast numbers shall suddenly be brought in as it were at once, as you may see, Isa. 66 : 7, 8, 9."

If, therefore, we have a scriptural warrant to expect Pentecost seasons, similar to the outpouring of the Spirit after our Lord's ascension, we may learn, from the attitude of the primitive Christians when that blessing was bestowed, how we ought to proceed now. They were all with one accord engaged in prayer for the fulfilment of the promise of God the Father that they should receive the Holy Ghost. Let us wait in like manner for the promised Spirit, and continue waiting, praying, and labouring, until this blessing shall be poured out "upon all flesh."

J. W.

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### GROWTH IN GRACE.

GROWTH in grace manifests itself by a simplicity—that is, a greater naturalness of character. There will be more usefulness and less noise; more tenderness of conscience, and less scrupulosity; there will be more peace, more humility; when the full corn is in the ear, it bends down because it is full.—(Cecil.) Yet how true it is that those who claim to be *perfect* are more censorious, proud, and opinionated, than they were when they thought themselves poor sinners, striving after more grace. Nothing makes people more perverse than to think themselves perfect.



## SEEK THE LORD WHILE HE MAY BE FOUND.

AN ADMONITION FROM A DEPARTED SAINT.\*

"Seek the Lord while he may be found, call upon Him while He is near."—Is. 55:6.  
 "Seek ye me, and ye shall live."—AMOS 5:4.

THE Gospel offers are all directed to lost and ruined sinners; the weary and the heavy-laden are offered rest to their souls; yet there is nothing more difficult than to persuade men to renounce their dangerous pursuits, to awake from their stupid security, and to come to Christ that they may have life; no invitations can be stronger, or more endearing, than those of the Son of God to guilty mankind; he had the law of kindness on his lips, and spake as never man spake. Yet there are warnings in his sermons, so awful and so terrible to careless and obstinate sinners and to empty professors, that it seems amazing that a wicked man can read them without trembling. He assures us, Matt. 7:24, &c., that he will say to all that continue in sin, however splendid their profession be, "Depart from me, I know you not, ye workers of iniquity!" The parables of the wise and foolish virgins and of the tares among the wheat, teach us that there may be very fair appearances without vital holiness and real piety, but that such self-deceivers shall finally be shut out from the joys of heaven into outer darkness, and that they shall, like the tares, be burnt in unquenchable flames. Can a man who neglects the great concerns of eternity have inward peace, while he hears of Christ lamenting and shedding tears over impenitent Jerusalem, who would not in her day know the things that belonged to her peace till they were forever hid from her eyes? Those who slight the Gospel offers for farms and merchandise and other cares of this world, may expect he will send forth his armies and miserably destroy them; his enemies, that will not bow to the Gospel offers, that will not have him to reign over them, he will one day order to be slain before him for their disobedience; and unless we repent, he assures us that we shall all perish. Life is uncertain; eternity is awful; the Gospel invitations are seasonable and full of

\* This sermon is published from a manuscript of the late FRANCIS ALISON, D.D., one of the fathers of the Presbyterian Church. According to the memorandum, it was first preached in "Philadelphia, on November 15th, 1755, A.M." The sermon, now published, discusses only the first two divisions proposed by the author. The next number of the Magazine will contain the second and concluding sermon, on the same text.

These discourses are now published, in the hope that, through God's grace, their venerable author, though dead, may speak to the salvation of souls of the present generation.

Dr. Francis Alison was Pastor of the Church of New London, and afterwards a colleague, with Robert Cross, of the First Church of Philadelphia. He was principal of a famous school at New London, and afterwards took charge of the Grammar School in Philadelphia, which subsequently became a College, of which Dr. Alison was elected Vice-Provost. He was born in 1705, and died in 1779.—ED.

mercy, but admit of no delays; we slumber on the brink of perdition while it is called to-day if ye will hear his voice. The like pressing call have we in the words I have read, "Seek ye the Lord while he may be found, call upon him while he is near!" In the words observe,

1. A duty to seek God as our chief good, and to call on him by prayer. We have forsaken God, and as prodigals have left his house and refused the wise restraints of his family; and he has withdrawn from us the light of his reconciled countenance, without which we cannot have comfort or happiness.

2. We have two motives to excite us to this necessary duty, one expressed and the other implied; the motive expressed is our certainty of finding if we seek him in the way that he has appointed, for he has not commanded the house of Jacob to seek his face in vain; he strives with us by his Spirit, and his long-suffering is designed to lead us to repentance.

2. The second motive is implied in the words, Seek him while he may be found. At death the door of mercy will be forever shut, and he that is filthy then must be so still; nay, sinners may provoke God to remove their candlestick, or they may become so blind and insensible through a course of sin, as to despise all serious religion and goodness, and die in their sins and be forever miserable. In discoursing further from these words, it is proposed, God assisting,

1. To open to you what is implied in this duty enjoined us, viz., to seek the Lord while he may be found.

2. Consider the motives or arguments mentioned in the text, namely, the certainty of finding him now, and the danger of delaying.

3. Offer some serious considerations to engage you and myself heartily to obey this heavenly admonition, and to conclude.

I. I am to lay before you what is implied in this duty enjoined us, viz., to seek the Lord while he may be found.

This implies that we have forsaken God by our sin and our folly, and like the prodigal, have shaken off the restraints of his house; or at least, we are not faithful and steadfast in his ways. The wicked are estranged from God; 'tis their character in Scripture that they are far from him; they love not his ways, and he withdraws from them the light of his countenance. As wilful and habitual sinners, our conscience fills us with guilty fears of wrath and indignation; we cannot persuade ourselves that God approves our ways, and would willingly flee from his presence, and hide ourselves in shades and darkness; on the other hand the pure and holy nature of God's wisdom, and the goodness of his moral government make it impossible that God can approve the workers of iniquity. Would he give good and wise laws and approve the men that despise them? Would he allow men without restraint to ruin themselves and his other subjects? No. For this reason, there is no

peace for the wicked; they, in the language of inspiration, are far from God, and without repentance and a return to duty, must perish.

2. To seek God, implies that we have a sense of our loss and danger while we continue in such a state. When the sinner is once awakened and has his eyes opened, to see that his ways lead to destruction, that his present pursuits are such as may be as well enjoyed with the favour and friendship as in a course of rebellion and disobedience, or that they are such as must be given up, or his soul be forever ruined, when he sees that he is dishonouring God and destroying his own peace, then he forms immediate, active resolutions; he says, with repenting Ephraim, What have I more to do with idols? with the prodigal he says, I will arise and go to my father's house; he says, with Elihu, in the book, If I have done iniquity, I will do so no more. To seek God implies, that we highly prize his favour and friendship; that we say, Whom have we in heaven but thee? and there is none on the earth that we would compare with thee. Faint hopes, lazy wishes, and future distant resolutions to return to God and our duty, are far from the earnest longings of an awakened soul.

The pursued hart does not more eagerly long for the water brook, the thirsty traveller for the cooling shade or the refreshing stream, or the condemned malefactor for a pardon, than the lost and forlorn sinner does for the light of God's reconciled countenance.

3. To seek God, implies that we use the means that he has appointed to recover his favour and his friendship. We are, from a deep sense of our sinfulness, of our guilt and danger, to spread all our sins, but more particularly those that most easily beset us, before God, and wrestle for a pardon for them of our Redeemer, and at the same time we are to resolve and watch against them, and to pray for grace to make us victorious. He that confesses and forsakes shall find mercy. God has promised his Spirit as a spirit of grace and supplication; a spirit of grace to relieve our weakness, and a spirit of supplication to enable us to pray. He that neglects prayer, that never or seldom makes his wants or desires known to God, can not be much concerned about his soul. It was remarked of Paul as soon as he was converted, Behold, he prays.

We are also to seek God *through the atonement and powerful intercession of our great Redeemer.* He is the way, and the truth, and the life, and no man comes to the Father but by him. Are our sins many, and attended with many aggravations? the blood of Christ cleanseth from all unrighteousness, and whosoever comes to him he will in no wise cast off. Are we weak and unable to perform our duty? is it so that we find our corruptions, and temptations, and evil habits, too strong for our resolution and our reason, and conscience too weak? Do we experience that without him we can do nothing? Yet we are to look to him as the head of influences, whose



grace is sufficient for his people, and who has promised to work in them to will and to do of his good pleasure, if we are convinced that we must be victorious over our corruptions or perish, and at the same time know, that without the Divine assistance we will be baffled and overcome. A man pressed with a just sense of his danger, will be thankful that his help is laid on one that is mighty, and will day and night plead for pardon and grace to help in time of need.

A man who is in earnest about salvation, labours to know all the parts of holy living. He carefully examines the state and frame of his own mind, and his advances in the spiritual life; he labours and knows the marks of a Christian, and how they agree to his own soul; he finds time for the concerns of eternity amidst the hurry of his worldly affairs; he is willing to profit in the main concerns, both by prosperity and adversity; he labours to know every ground of controversy between God and his soul, and to have it seasonably removed; he is unwilling to have the great concerns of eternity to begin on a sick-bed or in a dying hour; he labours to feel the force of Gospel truths on his heart and confidence, and to have comfortable experience of the life and power of religion in his life and conversation; and he believes that all the ordinances of the Gospel are appointed, in great wisdom and mercy, for the conversion of sinners, and for the edification and comfort of Christians. He pays a regard to wisdom as the merciful instruction of his Redeemer, and expects to find God in mercy and comfort, while he seeks him in the ways of his own appointment.

Once more, he that would seek God so as to find him, must persist in duty till he finds him. He has not commanded the house of Jacob to seek his face in vain. But a victory over our enemies is not obtained by a few faint endeavours. We must run, so as to obtain. We must, by a patient continuance in well-doing, seek for glory, honour, and immortality. Christ has taught us to pray always and not to faint. We must strive to enter in at the strait gate, for many seek to enter and come short. Remember the stony ground hearers received the word with joy; remember that many of the Jews rejoiced in John as a burning and a shining light, but it was only for a season. We must be reconciled to God; we must be born again, and have the victory in some degree over our lusts and passions, and must be holy in heart and practice, for without holiness no man can see the Lord. We must either flee in time to Christ, as our city of refuge, and lay hold of that hope which is set before us, or there remains no more sacrifice for sin, but a certain fearful looking for judgment and fiery indignation.

II. But this brings me to the next thing proposed, which was, to consider the motives here laid down to engage us to seek the Lord, which are these: that we have strong reason to think and believe that if we thus seek him we shall find him; but there is a time coming when this great privilege shall be no longer in our power.

1. We are commanded to seek the Lord while he may be found; which implies, that we have sufficient ground to hope that if we seek him in the ways of his own appointment, we shall find him; and this call and encouragement equally affect the unconverted sinner and the backslider, who has broken his vows and fallen from his first love. To persuade both to set about this great and important concern, consider no less than the soul is in danger. The hazard is, whether we shall live with God, or be forever the associates of devils, and condemned to flames and woes unspeakable. Without a return to God, this must be the portion and dreadful portion of every sinner. And to convince you that you may escape this danger, and that you may, as is said in the text, find God in mercy, let me entreat you to consider,

How much God is concerned for your salvation. He whose words are truth, declares that he delights not in the death of a sinner, but rather that they should turn to him and live. He so pities our ruined race, that he gave his only begotten Son, that whosoever believes on him should not perish, but have everlasting life. No father is ready with more tenderness to receive a returning prodigal, than he is to receive every sinner, every backslider among us; and, if God has such tender concern for our safety and happiness, shall we doubt his mercy? Shall we slight his invitations, or shall we have no concern for ourselves?

Have we not reason to think that we may yet find God in mercy, when for this very end, the Son of God assumed the form of a servant; for this end, he became our instructor; when, for this end, he bore the contradiction of sinners, the agonies in the garden, and the death of the cross? He loved you; he wept for sinners; he lived for you; he died for you, and is now your advocate at the right hand of the Father, to plead your cause, to reconcile you, and to aid you in your conflicts, and to render your persons and services accepted. And, when you have such an intercessor, that is able and willing to save to the uttermost all that come to God, through him, will not the friendship, the loveliness, the tenderness of Christ, engage and encourage you to put your case into his hands? Will you die a sinner, when such a mighty right hand is stretched out for your relief?

Have we not reason to hope we may yet find God, if we seek him, seeing that God continues to spare us, and has long spared us, seeing he calls us by his ministers and ordinances, seeing he keeps our consciences awake by his Spirit, and by his Spirit strives with us, and shows us in many ways that he has not ceased to be a reprover to us? He has not said his Spirit shall no longer strive with us. Has he not sometimes almost beat you out of all your excuses, almost persuaded you in earnest to break your league with sin? And when you have grown hard under milder dispensations, his voice has been raised louder in the storms of adversity. He has chastised your sins with rods, and his voice is now in this city, and men of wisdom will hear

the rod and him that has appointed it; and, when his judgments are abroad in the earth and at our door, we are called to learn righteousness; but when a father takes so much pains with his children, can we doubt but he wills them to live.

Let me add further, to encourage you to seek the Lord, that he has assured us that he has not commanded the house of Jacob to seek his face in vain; that those that seek him early shall find him; that he says, in an acceptable time have I heard thee, in a day of salvation have I visited thee, and now is that accepted time, and now is that day of salvation. Christ says, that whosoever comes to him he will in nowise cast out, and invites them that are weary and heavy laden to come to him, and they shall find rest.

And to encourage us we have the example of other converts. There is a fountain opened to the house of David, and to the inhabitants of Jerusalem. The royal family of David contained sinners of a crimson dye. David, and Solomon, and Manasseh, stand on record as monuments of God's mercy and converting grace. Paul, and Mary Magdalene, and many sinners, mentioned in the Epistle to the Corinthians, obtained pardon, and why should you despair? Christ is able to save to the uttermost all that come unto God by him. All the saints in glory were once such as you are, sinners, encompassed with temptations and infirmities, but they obtained mercy and pardon, and washed their robes, and made them white in the blood of the Lamb; and to you is the same word of salvation, and for you also is Christ exalted a prince and a Saviour, to give repentance and remission of sins.

What encouragement then to seek God, when, for this end, God sent his Son; when, for this end, Christ lived and died, and now appears as our advocate in the court of heaven; when, for this end, ordinances are appointed, God's patience is exercised, angels minister and rejoice in our conversion, and the holy Spirit strives with us, and keeps our consciences tender and awake; or, shall we despair of finding God, if we look for him in his own way, when we are invited and encouraged by so many promises of a good and faithful God, and by the example of so many converts. But,

2. I proceed to another motive in the text, and that is, that there is a time coming when miserable sinners, that neglect or despise this great salvation, shall be deprived of this privilege. Because I called, says the wisdom of God, and you would not answer, yet made light of my counsels, and would none of my reproofs; therefore, you shall call, and I will not answer. I will laugh at your calamity, and mock when your fear comes. A dreadful threatening from the Father of mercies! How careful should we be to see God early, and to obey his calls, lest he make us feel the severity of his wrath. Think of that dreadful threatening to the old world: My Spirit shall not always strive with man. Think of the state of Saul in his distress, who said that God had departed from him, and would not answer him by any of the ways by which



he made himself known to his people. There are several ways by which the state of sinners becomes desperate. Sometimes, through sin and folly and evil habits, men's hearts grow quite hard and insensible: they stifle convictions, and stop their ears against reproofs; they begin to study arguments to vindicate the sinful ways in which they delight; they rejoice in the falls and miscarriages of those that have made a fair profession, or that are remarkable for serious piety and goodness; they, from such instances which they carefully pick up, conclude that there is nothing in religion, that all men are as bad as themselves; that Christianity is but a cunningly devised story; that it is uncertain whether they exist hereafter, or if they do, it can be no crime to gratify the desires that God has given them: thus, they harden themselves in sin, are blinded through their lusts, and cast off the fear of God, and he ceases to be a reprover to them, and gives them over to their own lusts. Sometimes, men set their hearts so eagerly on the world and its enjoyments, that it is their only care and study to get and keep it. It employs their rising and their resting thoughts. Like the young man in the Gospel, it is their good things which they prize and pursue; and, blinded by the God of this world, they become careless, hard, and insensible, and sow to the flesh, and from this must think to reap corruption. Such oft die as they live, or possibly think on a deathbed to secure the main chance by devoting some of their wealth to pious or to public uses; in both cases, God is not found of such sinners, for their hearts are too hardened, and their minds so captivated with other enjoyments, that they care for none of these things, and are left, by a just God, to reap the bitter fruits of their own doings.

Men's abuse of Gospel light, liberty, and privileges, often provokes God to remove his candlestick, and to cast them off as his people. Hence, he addresses his ancient people: Be instructed, O Jerusalem, lest my soul depart from, and make thee as a land not inhabited; and, as they continued impenitent, he removed the ten tribes, and so dispersed them, among the heathen, that we can give no account of them; thus, he plucked up the foundations of the Jewish polity, and made them a hissing and a desolation; and thus he, in a great measure, laid desolate the churches in Asia and Africa. And, my friends, the voice of God cries aloud to the inhabitants of this land: their uncharitableness and want of the Christian temper among Christians, divisions among our rulers, folly and wickedness among all ranks and denominations, a decay of true piety and practical religion among parents and children. The sword of a savage enemy is drawn, and savage tribes, that were long our friends, are become our enemies. Who knows how soon it may be his or her lot to be led into an Indian or a Popish captivity, and to be forever deprived of the glorious light of the Gospel, and to be kept or bound up in darkness, superstition, and idolatry?

This has been the fate of churches and nations much greater

than we; and this has in New England been the fate of some of our fellow-subjects and neighbours. Sure then, there can be no advice so safe, in all vicissitudes, as to seek the Lord while he may be found, and to pray that he may prevent such heavy shocks, and hide us under his wings till these calamities be past.

Once more on this subject, consider, that at death, all the seasons of grace and offers of mercy will be at an end. As we sow now, so we shall then reap; as the tree falls, so it lies. He that now slights or neglects this great salvation, he that never thought of serious things in life, shall then lift up his eyes amidst torments, without a drop of water to cool his tongue. Say, my friends, that have yet done nothing for your souls, that never or seldom pray to God, that never began to live by the Gospel rules; say, you that never chose God as your God, nor fled to Christ as your city of refuge; what if your souls, this night, be required; what if this be the last Sabbath, or last sermon; how are you prepared to meet your Judge? Where do you expect your portion; or where do you expect to live through eternity? Would you venture thus to die in wild despair, and fearful looking for of judgment and fiery indignation? would you desire no more than one day, one little day, filled possibly with racking pains, to prepare for eternity? What if you had hopes of life till the last hour, and hoped for a recovery, and so neglected even that time? what if you should want your senses, or be so hard and stupid that you could not pray? or, what if God would awaken your guilty spirits to upbraid and reproach you for your past ingratitude? How soon, even this night, may not this be your fate; or, if you continue careless, and will not seek God in the days of your peace, may not this be your fate whenever you come to die; or may not your friends persuade you, and may you not at the last persuade yourselves, that you die safely, and go to heaven; and yet, to your confusion and eternal disappointment, sink into hell. Can there be peace then, or safety for a sinner that persists in sin, that will not come to Christ that he may have life, that will not seek the Lord while he may be found? If death, that lurks in every vein, once arrests us, there will no longer be a merciful advocate to plead our cause. There will be no more tender offers of peace and pardon; no arm of mercy to embrace; no Father to pity us; the bowels of the Father will be turned to the inexorable severity of a righteous Judge. Then if we have rebelled with devils, we must suffer forever with these infernal spirits, and receive according to the deeds done in the body, whether good or bad.

*Application.*—O sinner, when you read or hear such calls from the sacred Scripture, believe that your God and your Father calls you; that it is dangerous, it is presumption to disobey his heavenly calls. Let those that are young remember their Creator in the days of their youth. God loves them that love him, and they that seek him early shall find him. Let those that are advanced in

years, and that are either careless habitual sinners or backsliders, consider their danger; you that have offers of mercy, that you have long slighted, beware, lest you any longer provoke God. Let the worst be excited to repentance. It is not yet too late, but will soon be so.

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### MORNING HYMN.

"O Licht, geboren aus dem Lichte."—GERMAN HYMN.

O HOLY light, of light engendered,  
 O glorious Sun of' righteousness,  
 Again, as erst from Chaos rendered,  
 Thou dost our waking vision bless;  
     Thanks and adoration!  
     Well a new oblation  
     Such new grace beseems;  
 Gift of sinful spirits,  
 Purge it by thy merits  
     In thy cleansing beams.

Now let the glory of thy dawning  
 On our benighted souls arise:  
 Where'er thou shinest, Star of Morning,  
 The gloom of sin and sorrow flies.  
     See, O Lord, we wander;  
     Darkened paths we ponder,  
     Lost from Wisdom's way.  
 O dispel our terror,  
 And this night of error  
     Turn to glorious day.

C. W. S.

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### MEETING

OF THE "UNITED SYNOD OF THE PRESBYTERIAN CHURCH  
 IN THE UNITED STATES OF AMERICA."

IN the Presbyterian Magazine for October, 1857, some account was given of a Convention of New School Presbyterian ministers and elders, in Richmond, Va., on the 27th of August previous, called to deliberate concerning the organization of a new ecclesiastical body. That measure was determined upon. The name adopted for the new body, is given in the caption to this article, and the Synod was directed to meet at Knoxville, Tenn., on the first Thursday in April, 1858. A resolution was also adopted, recommending to the "United Synod, when formed, and duly organized, to invite the General Assembly (O. S.) to a fraternal conference with them, with reference to their union" with the Old



School Presbyterian Church. The United Synod met at Knoxville, on Thursday evening, April 1st, 1858. The following commissioners were in attendance, viz., twelve ministers and ten elders.

#### SYNOD OF VIRGINIA.

##### *Ministers.*

Rev. Chas. H. Read, D.D.  
Rev. A. H. H. Boyd, D.D.  
Rev. J. D. Mitchell.

##### *Elders.*

Dr. W. F. Gaines.  
William Engle.  
Thomas L. Leftwitch.

#### SYNOD OF TENNESSEE.

Rev. George Painter.  
Rev. A. A. Blair.  
Rev. Gideon S. White.  
Rev. J. N. Bradshaw.

Theophilus P. Clapp.  
Samuel Rhea, Esq.  
Daniel Meek.  
Hon. A. D. Keyes.

#### SYNOD OF WEST TENNESSEE.

Rev. George E. Eagleton.  
Rev. F. A. Ross, D.D.

Dr. T. J. Kennedy.  
Dr. C. N. Ordway.

#### SYNOD OF MISSISSIPPI.

Rev. Consider Parish.  
Rev. Jno. McCampbell.  
Rev. Robert McLain.

John Montgomery.

The following Declaration of Principles was adopted by the Synod :

#### DECLARATION OF PRINCIPLES.

Whereas, in the Providence of God, we, the representatives of Presbyteries heretofore in connection with the General Assembly of the Presbyterian Church in the United States of America, have been constrained by a regard to our convictions of duty to ourselves, to the Church of Christ, and to our entire country, to withdraw from said General Assembly, and to form a separate ecclesiastical judicatory, under the name of "The United Synod of the Presbyterian Church in the United States of America," to be possessed of powers similar to those recognized in the Confession of Faith, as belonging to the General Assembly; and whereas, it seems to be necessary, in order to avoid misapprehensions of our position, both now and hereafter, that we should place upon permanent record a statement of the principles which have governed us in forming a new organization; therefore,

*Resolved*, That this "United Synod" make the following *Declaration of Principles*, as, in their judgment, in accordance with the Word of God, and the Constitution of the Presbyterian Church, and as essential to the peace, unity, and permanent prosperity of the Presbyterian Church in this land :

1. We declare our agreement in, and approbation of, the Westminster Confession of Faith, with the Larger and Shorter Catechisms of the Westminster Assembly, as containing the system of doctrine taught in the Holy Scriptures; and also our adherence to the Form of Government and Book of Discipline of the Presbyterian Church in these United States.

In thus adopting the Westminster Confession of Faith, as containing the system of doctrine taught in the Holy Scriptures, we do it in the sense in which we believe the Fathers of the American Presbyterian Church received it, to wit: not as requiring an agreement in sentiment with every opinion expressed in said Confession, but a belief in the fundamental doctrines of Christianity, and in the

doctrines which distinguish the Calvinistic system from the Pelagian, Socinian, Arminian, and other systems of Theology. This system we understand to include the following doctrines, namely: the Trinity, the Incarnation and Supreme Deity of Christ, the Fall and Original Sin, Atonement, Justification by Faith, Personal Election, Effectual Calling, Perseverance of the Saints, Eternal Happiness of the Righteous, and Eternal Punishment of the Wicked. Whilst various modes of stating and explaining these truths may be adopted, yet when they are received according to the usual way of interpreting language, and as they have been understood by the great body of the Presbyterian Church in this country, from the period of the adoption of the Westminster Confession in 1729 to the present day, the requisitions of the Confession of Faith are complied with, and all such persons are to be regarded as having received as their doctrinal creed this system of doctrines taught in the Holy Scriptures.

2. It is a fundamental principle of the Constitution of the Presbyterian Church, that no judicatory, or minister, or private member, can be censured or condemned, or excluded from church privileges, by any court of the Church, for doctrinal sentiments expressed, or for practices that the court may regard as sinful, and inconsistent with the requirements of the Confession of Faith, without a process of trial, such as is prescribed in said Constitution. To censure or condemn individuals or judicatories for heresy or crime, is a judicial act; and if a court of the Church has the constitutional right, in any case, to condemn, or cut off from the Church, members or judicatories, for heresy or crime, *without trial*, it can be exercised whenever, in their judgment, said members or judicatories are guilty of teaching heresy, or practising immorality; and thus the Constitution would not only be inconsistent with itself, but it would sanction the violation of the principles of common justice, which are recognized in every civilized country in the world.

3. According to the Constitution of the Presbyterian Church, the General Assembly is an advisory and judicial body. It possesses no legislative power in the proper acceptation of the term. It cannot enact laws that are binding upon the lower judicatories. The Constitution expressly provides that all ecclesiastical rules or changes in the Constitution, shall receive the approval of a majority of the Presbyteries before they can be obligatory upon the churches. This "United Synod," therefore, disclaims the right to legislate, or to make laws upon any subject that will be binding upon the lower judicatories, or upon any portion of the Presbyterian Church.

4. In virtue of their advisory capacity, the different judicatories of the Presbyterian Church can testify against what they may regard as heresies or immoralities prevailing in the community. But they have no power to bear their testimonies against judicatories, or ministers, or private members of the Church, for teaching heretical sentiments, or practising immoralities. The testifying and judicial powers of Church judicatories are distinct. They cannot perform a *judicial act* in their *advisory capacity*. To *individualize*, in the form of testimony, judicatories, or ministers, or private members, as guilty of heresy or immorality, is assuming their guilt without proof or trial. This "United Synod," therefore, whilst they recognize the right of the judicatories of the Church, in a *judicial capacity*, to prosecute ministers and private members for heresy and crime, in the way prescribed by the Book of Discipline, affirm that it would be a palpable violation of the spirit and letter of the Constitution of the Presbyterian Church, for any judicatory, in its advisory capacity, to bear its testimony against other judicatories, or ministers, or private members, for supposed heresy or crime, and without such a judicial process as is specified in the Book of Discipline.

5. In the judgment of this "United Synod," nothing can be made the basis of discipline in the Presbyterian Church, which is not *specifically* referred to in the Constitution of the Church as crime or heresy. The Westminster Confession of Faith, with the Larger and Shorter Catechisms, contains what we believe to be essential to truth and morality. Presbyterians profess to be governed by *constitutional law*, as it is developed in the Confession of Faith, and not by the opinions of a Session, or Presbytery, or Synod, or General Assembly, further than they act in a judicial capacity with respect to matters distinctly referred to in said Confession. A departure from this principle, and a recognition of the right of an eccl-

siastical judicatory to decide what is heresy or crime, when there is no allusion in the Confession of Faith to that which is so regarded, would be tantamount to making the judicatory, instead of the Confession of Faith, the standard of truth and morality; and as the decision of one judicatory cannot bind another, there might be as many different opinions in reference to the supposed heresy or crime, as there are judicatories in the Church. This "United Synod," therefore, deny the right of any judicatory of the Presbyterian Church to make anything a subject of discipline, which, according to the usual mode of interpreting language, and the manifest intent of the framers of the Confession, is not *specifically* referred to in the Constitution of the Church.

6. As slaveholding, or the relation between master and slave, is not referred to in the Confession of Faith, either directly or indirectly, as an offence, it cannot, *in itself considered*, in any case, be made the basis of discipline in the Presbyterian Church. At the same time, we declare the right of the Church courts to take cognizance, in their judicial capacity, of cruelties practised in this and other relations in life. The Confession of Faith gives to Church judicatories the power to discipline members of the Church, for cruelties, whether they occur in the parental or any other relation, implying, in the language of the Confession, superiors and inferiors.

7. Inasmuch as slaveholders were admitted into the churches organized by the Apostles, and as neither Christ nor his Apostles intimated that the slaveholding relation was a sin, although they lived in the midst of the institution, and enjoined upon masters to treat their slaves with kindness, it follows, necessarily, that a Church court that makes slaveholding, *in any case*, a bar to communion, is usurping authority that belongs only to the Great Head of the Church. Such a court would be legislating where Christ has not legislated; it would be prescribing terms of membership, which the Son of God himself did not prescribe, notwithstanding he was surrounded by slaveholders. This Synod denies that any ecclesiastical judicatory has the power to make terms of membership which neither Christ nor his Apostles recognized, when placed in similar circumstances as respects the existence of the slaveholding relation.

8. Inasmuch as neither the Saviour nor his Apostles intimated that the slaveholding relation was sinful, and as they did not attempt to remove slaveholders from the Church by legislation, or by testifying against it; and further, as the system of slavery is an institution of the State, its continuance or abolition depending entirely upon the will of the State, irrespective of the views and decisions of Church courts, it is the judgment of this Synod, that the discussion or agitation of slavery in the judicatories of the Church, except so far as respects the moral and religious duties growing out of the relation of master and slave, is inappropriate to the functions of said judicatories. This Synod, representing Presbyteries that have withdrawn from their former ecclesiastical connection because of the repeated and unconstitutional action on slavery by the General Assembly, therefore declares that under the present Constitution of the Presbyterian Church, the agitation of slavery in any of our judicatories, or further than pertains to the moral and religious duties arising from the relation, would be inconsistent with the design of our withdrawal from our former connection, and in forming a new organization. Whilst, then, we propose no alteration of the Constitution of the Presbyterian Church, believing that, as it now stands, the spirit of it is against the agitation of slaveholding in the Church, we express the opinion that those who unite with us, or who may come after us, will be under a moral obligation, so long as the Constitution remains as it is, to exclude slavery, the agitation of which has already divided three large denominations in this country, as a subject of discussion, from the Church courts.

9. Entertaining the above views, and disclaiming all responsibility for and indorsement of the actions, resolutions, and testimonies of past General Assemblies of the Presbyterian Church, whereby suspicions and doubts of the good standing and equal rights and privileges of the slaveholding members of the Church, or implications or charges against their Christian character, have been either implied or expressed, this "United Synod" is organized. And to avoid misapprehensions of our position, we hereby express the wish that Presbyteries, *from every*



*section of the Union, who adopt the Westminster Confession of Faith as their doctrine, and adhere to its Form of Government and Book of Discipline, and who, whatever may be their opinions of slavery as a civil institution, believe that the relation of master and servant should be no bar to membership in the Church of Christ, and that the agitation of the question of slavery, further than pertains to the performance of the duties which the Scriptures state as imposed upon the master and slave, is inappropriate to the functions of the Church, and therefore ought not to be introduced into the Church courts, should unite with our body, and thus aid in the diffusion of the truths of our common Christianity, free from an agitation that has already resulted in the dismemberment of several evangelical Churches.*

#### UNION WITH THE OLD SCHOOL.

On the subject of union with the Old School Presbyterian Church, the Synod adopted the following preamble and resolutions :

Whereas, This Synod believe that union between Christian brethren who adopt the same standards of faith and practice, when it can be effected without compromising vital principles, is always desirable ;

And whereas, The sentiment exists among members of our churches, that a union between this Synod and the Old School General Assembly might be effected upon terms honourable to both parties ;

And whereas, The Convention of ministers and laymen, held in Richmond, Virginia, in August, 1857, for the purpose of consulting as to the wisest course to be pursued by those who felt aggrieved by the abolition action of the General Assembly at Cleveland, Ohio, in May, 1857, recommended to this Synod, when organized, to appoint a committee to confer with one from the Old School Assembly (if they should think proper to appoint a committee for the purpose), with reference to a union of these two branches of the Presbyterian Church ; Therefore

Resolved, That a committee of two be appointed to confer with a committee of the Old School Assembly, in the event of that body appointing one for the purpose, with reference to a union of the two bodies.

Resolved, That said committee be directed to propose to the committee appointed by the General Assembly the following terms of union, as indispensable to an honourable union on our part :

*First.* We agree to unite as ecclesiastical bodies by declaring, as this Synod now does, our approval of the Westminster Confession of Faith, and Larger and Shorter Catechisms, as an orthodox and excellent system of Christian doctrine, and also our adherence to the Plan of Worship, Government, and Discipline contained in the Westminster Directory.

*Second.* Both bodies agree in declaring it to be a fundamental principle in the Presbyterian Church, that no judicatory of the Church can, for any cause whatever, by an act of legislation, constitutionally condemn, or exclude from the Church, other judicatories, or ministers, or private members, without a process of trial, such as is prescribed in the Constitution of the Presbyterian Church.

*Third.* Both bodies agree that it is consistent with the requirements of the Westminster Confession of Faith, to receive said Confession according to the adopting act of 1729, to wit : as containing all the essential truths of Christianity, and also the doctrines that distinguish the Calvinistic from the Pelagian, Socinian, and Arminian systems of theology. We agree, likewise, in believing that this system of doctrine includes the following truths, namely : the Trinity ; the Incarnation and Deity of Christ ; the Fall and Original Sin ; Atonement ; Justification by Faith ; Personal Election ; Effectual Calling ; Perseverance of the Saints ; the Eternal Happiness of the Righteous ; and Eternal Punishment of the Wicked.

*Fourth.* Both bodies agree in declaring that slaveholding, or the relation of master and slave, cannot, in any case, be a bar to membership in the Church of

Christ. And whilst they admit the right of the judicatories of the Church to take cognizance, in the way prescribed in the Constitution, of cruelties practised in the relation, they hereby declare the opinion that, as the continuance or abolition of the system of slavery in this country belongs exclusively to the State, the discussion or agitation of slavery, further than pertains to the moral and religious duties arising from the relation, is inappropriate to the functions of Church judicatories.

*Fifth.* It is further agreed that, in effecting the union, the Presbyteries connected with this Synod shall be united as Presbyteries, and without an examination of their ministers, with the Synods belonging to the General Assembly to which, because of their geographical limits, they should be attached, excepting that the Synod of Tennessee and that the North Alabama Presbytery, shall retain their name and occupy their territory.

*Sixth.* In the event of the General Assembly agreeing to the above terms, the Committee of Synod are directed to communicate the fact to the Presbyteries in connection with this Synod; and the Presbyteries are hereby requested, by the United Synod, to take action upon the terms of union agreed upon by the Committee of Synod and the General Assembly, and to send a copy of their minute to the United Synod, that will meet in Lynchburg, on the third Thursday in May, 1859.

*Seventh.* The Committee appointed by this Synod to confer with a Committee of the General Assembly, are hereby directed to attend the meeting of the Assembly, in New Orleans, in May next, and present the preamble and first two resolutions adopted by this Synod, as their authority for requesting a conference with a Committee appointed by the General Assembly, to the General Assembly, which will then be in session in that city. And if no member of the Committee should be able to attend the meeting of the Assembly in New Orleans, they are directed to send a copy of this minute to the Moderator of the Assembly, and request that body, if they should think proper, to appoint a Committee for the purpose above specified, to designate a time immediately after the adjournment of the Assembly, for the conference of the Committees. The Committee of this Synod are requested, in the event of a conference being had with a Committee of the Old School Assembly, to publish, as soon as practicable, the result of their consultations.

*Eighth.* That, in the event no union is agreed to, the Committee be directed to propose to the General Assembly, the establishment of a mutual correspondence in the future between us, as ecclesiastical bodies.

Rev. C. H. Read, D.D., and Rev. M. M. Marshall, were appointed a Committee of Conference under the above resolutions; and Rev. A. H. H. Boyd, D.D., and Rev. R. W. McLain, alternates.

#### DISCUSSION ON THE OVERTURE FOR UNION.

Hon. A. D. Keyes moved its adoption, and said if it were in order, he would move its adoption without discussion. He said he was a union man, and that this report was a foundation for such a union as he would rejoice to see. This report proposes a union in good faith. He thought a discussion would do no good. He was for a union—a union first and foremost among ourselves.

Rev. G. S. White asked for discussion now, and not after it was adopted.

Daniel Meek moved to take up and read section by section. The motion carried, and the preamble and first resolution was read. Rev. Mr. Parish moved its adoption.

Mr. Meek said he was in favour of sending a letter to the Old School Assembly, in New Orleans, instead of the proposed Committee. He thought that a letter would better accomplish the end aimed at, especially if the committee to be appointed should happen to be obnoxious to the Old School General Assembly.

Rev. Dr. Ross, with due respect to Brother Meek, was opposed to the letter,

and said if you send a letter, the General Assembly will regard it as an evasion of the obligations that are resting upon us. Make the proposition for union in the most dignified and high-toned manner possible, and as if certain of success. I am not afraid to take it with any other you may send. I should not fear their contempt. I do not now, as I did not in Richmond, desire a union. I wanted no overture in Richmond made to the Old School. I wanted to stand separate as long as possible. Yet, when an overture was presented, I voted for it—I did it in good faith.

Rev. Mr. Eagleton said he was instructed by his Presbytery to present a paper to the Synod, which embodied the views of himself and his brethren on the question of reunion. He proceeded to read the paper.

Dr. Boyd took the floor, and delivered a very earnest speech, setting forth his views on the subject. We regret that we are unable (in our brief and imperfect report of the proceedings of this day), to give a full and fair outline of his remarks. He was opposed to the proposition of Dr. Newton, in the Richmond Convention. He was opposed to it because he thought our self-respect was compromised. Because he believed that neither the Old School, nor the New, were prepared for union, and any agitation of the question would but postpone the consummation of the object. Action, however, was had, looking to a union with the Old School; and ever since, he had felt in conscience bound to carry out, in good faith, the plan of the Richmond Convention. And although the developments among the Old School, both North and South, since last August, have but proved the correctness of his position, although he almost felt degraded when it was decided that this Synod should appoint a Committee of Conference, and although his whole nature revolted at the proposition, involving, as it did, the self-respect of us all, still he was for keeping faith. He was for carrying out the plan in all honesty and sincerity. If the Old School are willing for a union on the principles of this paper, he was ready. But not otherwise.

These are the principles by which he had stood for twenty years. He would not desert them now. He would never desert them. But if, without compromising any principle, we could unite with the Old School, no man was more ready than he was. He would be honest with his Old School brethren. They should never say that he was otherwise. He thought the Synod bound in honour to appoint a Committee of Conference.

Rev. G. S. White said: I am surprised at Brother Boyd for saying that this Synod is bound by the Richmond Convention. No, sir, we are not bound! How did the Richmond Convention attain this supreme authority over the Presbyteries that compose this Synod? The Southern commissioners at Cleveland protested against the action of the General Assembly; they very unanimously signed and sent forth a call for the Convention. The delegates commissioned and non-commissioned assembled with many private members of the Church—all very good men, yet acting without any authority from the Presbyteries. They could only make suggestions and give their advice. Can we be bound in honour to conform to their advice? I came here to represent my Presbytery, and not to obey the advice of the Richmond Convention. This is a strange doctrine, that if we receive in part the advice of that Convention, we are therefore bound to obey in all the points on which it speaks. I do not so understand Presbyterianism. I am for a letter being addressed to the General Assembly at New Orleans, rather than having a committee. I am with my Presbytery in feeling that it is needless to appoint a committee to carry this paper to New Orleans.

Mr. Meek read from the Richmond Platform, to show that no obligation rests upon the Synod, to appoint a committee.

Dr. Boyd would explain his position. Our Presbyteries sent us here to form this Synod, on the plan proposed at Richmond. Part of that plan was the appointment of a Committee of Conference. And we have no business here, unless we do what we were sent to do.

Rev. Robert McLain was opposed to the paper because it was burdened with too many instructions to the committee.

Rev. J. N. Bradshaw said he liked the specifications. For the satisfaction of all within our Synod they should be spread upon record as our permanent prin-



ciples. If we would do justice to ourselves and to our brethren, we must be definite. We are acting as a Synod. The question for us is not what would be best for our scattered and perplexed brethren, whom we love, and know to be greatly troubled in their peculiar fields, but the question for us is to settle the correct principles of union. I am not afraid of examination. It is because I respect my rights and correct principles. I feel that we are bound to appoint and send the Committee to confer with our Old School brethren.

Rev. Mr. Painter had some difficulty in adopting the proposition under discussion. He should like a Committee, but he would have it responsible for its action to this Synod. Let them not consummate the union; but let them report next year to us what they have done. There is a great deal at stake. Mr. Painter proceeded to express his views with regard to union. He would only rejoice in it, but thought it at present impracticable. He knew too much of the spirit of Old Schoolism, to hope that they would yield. If they would do so—if they will receive and love us as brethren, and make us feel at home, very well. A home we must have, in their body or in this. But if in theirs, they must let us say, that "Jesus Christ tasted death for every man."

Dr. Gaines did not think at the time it was proposed to make this overture to the Old School that it would secure a union, nor did he think now that it would. But coming together now, as the Synod did, he thought that they should appoint the Committee. He said we should remember that some will not stand with us unless we appoint this Committee, but if the Committee be appointed and our proposition for a union be rejected they will be with us. My church is a unit now, but if this proposition is not made, it will be divided—other churches will be lost entirely. We have no fears of the permanence of this organization. We must go forth in unshaken reliance on God, though we be but few. We go forth, not as New School Presbyterians, but as a church of God. We have been blessed as such, and we may yet be more largely blessed. If our proposition should be rejected by our Old School brethren, then only one course is left to us, and that is to go to work in God's strength.

We have a mission to perform—a mission to the white man and to the black. We alone can look after this interest. Let us appoint a committee of true men and candid men to go to New Orleans, and make a report, so as that we may go to work immediately, and when fully organized we will be a useful body, sending forth wide-spread influences for good.

Rev. J. D. Mitchell asked if Union Presbytery was instructed to vote against the Committee?

Mr. D. Meek hoped that he was not understood as saying so.

Rev. G. S. White said: The Presbytery does not favour the proposition of the Richmond Convention, and thinks the appointment of the Committee unnecessary; yet I suppose, that like the man who had nothing to eat, yet always spread the table, and sat down, and went *through the motions*—so we, according to our brother, are in *honour bound*, to appoint the Committee and go through the *motions*!—[Laughter.]

Moderator.—Is Brother White answering Brother Mitchell's questions?

Rev. G. S. White.—No, sir.

Moderator.—Then Brother Mitchell has the floor. [Renewed laughter.]

Rev. Mr. Mitchell thought that if the brethren of the other branch of the Church should accept these propositions, there ought to be a jubilee proclaimed throughout this land. If they will agree to receive the Confession of Faith on the plan of the Adopting Act of 1729, they will have yielded the point, the *great point* which has divided us so long, and we can cheerfully unite with them. United on these terms, he would feel safe and comfortable. On any others, he would feel far otherwise, and he did not wish to put himself in an embarrassed position.

If the Old School receive our Committee, we shall all rejoice, for we love them, and would be glad to be united with them. It would give great strength to Presbyterianism in the country. He was opposed to the suggestion of having the Committee wait a year and report to Synod. Our churches wanted this business settled, and the sooner the better. Let us have a strong Committee, and let it be appointed in great solemnity and in prayer.

Rev. Mr. McCampbell was from the Presbytery of Lexington, South—the rebel Presbytery. They are committed to this Synod, but they want union with their brethren of the other branch of the Church. They wanted a Committee of Conference, and it depended very much upon the appointment of such a Committee, whether they would remain with the Synod or not.

Rev. Mr. Bradshaw would put the question in the light in which a brother, not a member of the Synod, had suggested it to him. Those Presbyteries and individuals who are inclined, and half committed to the Old School, he thought would stand by us, if we could not be received in a body on the principles of honour. The paper under consideration contains the principles of honour on which we insist, and upon which they will insist. Let us adopt them, and there is greater probability of union among ourselves.

On the second specification, Mr. Eagleton said he must demur. It barred all hope of reunion. The Old School would never yield that point—he would.

The discussion was continued, but the report of it has not appeared (at the time of our writing) in the papers to which we have access. The above is sufficient to show the *animus* which prevailed among the members of the Synod. Upon their proceedings we remark,

1. It is evident from this discussion and also from the discussion in the Convention at Richmond in August last, that some of the prominent members have no desire to form a union with the Old School Presbyterian Church, and that they consented to the measure in order to prevent some of their ministers and churches from going to the Old School on their own individual application, and with the hope of retaining them by this measure.

2. It is evident from the discussion and from the two papers adopted by the Synod, as quoted above, that even such of them as may desire a union with the Old School, if it were practicable, have no expectation that their overture will be favourably received by the Old School General Assembly. They have too much sagacity not to perceive that the terms which they propose, if accepted, would be a virtual surrender by the Old School of principles and measures, several of which are regarded by a large portion of our body, as having been the salvation of the Presbyterian Church. These brethren, with less frankness than those who have avowed their opposition to the measure, yet with the same object in view, have agreed to propose to our General Assembly, terms of union which they cannot but know are inadmissible, in order that by their rejection they may make capital to strengthen themselves in their new denominational existence. We would not impute to them this unworthy motive if we could put upon their conduct a different construction. We hope for the honour of religion that this is not their design, and we shall therefore gladly wait for a solution more creditable to their Christian candour and sincerity.

3. Assuming that they desire and *expect* a union, they ask the General Assembly to make concessions which are unreasonable and absurd. They require the Assembly to admit that the acts of 1837 were unconstitutional and unjust; that the rule of the Assembly adopted in 1839, requiring all ministers coming into our body or

passing from one Presbytery to another should be examined, was unnecessary and improper, and is now rescinded, at least with regard to them; that the Adopting Act of 1729, required no more explicit reception of the Confession of Faith, than a general assent, i. e. for substance of doctrine, and that this is all which is now required; that the principle of elective affinity in forming Presbyteries, &c., which was repudiated by the Assembly in 1837, is quite agreeable to our Constitution, and that one Presbytery and one Synod now belonging to them, shall be incorporated with our Church on this elective affinity principle; that all the former testimonies of the General Assembly on the subject of slavery, were extra-ecclesiastical, unwise, and improper, and that this subject must never be discussed again in the General Assembly. Is it possible that those brethren who met at Knoxville, can have the assurance to propose all these conditions to the General Assembly with any hope of success? If Dr. Boyd "almost felt degraded when it was decided," by the Richmond Convention, "that the Synod should appoint a Committee of Conference," if "his whole nature revolted at the proposition, involving as it did the self-respect of us [them] all;" can they expect that the General Assembly of the Presbyterian Church will degrade and stultify itself by thus retracing all its measures of reform, and rescinding some of its important rules of ecclesiastical order? Would they have the General Assembly do what the very asking of which is deemed by one of their own number to be degrading to themselves?

How, then, ought the General Assembly to treat their overture? Our hope is that it will be treated with courtesy and respect. No matter how unreasonable and preposterous may be their request, it will be magnanimous for the Assembly and for the honour of the Presbyterian Church, to receive the Committee of Synod in a kind and fraternal manner. Let a Committee be appointed by the Assembly to confer with them, and let them report an appropriate minute to the Assembly for its adoption. This will afford a suitable occasion for restating what was done briefly by the General Assembly of 1850, in answer to an overture from the Presbytery of Rochester. Such a statement, drawn up in a kind and fraternal manner, will furnish information which many who have not seen or have forgotten the previous action of the Assembly, will be glad to possess, concerning the principles, policy, and spirit of the Presbyterian Church with regard to other Christian denominations.

AN OLD SCHOOL PRESBYTERIAN.



## Household Thoughts.

### HOME.

FROM DR. MURRAY'S NEW WORK.\*

THE word "Home" is comprehensive of ideas and of associations which wake up all our sympathies. It is not merely the place familiar from our childhood, nor the house where we first received being from the Author of being, nor the trees in whose summer's shade we so often reclined, nor the well from whose "old oaken bucket" we so often drank the cooling draught: it is the persons that are or were there, whose memories are intertwined with all our thoughts and feelings, and which excite all our emotions. It is these memories of persons, and not of things or places, that thrill every heart on the mention of "home." We have seen the stranger arrested in the street by the notes of the song "Sweet Home;" nor have we ever heard it sung, at home or abroad, without emotions which often showed themselves in tears.

Go into any "home" composed of parents and children, and what a picture, in miniature, we have of human life! There are parents and children standing in the relation to one another of evening and morning. The parents are approaching the evening of life, and may be already in its dim twilight, while the children are sportive and playful in the morning of their days. The sun which is rising on the one is declining or setting upon the other. One generation is going off the stage, another is coming on; and between them there exist relations of the most tender and serious character. Oh, how the generation passing away should feel and pray for the generation coming on; and how the generation coming on should receive the lessons of those gray with experience, and who are rapidly passing away! As the young mariner seeks to avoid the hidden rocks and dangerous shoals discovered by the old navigators; as the young soldier, entering the field, seeks the guidance of the old veteran whose prudence and valour secured him, in a hundred battles, the victory; so children should seek and follow the advice of judicious parents. The associations growing out of the relations of parents and children are those which mostly invest with a peculiar charm the word "home," in whatever language it may be pronounced. And how careful should parents and children be to turn these associations to the very best account!

If there is no comfort at home, there is but little in the world. What the nest is to the bird, what the fold is to the flock, what the

\* The Happy Home. By Kirwan. Harper & Brothers. New York.

secure harbour is to the mariner, home should be, and very much more, to the members of the family. It should be to them the most attractive spot on earth. There are but few individuals in the world disconnected with any family circle. And the period of life is very small with anybody in which we do not sustain some one of the family relations, as parent or child, as husband or wife. And if a person be first miserable as a child, because of the misconduct of parents, and then miserable as a parent because of the misconduct of children, how small a portion of his life is free from trouble! How sorrowful the application of the words of Job to such a one: "Man that is born of woman is of few days, and full of trouble." And the parent or child who only expects discomfort at home, has comfort nowhere; there is an irritation at the centre of their being which cannot be allayed. And hence the importance of doing all that in us lies to make "home" attractive, especially to children, and so to arrange everything connected with it as to render it conducive to the highest education of the household, and so as to induce its various members to copy those arrangements when they go out into families of their own. And the object of these pages is to assist in the great work of making happy homes, an object of the first importance to all the civil, social, religious, temporal, and eternal interests of man.

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## Historical and Biographical.

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### PROCEEDINGS OF THE AMERICAN BIBLE SOCIETY, IN REGARD TO THE NEW EMENDATIONS.

[Continued from page 178.]

MEETING OF FEBRUARY 4TH, 1858.\*

THE regular monthly meeting of the Board of Managers of the American Bible Society was held at the Bible House, New York City, on Thursday, February 4th, at half-past four o'clock P. M.

In the absence of the President, the Hon. Luther Bradish, one of the Vice-Presidents occupied the chair; and, at his request, the Rev. Dr. Phillips read Psalm xvii.

HORACE HOLDEN, Esq., proposed that, as some matters of importance were left under consideration at the close of the last meeting, all the intermediate orders of business be omitted down to miscellaneous business. This having been agreed to, Mr. Holden presented for adoption three resolutions.

\* Extracted from "THE PRESBYTERIAN," which contains the fullest Report.

A division of these resolutions being called for, the first was read, as follows :

*Whereas*, In view of the recent action of the Board, in adopting the report of the Special Committee of Nine, therefore,

*Resolved*, 1. That no want of respect or confidence in the Committee on Versions is intended or implied ; and, on the contrary, the Board hereby gratefully acknowledge their sense of the arduous labours of the Committee, in their work of collation, in the correction of a multitude of discrepancies, and in perfecting the text beyond any previous edition ; all of which are of great value, and can never be lost to the Society.

Mr. Holden regretted that but few of the Committee on Versions were as yet present. The foregoing resolution, and the one that would follow it, were not matters of form and mere compliment, but were from the heart, and sincere. This Board entertains the same high respect for that Committee which it has ever held. The Committee on Versions, in all their labours, acted in good faith ; their acts were, from time to time, sanctioned by this Board. It is not the Committee who are called upon to recede, by the late action, but this Board. If there be cause for blame or censure, it more properly belongs to the Board to accept it in humility. The Board have felt, without any unkind reflection upon that Committee, that it had, with the best of motives, incautiously gone beyond the limits prescribed by the Constitution ; and it is right and proper, and the part of Christian magnanimity, to return to the good old paths. In retracing their steps, the Board have done it manfully and cheerfully. I congratulate you, sir, and the Board, that we may now return to the ordinary routine of our duties. The storm, I hope, is hushed ; we hail the bow of promise on the retiring cloud.

The resolution was carried, and the second of Mr. Holden's series presented, as follows :

*Resolved*, 2. That this Board has undiminished confidence in the learning, ability, and Christian integrity of the Committee on Versions ; and most cheerfully recommit the Bible to their hands, to be conformed in all future editions to the requirements of the Board, as made at their last meeting, which, they hope and believe, will receive the entire confidence of the whole Christian community.

This was also adopted, and was followed by the reading of the remaining resolution.

*Resolved*, 3. That the watchful and jealous care, manifested by Christians generally, throughout the land, for THE OLD ENGLISH BIBLE, is a token for good, and is cause of devout gratitude to God ; evincing, as it does, a proper interest in the subject, and is greatly encouraging to the Board in its work.

Rev. HUGH H. BLAIR was dissatisfied with a resolution expressing so high an appreciation of the public sentiment of the land in defence of the "Old English Bible." I do not like this public sentiment so much : I should like better to see the Christian public more tenacious for the best translation of the Word of God. The Protestant translation was made under the authority of a king, and it does not augur well that we return, not to the Word of God, but to a translation.

Rev. Dr. TURNER, of the Committee on Versions, thought the assertion of the resolution as to public opinion, unfounded. I do not believe, Mr. Chairman, that the public opinion has yet been represented here :



there are thousands and thousands who say nothing on the subject, who have not yet been called out. Much has been said as to the unanimous judgment of the Episcopal Church upon this subject, which, in my opinion, has no foundation in fact. True, I concede that there have been errors in our Committee's work, "*humanum est errare* ; but sir, were I to review that work again, there would not be an atom that should escape my personal attention. I have received a communication from a gentleman of the highest respectability, a Doctor of Divinity in Virginia, who is of the opinion that, of all the clergymen of the Episcopal Church in that State, a very small number, not more than four or five, are in favour of abandoning our revised edition. We must not too hastily assume what some of the papers have said, that the whole public sentiment is against us.

Rev. Dr. McLANE, the collator of the late revised standard Bible, was of opinion that so far as we have a clue to the public sentiment of the land, it is through the public press ; and that the statements of this press are in direct conflict with the facts. A feeling has been excited in one quarter and another by various representations. I do not like to recommend with approval this attack upon our Society. The public has misunderstood what our Committee has done, and has misrepresented it ; and hence the present feeling, in certain quarters, exists. There is, sir, in many minds, a deep feeling that this late act of the Board is intended to undo what the Society has done ; that the Board has entered upon a work of revolution, and has committed an act of the greatest impropriety. They reason as follows : This Board is responsible to the Society ; an act of this Board, reported to the Society, and by it approved, becomes an act of the Society ; and, until the Society reverses it, the Board has no right thus to reverse what the Society has adopted as its own. The standard edition of the Bible the Society has adopted. It has been recognized by the Society for years. It is not competent for this Board to act with reference to it after the Society's action ; but this Board should refer the matter to the Society to see if they would revert to former editions. The public will not sanction the late action of this Board.

DR. VERMILYE felt great delicacy in speaking on these resolutions. He was sincere and candid in his desire that the Board might not involve itself in dilemmas. The first resolution is complimentary to the Committee on Versions ; the second is similar in its character ; the third professes to declare what is the sentiment of the Christian community of this country, in regard to the resolutions passed by this Board at its last meeting. Mr. Chairman, I do not believe that the sentiment of the country is at all like that ; the sentiment of the country has not been brought to bear on this question ; a large part of it is not yet expressed. I have, sir, received many letters, and I suppose that other members of the Committee have also received similar communications, which prove that there is, instead of gratification, a much more wide-spread feeling of dissatisfaction and deep regret at the course of this Board at its last meeting. Many, who voted with the majority, did so with regret ; as scholars, as literary men, to blot out a literary work, a great and good work done for the Bible and for the world. They gave their votes with mortification, not to say humiliation. The present resolutions compliment the Committee on Versions highly, and give the impression that the Board is about to reserve the greater part of their work, and use it in the future. *This cannot be the case* under your late resolutions. The second resolution, passed at

your last meeting, causes the whole work of publishing the present standard edition of the Scriptures utterly to surcease. It must cease from this time forth, except as the Bibles at present on hand, and in process of manufacture, shall be called for, and shall be supplied to those who thus call for them. Only till those now thus in the process of manufacture are used up, can any one have a revised Bible. We are to be brought short up, as to our publishing operations.

The second resolution, moreover, orders, that while the Committee is preparing the new standard, the old Bibles are to be used. We are then really going back to the old Bibles. The work of the Committee on Versions is all blotted out.

Now if you think that the Christian community is satisfied, your opinion and mine differ. Let not the Society fall into this dilemma, to praise the work of the Committee, when, as a matter of fact, you abandon it and go back to the old Bibles, mistakes and all. Do not let us go and say we reserve these benefits, when it is not so; or thank some persons for making a stir which was made without a knowledge of the facts, among those, not one of whom knows anything of the facts in the matter. I have, sir, no personal feeling in this case; that has long since subsided: I only desire that the Society may not, by contradictory resolutions, seek to effect that which can never be realized.

Dr. STORRS was exceedingly anxious to have the vote upon this resolution unanimous, the more so, because he fully appreciated the kindly feeling, expressed in the first and second resolutions, towards the Committee on Versions. After these, it would seem a matter of indelicacy to oppose the third of the same series. There appears to be in this resolution, two points of difficulty. 1. This "watchful and jealous care" the resolution states, has been *manifested*: this is an indorsement of the objections against the Society's standard edition. 2. The phrase "Old English Bible" is so very indefinite; there are six or seven old English Bibles published by this Society; and in England the real old English Bible is reproduced as an antiquarian curiosity. I can adopt this language, for I recognize and rejoice in the solicitude felt throughout the country at large for the Bible, and against any change in our noble version of it. But I hold that the accessories are no more a part of the version than my coat is a part of my person. This solicitude is our ample guarantee that this Society may claim for itself the largest liberty without the least danger of anything rash being done. I would, therefore, offer an amendment.

*Resolved*, That the watchful and careful solicitude felt by Christians generally, throughout the land, for the preservation of the Sacred Scriptures in English in their integrity, is a token for good, and a cause of devout gratitude to God; evincing a proper interest in the subject, and greatly encouraging to the Board in its work.

Dr. BRIGHAM proposed that the resolution be withdrawn.

Dr. KRENS preferred that the resolution be not dropped. He believed the suggestion of Dr. Storrs to be true as to the intent of the resolution. The sentiment is just and proper. It is a subject worthy of congratulation to ourselves and the Church that the Christian public has, in the recent discussions, shown such jealousy as to the integrity of the word of God. Divine Providence has permitted this new proof that it is impos-

sible, as it always has been impossible, to tamper with the word of God as it came from the Holy Ghost.

GEORGE D. PHELPS, Esq., rose to move that the resolution be laid upon the table. This question is not settled in the public mind; if we think that it is, we deceive ourselves. It has been presented in one form, and from one section of the country. We must also bear in mind, who have completed the late action. It has not been done by the Society, or even by the Board in its corporate capacity; but by a *foreign* (I use the word in no invidious sense) vote: by a portion of the Society that does not usually act with us. Whether intentional or otherwise, a precedent has been established that may cause any of our decisions to be suddenly and injuriously reversed. I may take two thousand dollars and purchase votes enough to carry any question. Let me not, sir, be misunderstood; I do not suppose that anything like this has been done, nor do I intend any disrespect to any individuals; but a precedent has been established, through the action of the directors and members for life, by which the work of the regular attendants in this room, the regular managers of this Board, has been turned upside down. This, which has just been done, can be done again. Nor has sufficient time elapsed to see whether public sentiment is in favour of this course. In a few months we shall hear what it is. We have as yet heard nothing from the East.

The motion to lay the resolution upon the table was carried.

HORACE HOLDEN, Esq., had intended to append a fourth resolution, in the words of the second *Whereas* of Dr. Storrs, but thinking it might have led to some debate, he had not done so. He now presented it with the hope that it might meet the approval of the Board. After some conference, as it seemed evident that further discussion would otherwise ensue, it was withdrawn.

Leave being then granted to Dr. VERMILYE to read a Protest from several members of the Committee on Versions, he proceeded to the reading of that paper, as follows:

#### PROTEST.

The undersigned, members of the Standing Committee on Versions, feel constrained to present their formal protest against the resolutions adopted by this Board, at its recent adjourned meeting, on the subject of the standard English Bible circulated by the Society, and of the proposed alterations in the same.

They protest against these resolutions:

*First*—As assuming a principle which is distinctly and emphatically contradicted by the earliest history of this Society, as well as by the customs of the English presses, and the uniform and established usage of language—the principle, viz., that the accessories to that version of the Sacred Scriptures which this Society was organized to distribute, are an integral and permanent part of the version, and are, therefore, not susceptible of change and improvement by the action of this Society under its present constitution.

They protest against the resolutions:

*Secondly*—As giving validity, and the authority of this Board, to changes heretofore introduced by entirely unknown persons—probably by editors or proof-readers—in the text of the Scriptures, as well as its accessories, and making these an incorporate and a co-ordinate part of the version to be circulated by this Society; while the careful corrections, unanimously suggested by the Committee on Versions, under their responsibility to the Board, the Society, and the Christian public, and which have been heretofore adopted by the Board, are rejected and set aside.



They protest against the resolutions :

*Thirdly,* As attributing a practical infallibility to the editors and printers of previous editions of the Holy Scriptures ; or, at least, as giving an altogether unwarranted sacredness and authority to even the palpable errors and oversights committed by these ; thus exposing the Society to just criticism and censure, and a great and injurious limitation of its usefulness.

They protest against the resolutions :

*Fourthly,* As restoring, and, in effect, perpetuating "headings" and "contents of chapters" which were not prepared by the College Translators, by whom our excellent version was made ; which have had no constant acceptance and support in the editions of the Scriptures issued in Great Britain or in this country ; which were not followed in the earliest Bibles published by this Society, and were not introduced into any of these till the year 1830 ; which contain many obsolete terms and phrases not found in the version, with not a few statements that are palpably untrue, being expressly contradicted by the text ; and many of which "headings," &c., are, in the judgment of the undersigned, in direct and plain contravention of that first article of the Constitution of the Society which inhibits it from publishing "note or comment."

They protest against these resolutions :

*Fifthly,* As tending, by necessary force and immediate consequence, to limit the functions of the Committee on Versions—so far as the English version is concerned, with all its accessories—to that of a mere mechanical proof-reader, and to limit the function of the Society itself to that of a simple printing establishment, divesting it of all the authority and right which it heretofore has claimed, and through this Board of Managers has more than once exercised, of perfecting from time to time, by a more careful editing and the correcting of errors before unnoticed, the copies of that inestimable version which it constantly has distributed.

They protest against the resolutions :

*Sixthly,* As having been the fruit of the action of a committee who, through inadvertence or for some other reason, had sought no conference with the Committee on Versions ; had presented to them no specifications of the charges made against their work ; and had neither obtained nor requested from them any authorized statement or explanation, in answer to such charges, of the principles upon which that work had been conducted.

They protest against the resolutions :

*Seventhly,* As casting, if not directly and in terms, yet by necessary inference, an unmerited reproach on the Committee on Versions, whose members laboured for three and a half years, conscientiously and diligently, at the request of the Board, to prepare for the Society the most perfect edition possible of the version in common use ; and whose work, at first unanimously accepted by the Board with thanks and applause ; eulogized in the annual reports of the Society ; received by all the purchasers of its Bibles without dissent ; distributed as valuable gifts to theological seminaries, and sent with letters of strong commendation, by order of the Board, to eminent citizens in our own country, and even to sovereigns in Europe and elsewhere, is now, after the lapse of nearly seven years, summarily discarded.

They protest against the resolutions :

*Eighthly,* As further and needlessly increasing this reproach, by giving no specifications of the errors assumed to have been committed by the Committee on Versions in their work of revision—thus practically allowing the most exaggerated and injurious impressions, which have been circulated of late concerning them and their work, to pass uncontradicted, and seeming, in the absence of such contradiction, to give to these impressions the implicit sanction of the Board.

They protest against the resolutions :

*Ninthly and Finally,* As having been adopted at a meeting of the Board at which the careful arguments and historical statements prepared in behalf of the several reports then under consideration, which had before been prevented from being published, were not allowed to be read, thus preventing a large number of those present and voting, from attaining that knowledge of the facts concerned

and the principles involved, which only these papers, as distinguished from individual and oral discussion, were fitted to afford.

On the grounds thus recited, with others not now needful to be specified, the undersigned respectfully but firmly protest against the resolutions thus adopted by the Board, and ask that this paper may be received and entered upon the minutes.

Signed,

EDWARD ROBINSON,  
THOMAS COCK,  
THOMAS E. VERMILYE,  
SAMUEL H. TURNER,  
JAMES FLOY.

On all grounds except the sixth, which expresses certain views with reference to the Special Committee, which, as its Chairman, he does not feel called on to express.

R. S. STORRS, JR.

The undersigned, formerly a member of the Committee on Versions, was satisfied then, and is now, that the principle at the basis of that Committee's work is correct. He asks, therefore, to append his name to the Protest, to testify his opinion that the Committee did not violate the Constitution, in letter or in spirit, in preparing either the text or accessories of the late standard edition of the Scriptures.

JOHN McCLINTOCK.

NEW YORK, Feb. 4, 1858.

This Protest was received, which gives it a place upon the files of the Society; but, after considerable discussion, it was decided not to allow it a place, as a protest, upon the minutes.

Dr. TURNER, from the Committee on Versions, desired to present his resignation as a member of that Committee, and asked permission to read a short paper explaining his reasons for so doing. Leave having been granted, he proceeded in reading, with much emotion, a very eloquent document, embracing most of the arguments used by those who set themselves against the late action of the Society. He was unwilling that any one should be left to ascribe this step to disapprobation, or indifference, or a want of interest in the great purposes of the Society. The conditions by which the Committee on Versions are clogged, in any attempt to prepare a new edition, are not only humbling, but are such as seem to oppose their ever arriving at a desirable result.

Dr. Turner gave two reasons as most prominent in determining his course. 1. In preparing the intended standard Bible, the Committee on Versions is limited to collation. We are to be prohibited from exercising our judgment, or any knowledge we may have of the original languages. We can make no improvement whatever. We cannot introduce a point unless it has found its way into other editions. Mistakes that have continued from earlier editions, of editors, proof-readers, and type-setters, must be perpetuated, there must be no correction of one among a multitude of glaring errors. A rod of iron remains uplifted over the heads of the members of the Committee, and by which the Board of Managers has declared that the Committee shall be ruled; forbidding them to change a comma, or to alter a capital, or small letter, or to perfect any such matter, unless the correction be founded upon collation, and sanctioned by previous editions of the Bible. So with reference to the marginal notes. The marginal note opposite Acts 12 : 4, must be stricken out; and we are told that every reader knows that Easter means the feast of the Passover. This is

much as if in the first clause of Acts 2:1, our English Bibles were to read, "When the season of Whitsuntide was fully come," such a reading being defended by the reason, that every reader knows that Pentecost is meant.

The Committee on Versions are thus called upon to relinquish that self-respect which every honourable man feels and cherishes, and to perpetuate the printed accessories of former editions so long as the Society exists, or until its Constitution be altered. Some of these accessories were made, no one knows by whom, or when. Some are erroneous statements, some mistakes and contradictions. I omit illustrations, since I have cited many on former occasions.

2. The course demanded by the resolutions, under which the Committee on Versions must henceforth act, is unworthy of this Society. This is not only a great public Society, but, as an association, represents the great body of Protestant Christendom in America—a body that desires to circulate the Bible in various languages; that possesses an old veneration for our most excellent translation, which has taught the mind, enlarged the heart, inspired the hopes, and improved the souls of thousands of our fellow-men. It is the privilege of the American Bible Society to preserve this legacy for the Anglo-Saxon race, without note or comment. The words, "version in common use," must not be interpreted as to limit the capacity of the Society, or cripple its efforts to obtain the best version. I had fondly hoped to see this version circulated with such perfected accessories as would not occupy the same throne, but sit at her feet, and thence suggest her orders and will.

Dr. ROBINSON had been gratified in listening to the paper of Dr. Turner, and would adopt it as the true expression of his own views. Since 1837, he had served upon the Committee on Versions, and, during the past twenty years, had served the Board with pleasure, but in view of its recent action must resign.

Dr. VERMILYE rose to unite in this act, but found his feelings not easy to be expressed. For seventeen or eighteen years I have been a member of the Committee on Versions, and, as the venerable chairman has said, we have been a "band of brothers;" would that we could have remained so unto the end. But the course this Board has seen fit to pursue, has left me no alternative. I had foreseen this a long time ago, a course marked out by Divine Providence from the commencement to the end. Sir, the end has come, and we all have reason for profound regret. I say to my colleagues, God speed them in whatever department they may spend their talents. I would say the same to my most respected colabourer, the collator of our revised edition. And may the blessing of God Almighty rest upon this Board and the Society it represents.

Dr. FLOY would add a few words only on tendering his resignation. I fully accord with the statements of my beloved associate, Dr. Turner. I belong to a Church (the Methodist Episcopal Church) that has ever said and believed, and I shall hold the position as long as I live, that the accessories of King James's Bible are no part of the Book of God. I cannot assist in carrying out the late resolutions of this Board. I shrink from a position which sanctifies head lines made by I know not who, some of which are absolutely false; and which puts them on a level with, and makes them part of God's blessed word. I never before heard the idea suggested or intimated, by any man of any school, that the headings



were a part of the version. In our own Church, Dr. Clarke, one of the most conscientious men that ever lived, wrote a Commentary on the Bible, and, in the course of his work, he often points out errors in the translation. When asked why he did not correct such errors, he replied, I profess to give the "authorized version;" but I have prepared headings of my own to all the chapters; and have altered the ordinary headings when necessary. If the American Bible Society indorse the proposition that all these accessories, from Genesis to Revelation, are of equal authority with the word of God, and this Society be thus tied to accessories containing error and falsehood, then I fear that the usefulness of the American Bible Society in this country has come very nearly to its end. I feel a deep love for my honoured colleagues, and, in tendering my resignation, while I cannot add, God speed this Society, I will add, that I hope the time may come, and I trust the time will come, when they will see that they have gone too far, will retrace their steps, and tell the world that these headings, which men have appended, are not the word of God.

THOMAS COCK, M.D., said: I find myself now in a very trying and unpleasant situation. All my supports in this great work have been withdrawn from me, and, with the greatest regret, I also submit my resignation.

Dr. STORRS would resign with his colleagues. It has been a great pleasure and privilege to me to be associated with them through the past ten years. I was indebted, at the outset, for my unexpected and unsolicited appointment, to the courtesy of the Board of Managers, as I believe no one of the Board is a member of the denomination to which I belong. It has always been a great privilege to me to meet with the Committee, and my judgment and conscience have gone with them in all the principles they have adopted. I am the youngest member, and always was, and often waited to hear them all, even to the venerable father (Dr. Spring) who presided, before I gave my own convictions, often before I entirely formed them. But in these convictions I have been educated, and am fixed: I must stand by them and on them: and the late action, as I believe, is a reversal of the original nature and appropriate intent of the Constitution of the Society. And, looking into the future, most cordially, yet most sadly, I agree with the sentiment, so feelingly, so impressively, so clearly expressed by Dr. Turner, that we are giving up the last chance of uniting all our churches in the work of circulating King James's version of the Scriptures, in the form most calculated to be useful and acceptable to all. With a feeling of regret and sadness I resign my place; and I may say, that this is the only Society in the land to which I have felt anchored, as to a great national institution, to which I was willing to give my time and talents, with the hope that that tie would not be broken.

Amid breathless silence, the only other member of the Committee on Versions, and its Chairman from the time of its organization, the venerable Dr. SPRING, rose and said: Mr. Chairman, in order to have the matter clearly presented to this Board, I desire to say, in reference to my resigning my place on the Committee, that it was my purpose to have done so, before I knew of the arrangements of my brethren who have just addressed you. No consultation has, by them, been held with me; yet I had formed my own independent purpose to resign my place, being

unable, in my own judgment, to occupy it efficiently. My imperfect vision and my advanced age do not allow of my duly performing the service which the preparation of your future standard version will demand. For these reasons, and these *only*, it was my purpose to resign.

But, since my brethren have deemed it their duty to resign, I have taken another view of the course which I esteem myself called upon to pursue. If God gives me strength, I will still go forward in this work, and cheerfully labour with those whom you may appoint to this responsible duty. Should there, however, be the least intimation, be it ever so delicate, which I would receive most thankfully from the Society, confirming my own apprehensions, I will promptly obey it. Under the pressure of this exigency I cannot resign.

I have, Mr. Chairman, arrived at the same conclusions as my respected brethren as to a portion of their premises, but I draw from them very different results.

That the accessories, the marginal references, headings, contents of chapters, &c., form an integral portion of the word of God, is a proposition no man ever avowed. No man on this floor has ever made that statement. Yet, sir, by the compact which lies at the basis of this Society, you are bound to publish the Bible in the version which was in common use at the time the Society was founded. In defence of the course the Society has since pursued, the most important and efficient rests upon the ground, that the headings and other accessories were deemed matters of minor consequence. The Committee on Versions themselves have frequently affirmed that no one knew much of them, or read them with care. And, sir, rather than sever the bonds that unite the American Bible Society, I would give up the best and most improved headings. And I appeal to my brethren of the Committee on Versions, if they can consent to these divisive measures upon a point which they themselves confess to be of little consequence. If, for example, I open my English Bible to a chapter describing the building of the Temple at Jerusalem, and find as its heading: "The building of the New City Hall;" or, "The laying out of the Central Park," I shall not be troubled. It is to the text that I must refer for the substance, to the chapter itself I look; if that is untouched and pure, the headings may pass for what they are worth. I may differ from some of my brethren in my views of the accessories, but since we all agree with regard to the text, most cheerfully would I relinquish my own views as to the headings, for the purpose of securing our harmonious progress. Give us the old headings or the new, but give us the OLD ENGLISH BIBLE in a version which all shall agree to circulate. I am persuaded we are brethren, and feel as brethren. All the agitation on this subject is the agitation of brethren engaged in one great and common cause. Rather, therefore, than sever the bonds of this Society, I yield my own peculiar wishes of some of these headings, to the views of my brethren, from whom I am constrained to differ.

In some respects, sir, I am satisfied that the headings of our new version are wrong. Perhaps some are ready to inquire, Why did you not say so before? On the very point of discovering the wrong, *I did resist it*. The Committee on Versions never came to a divided vote, till the hour when those headings came before it. The matter of arranging headings was referred to a subcommittee. And, when some questions arose, in which it appeared that the Committee entertained divided opi-

nions ; when some changes had been made, as, for example, in the headings of Solomon's Song, changes now evidently not warranted, the reply came, " We have simply adopted the language of the text."

With this I was satisfied ; but, sir, this was not so : a more careful examination has proved that they did *not* use the language of the text. On this point the Committee had not been unanimous ; and this the Board will recollect, was stated in my last verbal report as chairman of the Committee.

There is, moreover, another view ; the sum and substance of that good work of revision the Society will retain. All agree that it is a good work. The great benefits of that work of collation, so carefully and so elaborately performed, will abide : the labour of the Committee has not been in vain. It has been, it will be appreciated by all the friends of the Bible.

To the noble collator I have a word to say. That brother (Rev. Dr. McLane), has done his duty. I honour him, the Society honours him, the world will honour him. We will retain all that is valuable in that collation.

Permit me to say here to my brethren of the Committee on Versions, that their foreboding and menaces in regard to the dissolution of this Society are ill-timed. I was sorry to hear the knell of its departure sounded from the lips of my venerable friend of the Episcopal Church (Rev. Dr. Turner), in the plaintive tones, " lost—lost—lost." Is this hopeful ; is this Christian ? The Board, in its present action, may have done wrong ; for myself I think they have done right. However this may be, the Society will stand ; it is God's work—God's work ; and God I trust will turn your hearts to labour in it still. The fidelity, sympathy, and love of that Committee have been tested ; all believe them to possess learning, integrity, and a Christian character. They have taken a most unhappy step to-day ; and I am sorry that they have taken it so abruptly. These dear brethren will look back in their advanced years, and cast a retrospective eye on what they have this day done, I am sure, with regret. And, sir, though unfitted by age, and by eyes waxing dim, if need be I will stand alone upon the Committee on Versions, to aid this blessed Society in its blessed work.

After remarks from several of the Board, the Hon. WALTER LOWRIE proposed the following resolution :

Resolved, That a Committee be appointed to confer with the respected members of the Board who have just resigned, and to urge them still to consent to serve the Board in the important Committee on Versions.

G. D. PHELPS, Esq., offered an amendment—that this Committee see if, by any change of terms in the resolutions adopted at the last meeting, these gentlemen will consent to serve the Board, &c.

Dr. BEDELL suggested as a better amendment, that such Committee present the earnest desire of the Board for the services of these gentlemen, if not in the particular business referred to them at the last meeting, at least in other important matters which demand the action of the Committee on Versions.

CHARLES TRACY, Esq., protested against all desperate movements. The English Bible and the American Bible Society do not live by seven, or seven hundred men, or seven generations of men. In a strain of eloquent and somewhat extended remark, he assured the Board that



the Committee on Versions had no cause for complaint. They had been treated with entire courtesy. This whole evening has been spent in remarks complimentary to, and expressive of confidence in them.

The resolution was finally laid upon the table, and the Board adjourned for two weeks.

The attendance of members of the Board and others, at this meeting, although not so large as at some previous sessions, was yet much larger than is customary. All the proceedings, which continued until nine o'clock P. M., were entered into by those present with very manifest interest.

Especially were the remarks of the several members of the Committee on Versions, upon resigning their places, evidently received with absorbing attention; and it was difficult for a majority of his hearers to suppress their applause when the Chairman of that Committee defined his consistent position, and indicated his own unaltered determination to adhere to his service of the Society.

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## Review and Criticism.

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THE LITERARY ATTRACTIONS OF THE BIBLE, or a Plea for the Word of God, considered as a classic. By LE ROY J. HALSEY, D.D. New York: Charles Scribner, pp. 411.

THIS is an attractive volume. Its external appearance is inviting, its theme is magnificent, and the discussion is highly interesting. Dr. Halsey has been well known in the West for some years, as among the first preachers in that large section of the Church. As an author he has seldom been heard from, and not at all before this in the form of an imposing duodecimo. We are glad that he has consented to extend his labours from the pulpit to the press, in order that his acceptable and valuable ministrations to a single congregation may also exert their influence in the wider domain of the reading public throughout our country and the world.

Dr. Halsey does not profess to impart "attractions" to the Holy Bible, but only to point them out and unfold them; to call the attention of men, particularly the young, to the exhaustless wealth of this book of books, and to induce them thereby to make it the subject of diligent study; to show them that irrespective of its divine inspiration, and of its importance as a revelation of saving knowledge, it possesses other excellencies of an inferior character as compared with the former, and yet as compared with all other books in the world, far surpassing them in literary and historic value.

Dr. Halsey writes in a remarkably easy and graceful style. Sometimes perhaps he is somewhat exuberant in ornate diction. But to his youthful readers this may be regarded as a merit rather than a blemish. We earnestly invite the young who are purchasing the light literature of the day, for the sake (as they often allege) of luxuriating in the green mea-

dows, the fragrant flowers, and flowing rivulets of beautiful language and fine imagination, to peruse this work of Dr. Halsey; in which they will find ample satisfaction in these several particulars, with the great additional benefit of enriching their minds with the most important and enduring knowledge. By an inviting, elevated, and persuasive rhetoric, they will be introduced into the vast field of Divine wisdom, over which is strewn gold, pearls, and precious stones, from the New Jerusalem.

As a specimen of Dr. Halsey's style of writing, we give the following extract:

THE ELOQUENCE OF PAUL.

But Paul—what shall we say, how shall we speak of Paul? Where shall we find words to rise to the matchless majesty of such an orator as Paul? Every association that clusters around his name inspires the mind with ideas of eloquence. Whatever he writes, whenever he speaks, wherever he goes, his words and actions all burn with eloquence. He rises with ease and grandeur to the sublimest truths of revelation: and he bends with grace and dignity to the minutest details of daily life and duty. Whatever subject he touches, however lowly, or obscure, or commonplace, becomes at once radiant with the light of truth, and sublime through the inspirations of eloquence. There is, in the whole character and career of this great apostle, such a wideness of view, such a completeness of design, such a sustained and lofty bearing, such an assemblage of rare and noble attainments, that we scarcely know what to admire the most—whether Paul the man or Paul the minister—Paul as theologian or as moral hero, as logician or as orator, as the champion of truth, or as the martyr of Christianity. It is no exaggeration, speaking of mere men, to call him the prince of preachers and the prince of moral heroes. And though he calls himself the least of the Apostles, it is manifest that in many respects he stands at the head of the list. Of mere men, there is no character in the Bible, except Moses, that deserves to be put in comparison with him—none that accomplished so much while living—none that after death has exerted so great an influence. Regarded simply as a man of genius, apart from all his supernatural gifts, we suppose there was not a human mind to be found in all the length and breadth of the Roman world of his generation, more richly endowed with the attributes of greatness than Paul's.

It would seem that Divine grace had so called him to his work, and so equipped and adorned him for it, as to give the world, in one living man, a specimen of the whole power of Christianity upon the character—to illustrate by example what human nature might become and might achieve, when controlled and sanctified by grace. Excepting only the character of Jesus, and the preaching of Jesus, there is no character nor voice of eloquence, even in the New Testament, which can stir all the depths of the soul to sympathy and admiration, like Paul's. Eighteen centuries have responded with reiterated and increasing applause to that eloquence; eternity alone can disclose the influence of such a character and such a life.

Besides brief addresses on different occasions, we find reports of six of his speeches, which are given at considerable length. And these were delivered under circumstances calculated to call forth his highest powers of eloquence. For instance, we have a long address, setting forth the way of life by the Gospel, delivered to the men of Israel in the synagogue at Antioch: we have his short and masterly address to the men of Athens, on Mars Hill: his pathetic farewell address to the elders of the Ephesian Church; his bold and powerful speech to the mob of Jerusalem, from the steps of the tower; his dignified and triumphant vindication at Cæsarea, against the charge of Tertullus; and his sublime defence of himself and apology for Christianity, before King Agrippa and the court of Festus. The world has justly ranked these six speeches amongst the noblest triumphs of pulpit eloquence. For although we have but a fragment on which to rest our judgment, still it is easy, even from that, to see what the whole must have been. It is not easy, however, to decide which of the six is the masterpiece, so perfectly adapted is each to the end which the speaker had in view.

SCRIPTURE BAPTISM, ITS MODE AND SUBJECTS. By ASHBEL G. FAIRCHILD, D.D.  
Author of *The Great Supper*. Presbyterian Board of Publication.

THIS small volume was first published in a series of articles in the Presbyterian Advocate and Banner. Its publication in its present form was recommended by the Synod of Pittsburg; which circumstance is a sufficient indorsement of the book, and of its adaptation to be useful. Add to this fact, another, viz., that the author, Dr. Fairchild, penned the popular little volume entitled *The Great Supper*; a book which is well known and appreciated by all our readers. These two facts we doubt not will secure for it a wide circulation. It presents the usual arguments in a plain and easy style, and in a form which will satisfy sincere, earnest, and unprejudiced inquirers after the truth, both with regard to the mode and subjects of Christian baptism.

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THE EFFICACY OF PRAYER. By the Rev. JOHN C. YOUNG, D.D., late President of Centre College, Danville, Kentucky. Presbyterian Board of Publication.

THIS small, unfinished book, reminds us of a sepulchral monument, broken off at the top; and is a fit emblem of a man cut off in the midst of a conspicuous and useful life. Dr. Young was a highly gifted and popular preacher, pastor, and college President. His memory will be long cherished by very many who have sat under his ministry or enjoyed his professional instructions. This treatise on the Efficacy of Prayer contains a clear, forcible, and scriptural argument, but stops short with the illustration taken from Peter's deliverance from prison in answer to the prayers of the Church—his health having so far failed as to prevent his proceeding further, or writing a peroration. His friends will value it, notwithstanding this abrupt close, and some of them the more on this account, it being so significant a memento of departed worth, thus suddenly called away from earth to heaven.

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GEOLOGY, AS AN INTERPRETER OF SCRIPTURE; An Address, delivered at the Anniversary of the Union Literary and Philalethean Societies of Hanover College, Ind. Aug. 5th, 1857. By the Rev. S. H. THOMSON, Professor of Mathematics and Mechanical Philosophy.

THIS address possesses one characteristic which commends it strongly to our judgment, viz., that Biblical interpretation is based on the laws of language, and that the true meaning of the Holy Scriptures must be sought in the proper signification of words and phrases, and their *usus loquendi* at the time when they were penned. Geology must never usurp the position of interpreter, except as subordinate to these higher and well-established principles of exegesis. This is solid ground, for the maintaining of which in an address on Geology to college students, the Professor has our thanks.

We are obliged, however, to dissent from him in his mode of reconciling Biblical history with Geology, viz., by interpreting the Hebrew word *create*, as meaning no more than *reconstruct*; and the Hebrew word, *earth*, as sig-



nifying only *land* or *country*; i. e., the country about the Mediterranean, which, according to Professor Thomson, is the land referred to in the Mosaic account of the creation; and the creation intended was not the production of the world out of nothing, but the reconstruction of that country from some great devastation. If this lexicography be correct, the Bible contains no account whatever of the *creation of the world*, which is a proposition too incredible for belief, and which carries with it consequences with regard to other portions of the word of God, which cannot be admitted for a moment; and the due consideration of which, we must think, has escaped the Professor's notice, otherwise he would not have ventured on such an exposition of these two words. We read his elaborate argument on one of these words, published in 1852, but were not convinced, nor are we now convinced of its correctness; and in his exposition of the other word he is, in our opinion, equally at fault. We hope he will review his definition of these important words, and reconstruct his geological argument, which is otherwise able, on a basis which will not require him to depart so far from the ancient foundations of Biblical history.

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ANNUAL OF SCIENTIFIC DISCOVERY; or, Year Book of Facts in Science and Art, for 1858. Edited by DAVID A. WELLS. Boston. Gould & Lincoln. 12mo. pp. 419. For sale by Smith, English & Co., No. 40 North Sixth Street.

THIS admirable compend has won its way into universal favour. Mr. Wells possesses great skill in the selection and arrangement of the scientific novelties of the year, and exhibits impartiality in assigning to each branch of knowledge its proportion of space. This volume is one of a series that is to end only with time.

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THE SAILOR'S COMPANION; or, Book of Devotions for Seamen, in Public and Private. Philadelphia Board of Publication. 12mo. pp. 263. For sale at 821 Chestnut Street.

THE Sailor's Companion is a well-arranged and thoughtfully edited volume. We are glad that the Board of Publication has done so good a thing in so good a cause.

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CHRIST IN THE DESERT; or, the Tempter Foiled. By the Rev. HENRY MOORE PARSONS. Philadelphia. Presbyterian Board of Publication. 18mo. pp. 129.

THIS volume contains a good discussion of one of the most intensely interesting and eventful scenes in the life of our Saviour. To foil the Tempter is a victory from Heaven. May the Redeemer's followers derive benefit from the contemplation of his great triumph.

# The Religious World.

## THE PRESENT REVIVAL.

1. *The impressiveness of a large Congregation uniting together in earnest prayer* is strikingly brought out, especially in the great meetings of the United States. The feelings and sympathies of many hearts seem to act and react on each other, until prayer becomes much more fervent and intense than under ordinary circumstances.

2. *The extraordinary value of silent prayer.* The two minutes spent in silent prayer by the whole congregation, is felt, we believe, both in the United States and Canada, to be one of the most valuable portions of the meetings, at which it forms part of the exercises. Then every heart can, and does make known its own dearest wishes to the Lord with unusual pointedness and power, and many probably pray then who never prayed before. Is this to be attributed to the presence of the Holy Spirit, giving the desire for and answer to prayer?

3. *The power of brevity and variety.* Were it for nothing else, this revival would be of great value in showing all concerned the power of brevity and variety. The faculty of concentrating and sustaining attention for any considerable length of time to one thing, though desirable, is a rare gift, and, in ministering to people as they are, adaptation is of the last importance. Now it appears from the success of these meetings in the United States and in Canada, that brief pointed addresses and short specific prayers from several persons at the same meeting, have a peculiar charm and power; and this in fact is simply returning to the apostolic and New Testament models; models, the excellence of which all revivals of religion illustrate and confirm. Half-hour prayers, and hour addresses, stand in great danger of fatiguing the mind, and consequently dissipating the thoughts of hearers. The speaker continues awake and active, and is not perhaps aware that others do not.

4. *Congregational singing.* The frequent interspersion of hymns, and encouraging every one to sing by the use of well-known and simple tunes, have a powerful effect in engaging and interesting the congregation in the meeting. All revivals have been intimately connected with the love and use of psalms, hymns, and spiritual songs. Hence, "psalm-singer" has been a term of reproach cast at religious persons by the world, since the Reformation, and perhaps before.

5. *The Daily Meeting* is found to be better adapted to draw a large and attentive congregation, than one recurring less frequently. A fact which illustrates and justifies the Apostolic injunction, "Exhort one another daily." Indeed, with this plain commandment before them, the wonder is, that professing Christians should not hold daily meetings always, rather than that they should hold them at some particular seasons. It is also apparent that the business of life would be in no way materially interrupted by such a meeting; whilst no one can deny that that business would be more likely to receive the Divine blessing.

6. *The Union, or Catholic element* seems greatly to promote large and

interesting meetings—a proof, perhaps, of the special favour of Christ for obedience to his commands, to “love one another,” and to “be one,” which are laid so emphatically on *all* his followers.

7. *The power of Sympathy* is remarkably brought out in this movement. No sooner does the intelligence, respecting the awakening, spread from place to place, than Christian men begin to inquire their duty in the sight of God; and thus, like the little leaven, the revival spreads and spreads, till it may fill the whole earth.—*Montreal Witness*.

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## OUR MARTYRED MISSIONARIES.

THE following touching letter from the Rev. R. S. Fullerton, contains the fullest account, and all probably which will ever be known, concerning the few last days of our devoted missionaries in Northern India, who lost their lives in the fearful mutiny of the Sepoys.

FUTTEGHUR, January 30, 1858.

MY DEAR ———,—You have already heard from us at different times all we know about the fate of our dear missionary brethren who laboured here, and I know not that I can give you any additional information upon the subject. Still, you will, no doubt, feel interested in hearing what eye-witnesses of what befell them have to say with regard to it.

I have heard many stories respecting their end, and many of them were conflicting, but by taking the parties relating them one by one and privately examining them, I think that I have arrived at the truth.

The native brethren say that for nearly three weeks before the troops at the station mutinied, the missionaries and themselves were in the greatest state of alarm. Mr. Campbell and Mr. Johnston, with their families, came in from Bharpur; the former stayed with the Freemans, the latter with the McMullins. They had but little fear that their own regiment, the 10th Native Infantry, would mutiny, because it was one that had greatly distinguished itself for its fidelity in the last Burmah war, but large bodies of mutinous troops were daily passing near the station, and they did not know what moment they might be attacked by them. In consequence of this they patrolled the mission premises every night, and had their horses harnessed, so that they might fly at a moment's warning.

On the morning of June 3d, the regiment at the station showed signs of an intention to mutiny, and that night the European officers slept in the lines with the Sepoys. Colonel Smith made every exertion to keep them from throwing off their allegiance, and in this he would have succeeded if it had not been for the fact that half the regiment was composed of new recruits. The old soldiers were disposed to remain true to their colours, but the recruits wished at once to join the rebels. The next morning they seized the treasury and carried it to the parade ground, and were in an open state of mutiny. The brave old Colonel, however, still remained with them, trying to bring them back to their allegiance. In this he so far succeeded that they promised, and sealed it with a most solemn oath, that if the past were forgiven they would remain true to him—a promise and an oath which they most shamefully broke a few days afterwards.



On the 3d, when the disturbance in the regiment commenced, the European residents nearly all made arrangements to leave the station by boats, for Cawnpore. Some spent the night on board, and others remained in bungalows on the bank of the river. Our missionaries went to the house of Mr. McLain, an indigo planter, living near the river. In the night, Brother Campbell returned, and walked for several hours in the garden with the native brethren, advising them and trying to strengthen their faith. He told them he had little hope himself of escaping, but that he felt less concern about himself than he did for them. They speak of his return and the advice he gave them with much gratitude.

On the morning of the 4th, when the residents of the station heard that the regiment had seized the treasury, they fled to their boats and dropped down the river. There were four boats; our brethren were in that of Mr. McLain, who seems to have shown them the greatest kindness.

When they reached Rawal Gunje, eight miles from Futteghur, the villagers came out with clubs intending to plunder them, but when they saw that the party was armed, they did not attempt it. At Singirampore they were fired on by a large number of matchlock men. Their fire was returned, and they too made off. The party then, for mutual protection, all got into one boat, leaving their baggage in the other three. The latter were soon plundered.

They met with no further interruption until they reached Quasampore, a Mohamuedan village. Here they were again fired on, and one of the party was wounded severely in the thigh. The fire was returned, and eight of the villagers were killed. This gave them a check, but still they followed them for nearly an hour. On the evening of the third day after leaving Futteghur, they went ashore to cook a little food. Here they fell into the hands of a powerful zamindar, who asked them whence they came, and whither they were going. On hearing their reply, he told them that they were now at his mercy. They offered him a thousand rupees if he would let them off and help them to get down to Cawnpore; promising to pay five hundred down, and the other five hundred on their reaching the end of their journey. These conditions were accepted, the money was collected and paid. The treacherous zamindar then said, "I will give you five men here, and the rest at a village a short distance lower down the river." Of the five men, only one went on board, and the rest managed to run away, and this was all the assistance they received from him.

The party after this, floated down with the current for two days and nights, without stopping, and without meeting with any further interruption during that time.

On the evening of the fifth day after leaving Futteghur, they reached an island five miles below Bithoor, the residence of the bloody Nana Sahib, and as many above Cawnpore. Here they tied their boat to the shore, and hired a man to carry a note to Sir Hugh Wheeler, who was at this time besieged by the rebels under Nana Sahib. The object of the party was to get an escort, so that they might get into the trenches; but the man whom they sent never returned. For three days they remained at the island, trying to communicate with Sir Hugh, but all their efforts failed.

During all this time the roar of artillery was distinctly heard, and the fugitives were placed in a most trying position. Below them was a bridge

of boats, so that it was impossible for them to get down the river, and above them the whole country was swarming with enemies, so that it was impossible to return.

On the fourth day they saw some Sepoys crossing the bridge, but they thought little of it, supposing that they were going to Lucknow. But they soon learned their mistake, for the Sepoys, very soon after crossing, opened fire on them from a cornfield, on the Oude side. The first cannon-ball struck within a foot of the boat, the second killed a child, and the third killed a lady and a native nurse. The whole party then left the boat, and concealed themselves among the long grass on the island. Here they remained for a little while, and then sought the protection of a few sissou trees, which were at some distance, as they found the heat of the sun very great. Under their shadow they found a well and some native huts. They asked the owner for water, but he would neither draw it for them, nor allow them to draw it for themselves. When one of the three native Christian young men who were with them saw this, he went to the river and brought water for them, until all were satisfied.

The party consisted of one hundred and twenty-six persons. One of the missionaries now arose and said: "Our last day has, in all probability, come; let us, therefore, commend our souls to God in prayer." Brother Freeman read a portion of Scripture, and made a few remarks. They then sang a hymn, and all kneeled down, and Brother Freeman led them in prayer. Another hymn was then sung, and Brother Campbell made some remarks, and then led in prayer. The party then held a short consultation among themselves, after which, those who had arms took them and threw them into the river. An hour or two after this, a party of Sepoys appeared on the right bank, procured a boat, and crossed over, and made them prisoners. When they reached the main land, some of the party told the Sepoys that the most of them were not connected with government in any way; that they were merchants, indigo planters, teachers, missionaries, &c., who, since they had been in the country, had pursued peaceful callings, and that they should not, therefore, molest them.

A few of the Sepoys said that this was true, and were disposed to let them go; but others said, "No, away with them to Nana Sahib, and let them be killed, that the seed of the foreigners may not remain in the country." The latter party prevailed, and proceeded to bind their prisoners together, two and two. Where they were husband and wife, they were allowed to be tied together, the left hand of the husband being tied to the right hand of his wife. The Campbells were thus tied; Brother Campbell carrying Willey in his arms, a friend carrying Fanny for him. None of the other missionaries had any children in this country. When they were about to set out for Cawnpore, Mr. McLain offered the Sepoys one hundred and fifty thousand dollars if they would let them go; but they said, "It is blood we want, not money."

Before they set out, the missionaries found an opportunity to tell the three native Christian men to make their escape, as they would surely be put to death if it should be found out that they were Christians. Mrs. Freeman's last words to them were, "Give Prem our salam, and tell him that our end has come." There was still a little Christian nurse, Margaret, who remained with them, and to whom I am indebted for an account of the march to Cawnpore.

The party set out about five o'clock in the evening. They had eaten but little for several days, and their anxiety and their fasting had rendered them very weak. This was especially the case with some of the ladies. Half way between the river and Cawnpore some of the party gave out. A halt was called. The Sepoys formed a ring around the prisoners, and here they remained all night. A water-carrier gave them water, but nothing was offered them to eat. Margaret says, that none but the little children slept, that all seemed to be engaged in meditation and prayer. The march was resumed at an early hour in the morning, and they had not gone far until they met three carriages, which the Nana Sahib sent out for the ladies, who were unable to walk further. When they reached the station it was still very early, and they were shut up in a house, the native servants, who had accompanied them, excepted. Upon the latter being told that they must leave the station at once or be put to death, they fled. Here Margaret's account of them ends; but little remains to be told. At seven A.M., of the same day, which could not have been more than an hour after their arrival, they were all taken out to the parade ground and shot, without reference to age, condition, or sex. In the case of those who were only wounded, they were at once despatched with the sword.

I had this from an eye-witness, a servant of the Maharajah Dhalip Sing, who accompanied Mr. Elliott, the agent of the Maharajah, to the station. After the servants were ordered off, he withdrew, disguised himself, and mingled with the throng who witnessed the death of the party, that he might see what became of his master. Beyond being made prisoners, marched into the station on foot, and put to death, they were not called on to suffer any indignities. They were bound, but it was with a small cord, and it was done in such a manner as not to give them pain.

God, in mercy, seems to have restrained the Nana Sahib and his followers in the case of this party, though they had previously been guilty of the most shocking barbarities towards the residents of the station, and though they were afterwards guilty of committing outrages upon the unfortunate victims who fell into their hands, which render Cawnpore a name of terror to all who hear it. But though our dear brethren were spared what others suffered, who can estimate what they suffered before leaving Futteghur, by the way, on the island below Bithoor, and on the sad march into Cawnpore?

But their sufferings are at an end. What is so dark to us is light to them. While we mourn, they rejoice. We are still pilgrims and strangers in the earth, and know not what toils and trials await us; but their pilgrimage is ended, their toils and trials past, and they now enjoy that rest "that remaineth to the people of God." May their faith and hope and zeal be ours, and like them may we be found following where the Master leads, unconcerned about the toils and roughness of the way; so that we too may "finish our course with joy." You may, perhaps, think that this account of the last days of our much-lamented brethren is unnecessarily minute. But I have thought that anything concerning them would not only be of interest to you, and to their many relatives and friends in America who bewail their loss, but to the Church whose servants they were.

One question, and I am done. Who is to take their place? Eight labourers have fallen. Who will occupy their field? Ask the theological



students of America this, and remind them that "he that reapeth receiveth wages, and gathereth fruit unto eternal life."

Affectionately yours,

R. S. FULLERTON.

## Religious Lessons.

### TO THOSE COMMENCING A RELIGIOUS LIFE.

1. Do not expect so sudden and remarkable a change as to leave no doubt of its reality. Did religion enter the soul in perfection, and to the entire exclusion of sin, the change would be so marked and obvious as to leave no room for doubt. But usually, there is, in the Christian heart, a perpetual struggle between good and evil, and thus a continual competition of evidence for and against, according as the good or evil prevails.

2. Evidence of piety is not so much to be sought in high emotions of any kind, as in real humility, self-distrust, hungering and thirsting after righteousness, sorrow for sin, and a continual effort, in every-day life, to regulate our thoughts, feelings, and conduct, by the word of God. It is the nature, and not the degree of our affections which is to be regarded in the examination of our evidences.

3. Do not expect to find, in your own case, everything you have heard or read of in the experience of others. For it may be, that many things we hear and read of are not correct feelings, and do not afford just grounds of confidence for any one; and if they are correct experience, it may be the experience of a mature Christian, and not to be expected in the beginning of a religious life.

4. Do not suppose that religion is a principle of such self-preserving energy, that when once implanted in the soul, it will continue to thrive and increase without effort. God will not sustain and bring to maturity the work of grace, without your own voluntary concurrence in the diligent use of means, more than he will cause the harvest to whiten in the field of the sluggard.

5. Do not expect to be made happy by religion unless you become eminent Christians. A half-way Christian can neither enjoy the pleasures of the world nor the pleasures of religion, for his conscience will not let him seek the one, and he is too indolent to obtain the other. The Christian may be the happiest man on earth, but he must be a faithful, active, and devoted Christian.

6. Do not make the practice and example of *other* Christians the *standard of piety* at which you aim. By this means, a more disastrous influence has been exerted on the Church and on the world, than perhaps by all other causes that could be named. But look into your Bible and see how Christians ought to live. See how the Bible says those who are Christians must live, and then if you find your Christian friends living in a different way, instead of having cause for feeling that you may do so

too, you have only cause to fear that they are deceiving themselves with the belief that they are Christians when they are not.

7. Remember that your evidence of possessing ceases when anything else had the first place in your thoughts and interests. Religion should not lessen our love for our friends, or our enjoyment of rational pleasures; but the desire to please God, in all our ways, should be the prevailing feeling of the mind. Our Saviour says, we cannot have two masters; God and his service must first be in our thoughts and affections, or else the world and its pleasures are first. If, then, we would find whose servants we are, we must find who has the first place in our thoughts and affections.

8. Never for one day omit to read the Bible, with prayer. This is a most important direction. It is of the utmost importance that you should never, for once, break through this habit. Prayer and the Bible are your anchor and your shield; they will hold you firmly in the path of duty, and protect you from temptation.

9. Attempt, by your efforts and example to *raise the standard of piety and activity*. If all who are now commencing the Christian life should make this an object, and not fall into the temptation which professed Christians so often set before the lambs of the flock, the Church would indeed soon rise before the world, "fair as the moon, clear as the sun, and terrible as an army with banners."

10. Be active in promoting all benevolent objects. Make it an object to prepare to lead with propriety, when necessary, in all social devotional duties. At this period, when prayer and effort must unite in hastening the great day of the Lord, let every Christian learn to guide the devotions of others, as well as to lift up his own private supplications.

11. Remember that the principal duty of a Christian, as it respects others, is to excite them to the *immediate performance* of their religious duty. There is no Christian but can find some one mind, at least, over which he can have some influence, and if we can do anything to save others from eternal death, nothing should for a moment prevent our attempting it.

12. Lastly, do not be discouraged because you find that you are *very deficient in every one of the particulars specified*. Remember, that the Christian life is a *warfare*, and that it is only at the *end* that we are to come off conquerors, and more than conquerors. When you feel your own strength and resolution failing, go to Him who hath said, "My grace is sufficient for thee, and My strength shall be made perfect in weakness." Call upon Him, "and He will be very gracious unto the voice of thy cry when he shall hear it, He will answer thee." Remember, also, that the conflict is short; the race will speedily be accomplished.

THE  
PRESBYTERIAN MAGAZINE.

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Miscellaneous Articles.

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SEEK YE THE LORD WHILE HE MAY BE FOUND.

No. II.

AN ADMONITION FROM A DEPARTED SAINT.

(Concluded from p. 208.)

“Seek the Lord while he may be found, call upon Him while He is near.”—Is. 55 : 6.

IN handling this important subject it was proposed, God assisting,

1. To explain the duty which is here enjoined, viz., to seek the Lord.

2. The motives in the text, which are two, namely, that now the Lord may be found in mercy, of such as diligently seek him ; and second, that if we neglect these seasons the time will come when it will be too late to set about this important business. And,

3. To offer some serious considerations to engage us through God's grace to comply with the heavenly admonition. The two first I have examined. I proceed, therefore, to the third, viz., to offer some serious considerations to enforce this commanded duty.

1. We are called to seek the Lord that we may save our own souls, that we may escape the pains of hell, and enjoy the kingdom prepared for the children of God. And can any ends be greater and nobler than these, and with these to glorify God, to be like him in holiness and purity, to be under his care and protection, and safely sheltered from all the calamities of life? Should not our thoughts and desires be directed to ends so necessary and so useful? Can we be too much affected with them, desire them too earnestly, or labour for them with too much diligence? If we neglect so great



a salvation ; if we are not accepted through the beloved ; if our prayers prevail not ; if we either refuse to comply with the Gospel, or only comply in a cold and formal manner, we are undone forever. The question is, whether we shall be eternally happy or miserable ; whether we shall at death go to heaven or hell ; whether we shall take up our everlasting habitations with angels or devils ; and this question must be resolved by our obeying or disobeying the Gospel. No designs, no undertakings can be greater or of more importance ; and this I offer to your serious consideration, to engage you to seek the Lord while he may be found.

2. Our diligence must bear some proportion to the work we have to do, as well as the ends for which we work. We must mortify sin and be holy, or we cannot be happy ; we must be meet for the inheritance of the saints in light, or we cannot enter there ; for nothing that defiles can enter into the New Jerusalem. Our states and particular failings are to be seriously examined and repented of ; our souls must be renewed ; we must be brought to deny ourselves, and to take up the cross daily and follow Christ ; our corruptions, our evil habits, our fierce appetites, are to be subdued ; the temptations around us are to be resisted ; we must have peace in our own minds, and must obtain some well-grounded hopes or assurances of pardon and happiness ; and though God gives these blessings of his free grace through a Redeemer, yet for all these things will he be inquired after by the house of Israel to do them for them. We must attend ordinances, must watch and pray ; we must be steadfast and immovable, always abounding in the work of the Lord, knowing that our labour shall not be in vain in the Lord ; every stage of life every day, every dispensation of Providence calls us out to fresh duty ; every place we come to, every person we have to deal with, every change of our condition, every new relation we stand in to one another, demands care and attention to the laws of God, and if we habitually neglect, or greatly miscarry in the most of these duties, we are forever ruined. If then we are called to seek the Lord in the exercise of duty and in his own way, consider now whether it be safe to neglect these calls and do nothing, since we are commanded not to be slothful in business, but fervent in spirit serving the Lord.

3. Consider, my friends, that, though the work be so great and must be done, and the end so noble and so necessary, yet the time appointed for it is very uncertain. It is called to-day if ye will hear his voice. The duty I am pressing is to seek the Lord while he may be found. Must this be done some time, or your souls must perish, and why not now ? Will the work be easier at any other time than now ? No, you do not think so. Are you sure of any time but the present ? No, the time hastes to a period, and this night thy soul, O sinner, O sleeper, may be required. Yet a few days and we shall be no more ; we shall ere long have no more offers of mercy, no gracious invitations to turn rather than die in our sins ; we shall

soon leave the stage clear for others, some in youth and some in riper years, and shall preach and hear no longer. We know not if we have another week to live, or whether we shall hear another sermon. Every pulse that beats, every breath we draw, brings us nearer to our end. Are you then prepared to die, my friend? I fear that this is not the happy state of numbers. Would you be content to have but a week to prepare for the change, and are you sure of that? Particularly let me press such as have long refused to seek the Lord, such as have long neglected this great salvation. Do you not know that you now disobey God, and venture your souls? Do you not see your awful danger? Are you in a particular manner called to redeem the time, and having so many offers made you which you have despised? Are you not afraid to die as you have lived, or that he will swear in his wrath, that you shall not enter into his rest?

4. The number, the malice, and the power of our enemies that lie in wait for our souls, should excite us to obey this command. If we are careless, they are watchful and industrious, and hunt for the precious soul. Hence the command, Be sober, be vigilant, for your adversary, the devil, goes about like a roaring lion, seeking whom he may devour. How unwearied are the powers of darkness! How unwearied are the ministers and servants of Satan! The wicked are like the troubled sea, are never at rest, but to cast out mire and dirt. Our own appetites and corruptions are like tinder before temptations, ready to catch fire and ruin our peace. Out of the heart proceed what depraves our duties, breaks our resolutions, perverts our thoughts, and dulls our good, and whets our worse affections; hence Christ's command, Watch and pray, that ye enter not into temptation. Every object around us, and even the blessings of Providence if not rightly managed, may prove our destruction. We have an evil heart of unbelief, and feel none of those regards, none of God's kind admonitions. We are bold against reproof, hardened by bad examples; we are lazy and secure; we sin in hopes of a pardon, and from these and such other enemies to our peace and safety. No worldly distress, no number nor powerful combination of earthly enemies, ever so loudly called for mankind to take up arms and to seek for safety, as these unwearied enemies of our souls call us to put on the whole armour of God, and to endure hardness as good soldiers of Christ; and to seek the Lord while he may be found, and to call on him while he is near.

5. We should be greatly quickened to this duty from the many privileges we enjoy, the talents we have been intrusted with, and the mercy that we have received. To whom much is given of them is much required. Many and great are our privileges. What nation breathing on earth has had plainer instructions, more forcible persuasions, or more constant admonitions? We have heard our danger and our duty from friends and enemies, from ministers and parents,

in public and private. We have had sermons till we were weary of them, Sabbaths till we profaned them, and excellent books till we neglected or loathed to read them. We have enjoyed peace and plenty, civil and religious liberty, beyond most nations in the world; for what nation has equal privileges, or has God so near it? We have been spared when others have been removed; we have had many national and many personal deliverances. Heaven and hell, light and darkness, our weakness and danger, and the way of our recovery through Christ, are plainly laid before us. If it be a mercy and a blessing that we have food and raiment; that Christ lived for us; that he shed his blood for us; that we have great and precious promises, and the kindest invitations: what should we render to the Lord for all his benefits? Shall we think nothing too good or too great for us, and shall we think everything that has love or friendship in it too great for him? Will a careless, lifeless appearance before God on some Sabbaths, and a cold neglect of his service through the week, acquit you before him, in your own consciences? Shall he do so much for the unthankful and disobedient, and will you stop your ears like deaf adders when you are called to peace and happiness by God himself?

6. Every relation that we stand in to God, is a strong engagement to seek his face, and to return to him and to our duty. Did he give us precious souls, did he form our bodies, does he take care of us, and provide both for our souls and bodies, is he our wise and good Creator, our powerful preserver and constant benefactor, and are we worse than the ox or the ass, that are fed by their master's care? Are we more ungrateful than the brutes, who disregard and disobey our God? Is he our universal parent? Does he spare and pity us as his children? does he allow us the honour to be his sons and daughters, and to call him our father, and if a father where is his honour? Is it fit to disobey him, to break his commands, and to treat him as a blank in the creation? Common civility, as well as morality and religion, teaches children to obey their earthly parents; and shall we not much more be in subjection to the Father of our spirits, that our souls may live? Is he not despised as a monster among men, who is greatly deficient in his duty to a father or a mother? and why should it not be looked on as more criminal and unnatural to be wicked, careless, or profane, when we thereby dishonour our Father which is in heaven. Are we the servants of his family? is he the great householder that appoints us our stations and places, our talents and our trusts? shall we then break his commands, beat or molest his other servants, or misemploy the stock put into our hands, which is given to none to do hurt, but to promote our own and our neighbour's temporal and eternal welfare? We call him our Lord and our Master; but if he is our Master, where is his fear? Will we offer that treatment to God that we would not take from our servants? Let me then entreat you to think that your Creator and Preserver, your God, and



your Father, and your Master, calls and commands you to seek him while he may be found. Do you believe these are his calls, and dare you or will you disobey them? Will you or can you have peace or expect happiness if you do so? Remember, that the same voice calls to-day, if you will hear his voice. Remember, that Christ is your Lord and Master, and you are his disciples, and called by his name. Do you answer the relation if you continue in sin? for he comes to redeem us from all iniquity. Are we his followers if we break the laws of God, when he fulfilled all righteousness? Are we obedient to his instruction, if we do not chiefly mind the concerns of eternity, when he calls this the one thing needful? If we love God, would we not be ambitious to please him? If we love Christ, would we not keep his commandments? If we had faith, it would purify the heart and produce good works, if we were led by the Spirit, it would be in the ways of truth and holiness, and if we had the fear of God, we would not venture to disobey his heavenly call. Let the wicked, let the lazy, let the empty formalist, let the backslider, that has fallen from his first love, consider these things. If every relation that you stand in to God or to Christ, if every grace and every character of a Christian demands activity and industry, O, consider the awful danger if you die in sin! and work out your salvation with fear and trembling, for God works in you to will and to do of his good pleasure!

7. Are we to sit idle in an affair of so much consequence, when he has such great preparations made to promote our temporal and eternal welfare? For what end do we live here? Is it to spend our time in providing only for the conveniency of this short life? No; this is a state of minority, where we are to be trained up and made meet for higher stations and more noble employments in the kingdom of glory. From this we are to be transplanted to the peaceful colonies above, and to prepare us for this state he has bestowed on us many privileges. How much of the creation is made our servants, that we may be the servants of God. Whatever other glorious ends the luminaries of heaven may serve, among other things they are by the appointment of God to do us service. The sun, moon, and stars attend us with their kindly influence; the earth with all its furniture is at our service. How many thousands of beasts, fowls, and fishes, plants, herbs, fruits, and flowers, do all attend us! The sea, the earth, the air, winds and storms, frosts and snows. The heat and cold, and all the seasons, with all their beauty and variety, attend us while we do our work; and shall they answer their wise and good ends, and we neglect ours? Shall they be incessantly employed, while we trifle? Nay, the patience and goodness of God wait on us to bring us to repentance; the Lord Jesus waits with offers of pardon and of grace; the Holy Ghost waits in striving with our stubborn tempers. The ministers of the Gospel, nay, of God, disdain not to become ministering spirits for our advantage. Ministers study and preach, and wait for our con-

version. And shall heaven and earth attend us, shall God, and Christ, and angels, and men, be so much engaged in our favour, and will we, amidst such care and pains, neglect so great a salvation?

8. To engage us to be real Christians, and to set about this great work in good earnest, consider that God will reward all men according to their works. He that sows sparingly must reap sparingly, and he that never sows, but neglects these calls, can never reap. No saint ever repented his labour or his love to God or to mankind; even the afflictions of the believer work for him an exceeding great and an eternal weight of glory. But, alas, how many live under the melting sounds of the Gospel, and stop their ears! How busied are they about the world, till they lose their souls! How many are now in flames, that despised or neglected Christ and his offers, and would not avoid their fate! This course is safe, because it is appointed by God; it is *honourable*, for it makes us his sons; it is *necessary*, for without it there is no salvation. It is a course that all will some time sooner or later approve, though it may be greatly neglected while God waits to be gracious. O, then, my friends, believe that God calls you, and be obedient; begin to examine your ways, and be most concerned about your eternal welfare. God has resolved that heaven cannot, will not be had on easier terms. You must be born again, or you cannot enter into the kingdom. You must strive to enter, must run so as to obtain. You must become holy, or you cannot be happy, for without holiness no man shall see the Lord. You must set your affections on the things above, and seek first, and above all things, the kingdom of heaven and his righteousness, and must labour for the food that endures to everlasting life, or you will be shut out into outer darkness. These are the terms mentioned in Scripture, and such the calls, and such the messages that we have from God; and if, after all, any of us dare continue in sin, or do nothing for our happiness, how shall we escape, since we neglect such heavenly calls and so great a salvation?

*Application.*—Having laid so many and so weighty considerations before you, to engage every one to seek the Lord, I doubt not but every one that attended is convinced of the reasonableness and necessity of complying with them. But the only question will be, who neglects to obey God, or neglects or despises his calls? To such, and to such only, are my arguments suited. And O that every man and woman were of that number that sought God sincerely; that sought him in the life of Gospel ordinances through a Redeemer; that sought him with prayer and supplication, and with much tenderness and holiness of life! But are you all such? Can you appeal to God that this is your Christ? that you have not only sought him, but can testify that you have found him to your great comfort? But some possibly dare not claim this for their Christ; some of you have stopped your ears, and may possibly continue to disregard all these weighty considerations. My text is a message and a call from God to four sorts of sinners.

1. To such as are openly loose and profane, and live in unknown sin or the neglect of known duty; that know that they seldom pray to God; that they never devoted themselves to his service; that never fled to Christ for pardon and grace, nor ever knew what it was to come under Gospel rules. Do you think that you are safe, or that you have felt the power of Christ's Spirit on your souls? If not, why do you promise yourselves happiness if you continue longer in sin? Such want words to pray to God, but want none to make known their distress to a physician when sick, to a protector when threatened, or to a wealthy friend when in want. Some of you will not pray or regard the common duties of religion; some of you never examine the state of your souls; some will not be at the pains to read the Scripture, and many live in sin. Is this the Christian life, or the way to happiness? To all such, I offer these considerations. You are the persons I press and invite to seek the Lord while he may be found.

2. This call of God is to all the careless and worldly-minded, who are so immersed in the cares of this life, that they neglect the one thing needful.

3. To the self-deceiving, lazy, formal professors; to you is this invitation and solemn call, who run the round of duties, who read, and hear, and talk of religion, but never felt its power in your souls.

4. These considerations are offered even to the godly themselves, who are too careless about their souls; who are fallen from their first love; who do duty with great carelessness and indifference. How many know not the state of their souls, and take no care to examine them! how many neglect Christ's stated ordinances and will not be persuaded to amend! Do you, will you, act this part, and expect joy or comfort? or do you seek the Lord as you are here commanded?

To all, let me apply the following admonitions:

1. Seek the Lord, for there is no other way to peace and happiness.

2. Do you not take much pains for the world? and why will you not do as much for eternity? Every shop, every field is busy for the bread that perishes, and why not for what endures for eternity?

3. Great expectations require suitable endeavours.

4. How earnest are godly parents, ministers, angels, Christ, and God Almighty for your conversion, and how much in earnest are devils and wicked men for your ruin! and shall heaven, and earth, and hell be in earnest about your soul, and will you greatly neglect it?

5. Were the graves to open, were you to see all that in life neglected or embraced these offers, would you not fear and tremble? Did you see the process of the awful judgment and the direful effects of wickedness and unbelief, or was hell laid open before



you, how would you be convinced of the necessity of seeking God ! But these things you shall see with terror and amazement, unless ye now repent.

6. Did God appear as on Sinai ; did Christ ; if Christ appeared again as among the Jews ; if Paul preached to you as to Agrippa, till you trembled, would you dare to disobey ? Yet some disobeyed all these heavenly calls. Nay, you cannot think you would disobey a messenger sent from the dead ; and why will you disobey the voice of reason and revelation ? They are the voice of God ; and if you will not hear them, you would not hear one risen from the dead.

7. Must you not some time begin to seek God, and why not to-day ? If you intend ever to obey God, obey him by hearing while he calls to-day. Did you not use to call on God by prayer ? begin to pray to-day. Did you never know your own heart-plagues, or that you did amiss ? Take a serious hour to examine what duties you neglect or sins you commit. You that never gave yourselves up to God, in the obedience of the Gospel, this day join yourselves to him in the everlasting love-feast. Let him that neglects ordinances, that has fallen from his first love, or, that lives in doubts about his future happiness, be intreated to begin this day to amend. Return, ye backsliding children, and he will heal your backslidings.

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## THOUGHTS CONCERNING THE PRESENT EXTRAORDINARY REVIVAL OF RELIGION.

(Continued from p. 199.)

A REMARKABLE feature in the present religious movement is the great extent of the work. It is not confined to a single section of the country, nor to a single Christian denomination ; but, with some exceptions, it extends alike to all. From the Atlantic to the Pacific Ocean, from the Northern Lakes to the Gulf of Mexico, there is not a State or Territory, in which the gracious stepplings of Jehovah have not been more or less visible. If any one great centre can be designated as the radiant point from which this mighty movement has proceeded, it is the principal commercial metropolis of the United States, the City of New York. But the work has been so nearly simultaneous in different localities remote from each other, in cities, villages, and country places, as to indicate that the influences of the Holy Spirit have had less resemblance to the rivulet which waters and fertilizes successively different districts of country, than to the dews and rains, which fall in the same months and days at all points of the compass. So also with regard to different Christian Churches. It would not be

possible to trace its commencement to any one or two religious denominations, from whom instrumentally the others have received the blessing. All Evangelical Churches have enjoyed in common this merciful visitation, coming like the showers of heaven, direct from the throne of God.

A definite statement of the number of conversions is yet impossible, both from the want of sufficient data, and of sufficient time to test their genuineness; and also from the pleasing fact that hopeful conversions are now occurring every week in many parts of our land. A month ago an intelligent and pious layman in New York, estimated the conversions in that city at 50,000; and a judicious clergyman in Philadelphia, has recently published as his own opinion, from statistics collected from all sections of the country, that not less than 200,000, within the last six months, have passed from a state of spiritual death, to that of a new and heavenly life.

These conversions have not been restricted to any class, age, or sex. The aged and the young, husbands and wives, parents and children, merchants and mechanics, physicians and their patients, lawyers and clients, independent farmers and day-labourers, judges and jurors, statesmen and private citizens, sea-captains and their crews, watchmen and firemen, the moral and the vicious, college students and pupils in academies and primary schools, Sunday-school teachers and little juveniles, male and female, under their instruction.

The following statements are given as examples, which might be extended indefinitely, showing the extent of this work. They are taken from daily and weekly papers, which have contained more or less of the same kind of intelligence for three or four months past.

#### THE REVIVAL IN NEW YORK.

In all parts of the city the meetings continue to enjoy manifestations of the Spirit of God. The cases of anxious inquiry reported and of hopeful conversion are many and deeply interesting, being found in all classes of the community, and almost all grades of sinners. Some merchants have set apart private rooms in their warehouses where their clerks are in the habit at certain hours of meeting for prayer. The revival has been peculiarly precious in its influence upon persons belonging to the mercantile community; but it has also reached the masses,—mechanics of all kinds, and others whose business can scarcely be defined, and of these multitudes have been hopefully converted.

#### REVIVAL IN A PRINTING OFFICE.

Prayer meetings have been held daily at one of the large printing offices in New York City, since the 6th of March, with increas-

ing interest. At the commencement of the meetings there were but four or five converts, with a very few participants, and now the number ranges as high as twelve or fourteen. The interest manifested at those meetings is very great. One of the recent converts says: "What are we to expect, when printing offices are converted into religious chapels? It is, as far as my knowledge extends, unprecedented in the history of any country, and will, no doubt, astonish many readers." As the meetings are held between the hours of 12 and 1 o'clock, some of the men go without their dinner for the sake of attending them.

To specify the particular churches in the city which have been or are now blessed with this visitation of Divine mercy, would occupy many pages. Almost all religious denominations have been moved by a fresh impulse to pray and labour for the salvation of those around them, and large accessions have been made to their respective communions. Even professed Universalists are reported to have become in some instances earnest seekers for renewing grace; and not a few of the seed of Abraham have embraced the Christian faith. Concerning the Jews, the following interesting statement has been published.

#### THE JEWS.

Many Jews have participated in the operations of the present revival movement. They have been in attendance at nearly all the meetings in the various parts of the city, and have presented numerous requests for prayers in their behalf. In the Twentieth Ward, quite a number of Jews, of both sexes, have gone over to the profession of the Christian faith. One convert is about to go forth as a missionary among his own people. Many Jewish families have sent their children to Christian Sunday-schools. At a meeting in Burton's old theatre, a few days ago, a Jew complained that the seed of Abraham had been neglected in the prayers of his Gentile brethren. He said that a class numbering as many as thirty-five or thirty-six thousand souls, in the population of this city, surely had a high claim upon the interest of Christians in heart. He begged that in future they be prayed for at every meeting. In Brooklyn, an entire family of Jews were recently led to embrace Christianity.

In the State of New York, few spots have been left without a refreshing from the presence of the Lord. In Albany, the capital of the State, and in the neighbouring cities of Troy and Schenectady, many have been added to the churches; and, proceeding from those points, west to Buffalo, three hundred miles distant, or south, one hundred and fifty miles, to New York City, many cities, villages, and country places are found to have put on a spiritual verdure, more fragrant than the blossoms of spring.



## THREE HUNDRED FISHERMEN CONVERTED.

At Rockaway, L. I., the revival, which has been for some time in progress, has had such an influence upon the community, that there are not more than half a dozen adult persons in the place who have not become members of churches. Among those who have been recently converted are *three hundred fishermen*. One of these fishermen said at a meeting, "When we used to go down to the creek to fish, we used to curse and use all sorts of profane language, but now we go out in our boats singing, and songs of praise are wafted from one boat to another."

## REVIVALS IN NEW ENGLAND.

In Boston, the business-men's prayer-meetings, which many of the chief merchants in the city leave their counting-rooms to attend, are of a character never before known in Boston or Massachusetts. A correspondent, in speaking of the character of the work, says :

"It is not excitement. There is none of that wildness so often manifested in seasons of religious interest. The work has reached the 'Black Sea,' our Five Points. 'Publicans and sinners' are awakened, and are entering the prayer-meetings of their own accord. Some of them manifest sincere signs of repentance, and a movement is on foot to make them a home, to place them where vice shall not find, nor temptation allure them."

In Newburyport, the number of conversions were reported, some two months ago, to have reached six hundred. In New Bedford, about the same number ; and, in Lynn, Andover, Amherst, Northampton, Springfield, and scores of other villages in Massachusetts, numerous instances of hopeful conversions have occurred, including persons of all classes and conditions of life.

## CONVERSIONS ON BOARD A RECEIVING SHIP.

Ten conversions have recently occurred on board the receiving ship Ohio, at the Charlestown (Mass.) Navy Yard. These persons represent six different nations, and some of them, until recently, had never entered a house of worship or heard the voice of prayer. A number of inquirers are still found on board the same vessel.

In Maine, New Hampshire, Vermont, Rhode Island, and Connecticut, revivals of great power and extent have existed or are now in progress. In one village in Connecticut, it is said, "there is not an adult to be found who has not been converted." With reference to that entire State, the opinion has been expressed, by one of their religious editors, that there has been "a larger number of conversions, in proportion to the number of inhabitants, than in the days of Edwards." The students of Yale College, at New

Haven have shared largely in this blessing ; as also those of Amherst College, Massachusetts, Brown University, Rhode Island, and Union College, New York, which we omitted to mention when noticing the revivals in those States.

#### REVIVALS IN NEW JERSEY.

The religious interest in New Jersey has pervaded the whole State. Jersey City, Newark, Elizabeth, New Brunswick, Trenton, and very many contiguous and intermediate places have witnessed the glorious displays of God's grace ; and much of West Jersey, from Camden to Cape May, has been revived in a similar manner. The College of New Jersey, at Princeton, has participated in these reviving influences, and also Rutgers College, at New Brunswick. The late meetings of the several Presbyteries, in that State, disclosed a more prosperous condition of the churches than has been reported within the memory of their oldest ministers.

#### THE REVIVAL IN PHILADELPHIA AND IN PENNSYLVANIA.

The attention to religion has been as general in Philadelphia as in New York, and the fruits of the awakening have been proportionably large. Presbyterians, Episcopalians, Baptists, Methodists, &c., have been alike participants in this ingathering of souls. Members of the Society of Friends seem to have felt the impulse, and to have joined in seeking the common salvation. Sabbath-schools have been greatly blessed. In one school fifty or more have entered the communion of the Church. Mariners' churches, congregations composed of people of colour, and the inmates of hospitals, and other institutions of public charity, have given decided indications of the presence and power of the Holy Ghost.

In Pittsburg and many other places in Pennsylvania, both east and west, the churches have received a new baptism of the Holy Spirit, and additions have been made to them, as is hoped, "of such as shall be saved." Washington and Jefferson Colleges, in Western Pennsylvania, have been graciously visited, and a considerable number of students have, it is believed, experienced religion.

#### REVIVALS IN THE WESTERN STATES.

Travelling westward through Ohio, Kentucky, Indiana, Illinois, Missouri, Iowa, Michigan, and Wisconsin, in cities, villages, and country places, the subject of religion has almost everywhere engrossed public attention. A correspondent of an eastern paper writing from Chicago, says, that "the entire western country is sharing in the revival movement. It is the frequent subject of conversation on railroad cars, and is treated very generally with seriousness and respect." In Cleveland, Ohio, a thousand souls

are believed to have been truly converted to Christ. At Columbus, an ex-Lieutenant-Governor of the State has professed religion, and become its earnest advocate. At Cincinnati, Louisville, St. Louis, and Chicago, four of the largest cities in the West, a similar seriousness has existed with that already mentioned concerning eastern cities; and from numerous smaller cities and villages, information is communicated, to the effect that the outpouring of God's Spirit is truly wonderful. Several of the cities which have been visited by this movement, as Detroit, Indianapolis, Dubuque, &c., though less populous than those previously named, are of the first class in relation to their own States; and the country around has been, in many instances, even more highly favoured than the cities. In some places whole households, none of whom were previously serious, have become the happy subjects of Divine grace. Several colleges have shared in this revival, among which may be mentioned Hanover College, Indiana, an institution which was founded in prayer, and which has been frequently blessed with revivals of religion.

#### REVIVALS IN THE SOUTHERN STATES.

Revivals of more or less power have occurred in Wilmington, Delaware, Baltimore, Maryland, Washington City, Richmond, Virginia, Charleston, South Carolina, Nashville and Memphis, Tennessee, and at a considerable number of other points in those and other States; viz., in Georgia, including Oglethorpe University, in North Carolina, including Davidson College, and in Alabama, Louisiana, and Texas. In some of these States large effusions of the Holy Spirit have been enjoyed. A gentleman writing from Wheeling, Virginia, to a friend in New England, makes the following interesting statement. "In some neighbourhoods almost the entire adult population is brought under its influence. I know of many churches where there are 100 to 200 accessions, while there is but one church within the circuit of several counties, so far as I have heard, that has not shared to a greater or less extent in the blessed work. Probably not the least interesting and important part of this work consists in the fact, that while very many heads of families and persons of mature years, have been brought under its influence, it has embraced quite a large number of Sabbath-school children. I have seen from forty to fifty, and in one instance as many as sixty, at our meetings of inquiry, at a time. Such a sight I have never been permitted to see. . . . I remember well the revivals of 1830 and 1831, when so many were converted in Old Hampshire County, in Enfield, Belchertown, and maybe in other places, through the instrumentality of the Rev. Asahel Nettleton and others. Then, especially in Enfield, for several days in succession, the church-going bell was heard, and the farmer left his plough, the mechanic his shop, the manufacturer ceased to spin and weave, and all were actuated by one feeling



—that of seeking salvation by faith. And precious as was that eventful period to me, the revivals I have recently been permitted to see and enjoy, far exceed those of that day. They are more akin to those under Edwards of Northampton and Porter of Belchertown.

A Mobile paper states, that in nearly all the congregations of that city, the converts, within a few weeks, have been unusually numerous. In New Orleans, at our latest intelligence, meetings for prayer were held daily and were largely attended. At Savannah and Augusta, Georgia, Columbia, &c., South Carolina, and Wilmington, Fayetteville, Raleigh, &c., North Carolina, a similar interest exists, and many precious souls have been converted to Christ.

The coloured population of the South have been made partakers of this exuberant display of Divine grace. The editor of the Southern Presbyterian (a Charleston, S. C., paper), states that over thirty persons were lately admitted to the Anson Street Coloured Church, of Charleston, making over one hundred who have been added to the membership of that church within twelve months past, on profession of their faith. The Indian tribes on our Southern border have likewise participated in the same blessing. Three hundred and fifty Cherokees are reported to have experienced religion since January last.

We have taken this general survey, in order to show the extent of this revival. The places named are mentioned merely as specimens, and on account of their local importance; but not because the work is more powerful at these points than at very many others not particularized in this enumeration. The above are not a tithe of the places which have been in like manner rendered morally fragrant and lovely by this glorious shower of Divine grace.

A cloud of mercy, however small, when charged with such blessings as these, should be hailed with gratitude and joy. How much more when this cloud encompasses the whole heavens. If the conversion of a single soul is heralded to heaven as an event at which the angels rejoice, who can estimate the importance of two hundred thousand conversions? With our gratitude for so signal a favour, let us intercede with God in behalf of the multitudes who are yet unregenerate. Giving, does not diminish his resources, nor does withholding increase them. His grace is an exhaustless store, and though we are unworthy to receive the smallest favour, none are too great for us to ask, seeing he has already given us unasked the unspeakable gift of his Son. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

J. W.

## THE VALLEY OF VISION.

AND I saw the wickedness of men and the evils that do prevail in the earth; and my soul was sad, and grew faint, as in a deep, sorrowful sleep.

And in my sleep I dreamed a dream.

Methought I was seized and borne away, over cities and countries, by some gentle but resistless power, which, transporting me whithersoever it listed, after many wanderings to and fro, at length conducted me back toward the earth.

And, as I was being thus conducted back toward the earth, for the first few moments, a sight of surpassing beauty entranced my gaze.

I beheld, spread out beneath me and stretching far away in the distance, what seemed a spacious plain, that to my eye lay reposing as the very image of peace and loveliness. Sky and meadow and river lay locked as in the embrace of enchantment. The entire landscape was clothed in verdure and freshness, and the few white clouds, curtained around and above it, seemed like hovering seraphs to guard its slumber.

And, gazing more intently, I could discern signs of human habitation, scattered throughout the fair and beautiful region. I saw cities and towns, with sun-gilt dome and spire, strewn over its green provinces like diamond over emerald. And mighty works of skill and prowess were towering on its hills, and spanning its rivers, and careering through its valleys. And everywhere the pride and glory of human greatness were passing like a pageant beneath my view.

And, as I was carried still nearer, approaching a section of the plain toward which I seemed drawn as if by an instinct, I could perceive familiar faces in the throngs who tenanted those abodes of peace and plenty. There were the dear forms of friend and kindred. The smile of affection was beaming toward me; and the light laugh of childhood fell sweetly on my ear; and a gush of delight thrilled me as I made the recognition. Ah, what eye so dull, it can survey the spectacle of human glory, and not kindle with exultation! What heart so cold that the voice of human kindness shall waken in it no responsive feeling!

But scarcely had these wayward reflections passed through my mind ere I became sensible of a more hurried movement toward the plain, the whole scene meanwhile (which I had before been contemplating from a distance) rapidly transforming itself, as in a dissolving picture, of which, for the time, I could get no distinct impression, until at length, confused and scarcely conscious of what had occurred, I was landed in the very heart of the region.

And, as soon as I recovered from my bewilderment and could take a survey of objects around me, I found that an utter deception

had been practised upon my vision, and that I had only been feeding upon airy prospects, which dissolved into nothingness as I approached them. Alas, that such hideous realities should have been enveloped in such a splendid disguise!

For I saw, as I stood there alighted in the depth of that plain, that, although as to its outline it appeared the same as when I had surveyed it from a distance, yet, as to its particular features, it had undergone a complete transformation. What I had thought to be a scene of loveliness was but a scene of desolation. The grass had withered away, and left only a bare waste around me, while above me, the sky seemed a vaulted tomb, hung round with clouds as with a pall. The stately palaces and towers were like whited sepulchres, stored with the filth of the grave. The mighty works were monuments of decay. The busy throngs were spectres of the charnel-house, and the pageantry, amid which they moved, a carnival of the dead. The sounds of their merriment had died away on the hollow air, as in mockery. Each ghostly shape had fled from the frame it invested with its phantom beauty; and each frame had dropt into rubbish; and the whole plain was covered with mere fragments of skeletons, as the only remains of all that spectacle of life and glory. I had been set down in a valley, which was full of bones.

O strange and terrible illusion (thought I, as I stood gazing around me), that a world of death could wear such an aspect of life, and mere relics of immortal beings clothe themselves with such a fantastic apparition of beauty and glory!

And scarcely had I made this general observation, when I was led forth by the same mysterious conducting Power, to review those skeleton hosts, that thronged throughout the valley.

And as I passed by them round about, straying up and down the plain and surveying the woeful sights it presented, I had confirmed at every step the utter diversity between my present and my former impressions of the region.

I approached the spot where before I had beheld groups of men-like forms, some in the bloom of youth and beauty, and some in the prime of manhood, and all deporting themselves with the utmost freedom and activity; but now a band of dispersing phantoms were all that greeted me, which, as they vanished, left behind them each the tottering skeleton, which in its turn fell down into mere lifeless ruins, until at length I stood before nothing but bones.

I drew near to the spot where so lately I had seen the well-known faces of friend and kinsman; but there too proceeded the same hideous phantasy, first the spectre, and then the skeleton, and then the bones.

And thus in whatever quarter I turned my steps, I could discover nothing but bones.

And however closely I might scrutinize, I failed to detect so much as a sign of life or motion among them. The sight was



pained with their number, and they lay bare and withered, as if many a sun had bleached them and many a wind had sighed over them; for as I lifted up my eyes and looked far away and then near at hand, *Behold there were very many in the open valley, and lo! they were very dry!*

Am I awake, or do I dream? (thought I as I surveyed the strangely altered spectacle.) Was it my first vision that deceived me? and is this the reality? Ye shadowy forms, that I have wooed. Ye spectral glories, that I have coveted! how have ye cheated me! O Life, thou art but the vassal of Death! O Death, thou art the King of Life!

But now, whilst I was yet wondering and weeping at the strange sights which I beheld in that valley, there came breaking on the dreary silence that reigned throughout the place, as if thrown into the startled air of a sepulchre, a Voice, that penetrated my inmost soul with its searching tones, and held me mute in fear and wonder:

*Son of Man, can these bones live?*

I looked on the withered and dissevered limbs at my feet; I strove to fancy them jointed together in the perfect frame; and then I tried to imagine the web of sinews knit over the jointed frame; and then the fair and shapely covering of flesh wrought over the sinews; but as often as I had reached the image of the completed form, at once the flesh shrivelled, and the sinews snapt, and the frame was scattered into fragments, and there was left nothing but the dry bones.

So that, whenever I turned away to answer the Voice, my heart rose in my throat and I could not speak, until at length, bethinking me of that wondrous Power by which I had been brought down into the valley, and to which I knew that all things were yet possible, I looked upward and cried out, as half in hope, yet half in despair:

*O Lord God, thou knowest!*

But the echoes of my feeble response had scarcely died away on the air, ere they were quickly forgotten and seemed as though they had not been.

And a silence, rendered yet more oppressive by the contrast, was settling down upon the valley. I heard nothing but the sighing of the wind which, breathing over the bones, came to my ear like a melancholy dirge, telling of utter hopelessness and woe. When again that Voice sounded down, loud and clear, into the very depths of my soul:

“Prophesy upon these bones and say unto them, O ye dry bones, hear the word of the Lord! Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.”

Now, as I stood listening to that Voice, and pondering its strange

mandate, for a long time I was in a maze and greatly troubled, and like one who has been stunned and struggles to recover himself, I could only murmur and repeat after the Voice its words, as querying if indeed I had heard it aright :

“ Prophecy upon these bones ? Say unto these bones, hear the word of the Lord ? Ah, what were it to prophesy upon bones ? and how shall sinews and flesh and breath be brought back into bones ? Shall a mortal voice like mine proclaim life from the dead ? ”

And I could have doubted whether all were not some ugly dream, and longed either to wake at once and know the truth, or forever shut my eyes and ears to all the sights and sounds of that valley.

Nevertheless, remembering still the supporting influence of that Power by which I had been sustained and carried about in the valley, and placed among the bones, and bidden to prophesy upon them, I turned my eyes away from the great open plain towards that part of it where the familiar faces had greeted me.

And advancing thitherward, weeping much the while at the sad sight before me, and being sorely burdened with my task, yet longing to be girded with the energies of the Power which had carried me there, I lifted up my voice, in obedience to the heavenly mandate, and cried out unto the slain :

*Awake, thou that sleepest ; arise from the dead, and Christ shall give thee light !*

But the shrill summons floated out into the air as into vacancy, and there was no motion, nor any that answered.

Then I lifted up my voice again, not forgetting the heavenly mandate, and with increasing agony of spirit, repeated the call :

*Awake, thou that sleepest ; arise from the dead, and Christ shall give thee life !*

So I prophesied as I was commanded. But the dead lay before me, still bleaching in the sunshine ; and they moved not, nor gave any sign at my summons.

What an audience ! what a sermon ! Oftentimes, despite the heavenly mandate, would I be tempted to think it was indeed but foolishness ; and when I paused and listened, the vale seemed filled with nought but the empty echoings of my voice, and I would fancy I heard evil spirits in the distance, calling to each other, and tossing my words hither and thither, as in mocking laughter.

But I still kept on with my message, not doubting but that the Power which is able to subdue all things unto himself would yet bring life even from the dead.

And whilst I was thus engaged in the weary proclamation, being now sick at heart for the little good there seemed to be in it, a murmur began to be heard in the valley.

*As I prophesied, there was a noise.*

And turning to the quarter whence it proceeded, I perceived all over the plain signs of the wildest agitation. There were those

remnants of human beings, that before had in them so little resemblance to men, at last bestirring themselves with a strange show of life and activity; each particular heap of disordered limbs and fragments mysteriously moving and collecting together, as if impelled by an instinct, into their due place and connection, until everywhere around me they had assumed the proportions of the perfect skeleton.

*Behold, there was a shaking, and the bones came together, bone to his bone.*

And, stooping to inspect more narrowly the strange transformation which was going on before me, I saw that over each skeleton had been knit and woven the hidden web of nerve and muscle; and then over this had been wrought the fair exterior of the perfect man. *When I beheld, lo! the sinews and the flesh came up upon them, and the skin covered them above.*

But, as I watched the working of that weird eloquence, divided now between hope and fear, scarce knew I whether to weep or to rejoice, so much of life there appeared to be in the midst of death, and so much of death there appeared to be in the midst of life. For, I found that although the limbs had been joined into the frame, and the frame had been robed in the integuments of the full form, and the whole spectacle had begun to assume the appearance of an array of living men, yet there the work had been stayed; the pulse had yet to be beating in the veins; and the cheek had yet to be flushed with beauty; and the eye had yet to be beaming with intelligence. The sinews and the flesh had come up upon them, and the skin had covered them above, *but there was no breath in them.*

And thus, I knew not whether what I beheld was indeed life prevailing over death, or only death making a mock of life. At one moment, I would think myself gazing upon an assemblage of living men, and would expect to see them immediately start to their feet, like an army moving at the call of their leader; but presently the ghastly spectacle would return upon me in all its reality, and over it be floating the grim, defiant smile of the conqueror amid his prey.

And I stood amid the breathless host, as in an ecstasy of hope and despair, to know what would be the end of this conflict.

And while I was yet waiting and wondering, the Voice came again, but now eager and thrilling, as if not a moment must be lost:

*Prophesy unto the wind. Prophesy, Son of Man, and say to the wind, thus saith the Lord God: Come from the four winds, O Breath, and breathe upon the slain, that they may live.*

And I marvelled not, but prophesied as I was commanded.

But what I said, or if I spake, I know not, so often would my words fail for sobs and groans, that could not be uttered.

And, as I was thus sighing and longing for the heavenly breeze to come and blow upon the slain and complete the renovation,



suddenly there came to mine ear, at first from afar and then more near, a strain of wild and lonely melody, so mournful, yet so sweet and musical, the air seemed filled with the wandering fragments of some heavenly minstrelsy.

And my spirit drank in the sound, and I grew strong and calm, and was full of a deep and solemn joy.

And the dead heard it, and began to awake; for, there passed among them I know not what secret influence, like unto the wind, blowing whither it listed, the sound whereof thou couldst hear, but mightst not tell whence it came or whither it went, carrying vigour to the languid limb and beauty to the wasted countenance, until throughout the whole pale and motionless host, the signals of life were planted amid the very ruins of death.

On one face and another, lately so blanched and rigid, now became visible the first faint flushes as of returning consciousness, the breast heaving and the eyes unclosing, until at length, with a shudder through the frame and a look of agony in the moving features, there broke from the lips a cry as of one buried alive: *O wretched man that I am! who shall deliver me from the body of this death?* And then there would be a mighty struggle and effort of the whole man, as he stood up on his feet, with a sweet smile on his lips, and methought angelic harpings to echo his words the while: *I thank God, through Jesus Christ, my Lord.*

So the breath came into them, and they lived.

But the things which I now began to behold in the valley, it were not possible for a man to utter; for they which lived were still with the dead, and, as fast as the dead came to life, they were ministered unto by the living.

I saw the living babe breaking away, like a winged cherub, from the arms of its dead mother, and the dead wife joined to the living husband, and the living wife bowed over the dead husband, and living sisters kneeling beside their dead brothers; and here and there, throughout the valley, little groups and companies sighing and yearning for the Wind to come and blow upon the slain, that they might live.

And above them were bright seraph forms, with folded wings and looks of love and pity, waiting to make signal to their companions, whenever one of the dead should come to life.

And the air was full of sobs and wails, that presently ended in songs and praises.

But now, whilst I was yet in the midst of such sights as these, I had my eyes turned toward a spot, where I beheld a group of shining but sorrowing ones gathered around one of the dead, who I perceived had the freshness of youth upon him; and I could see that his frame was not more remarkable for its robustness, than was his countenance for its comeliness. And the shining and sorrowing group wept much as they clasped their hands above him and cried out: *Come, O Breath, and breathe upon the slain, that he*

*may live!* And ever and anon it seemed to me that gleams of consciousness flitted across his face; but at last, after much weeping and crying to the wind, the signs of animation came no more; and the beautiful form, beautiful even in its deathliness, wasted away to the mere skeleton, and the skeleton crumbled back again to the dry bones; and I knew by the look on the faces of the mourners, as they turned away, that there was no hope.

Whereat I could no longer endure the sad sights that I saw in that valley, but immediately sank down in a deep swoon.

And as I lay there in that swoon, like one who hath a dream within a dream, I beheld one like unto the Son of Man, coming in the clouds of heaven and with the glory of his Father and the holy angels.

And all around me I heard the hurried tramp, as of a mighty host marshalling to victory.

And I listened, and knew that it was that Wind, which before I had heard softly breathing here and there, as at random, but which was now sweeping like a hurricane throughout the valley.

And the slain all arose, rank upon rank, in their order and beauty, and stood up on their feet, an exceeding great army.

And they had white robes, and crowns upon their heads, and palms in their hands.

And there were loud trumpeting in the heavens; and they moved upward to meet their Leader in the air; and the bright cherubic legions parted before them, and surrounded and followed them with shoutings and everlasting joy upon their heads, in through the gates of the heavenly city.

And, with that sweet vision still cheering me, I awoke and wept for joy.

And yet it was not all a dream.

Here, in the very midst of us, is that prophesying upon the slain, as the great gospel-trumpet sounds through this valley of desolation, proclaiming life eternal to the masses of perishing immortals that crowd around us in utter deadness and prostration of spirit.

Here, through the foolishness of that preaching, do we behold the worn faculties, and wasted feelings, and dissipated impressions, strangely collected and concentrated with a semblance of spiritual activity, until the whole assembly are wrought into something like a consciousness of their moral proportions; and, as the work of conviction proceeds, here, alas, do we discover the same fatal lack of vital godliness, amid fair shows of outward morality and piety, making the whole sanctuary-spectacle but like that ugly sorcery in the vision, an assemblage of dead souls, whom the god of this world hath so bewitched, that, "though they have eyes to see, yet they see not; and ears to hear, yet they hear not; neither is there any life in them."

And here, too, in answer to the cry of yearning spirits, comes

that heavenly Breeze to blow upon the slain, passing secretly from soul to soul with his life-giving influence, until they who were dead in trespasses and sins are quickened together with Christ, and made to sit together with him in heavenly places.

And those strange sights presented by the living mingling with the dead and ministering unto them; that vision of the beautiful and the noble, with seraphic faces over them, and praying hearts breaking around them, while yet wrought up into a momentary consciousness of immortality, then threatened with terrible relapse into a second death, for which we have no name; alas! no dream is all this, but only the sad, the fearful reality.

C. W. S.

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### CAMPBELLITE BAPTISM.\*

ADOPTED AT THE LATE MEETING OF TRANSYLVANIA PRESBYTERY, AND ORDERED TO BE PUBLISHED AS PART OF THE MINUTES OF THAT MEETING.

YOUR Committee find on page 65 of the Church Records, referred to them for review, the following statement in explanation of the grounds on which a person was received without baptism to full communion in the Church:

“That the person was already a member of the Reform or Campbellite Church, known to most of the Session as a lady of intelligence and exemplary piety, who was willing and desirous to be examined touching her faith and profession, but was satisfied with the baptism which she had received when she joined the Reform Church, whereupon she was received without other or further baptism.”

To this record of the action of the Session, and also to the action itself in this case, your Committee recommend that the Presbytery take exception, for the following reasons:

First, as to the grounds of the action. This record of the high personal qualifications and the self-satisfaction of the party admitted without other baptism to the full communion of the Church, if it have any significance at all, assumes the truth of either one of these three propositions:

Either, 1st. That intelligence and piety, with satisfaction of conscience in remaining unbaptized, are all that is absolutely essential as prerequisites to coming to the Lord's Table; or,

2d. That as intelligence and piety are essential to adult baptism, so conversely, the existence of these, together with satisfac-

\* The Report on this subject, unanimously adopted by the Presbytery of Transylvania, and published by their order in this number of our paper [*Presbyterian Herald*], is understood to be from the pen of Rev. Dr. Robinson, now of this city. It will be read with interest by all who feel any desire to investigate that subject. The churches are constantly called to act upon it, and it is well to have it discussed. Several hundred copies in tract form will be published.—*Editor of Presbyterian Herald.*



tion of conscience in the subject, is presumptive proof that a baptism otherwise invalid is to be held as valid in such special cases ; or,

3d. That baptism by a member of the Reform or Campbellite body is of so peculiar a nature as to require only intelligence and piety and satisfaction of conscience, in the party receiving it, in order to make its validity complete.

Now, as to the first proposition, it is directly in the face of the almost unanimous judgment of evangelical Christians, that baptism, as well as intelligence and piety, is an indispensable condition precedent to coming to the Lord's Table.

As to the second proposition, it is equally in contradiction to the nearly unanimous judgment of the evangelical Church, that the validity of sacraments, as administered in any case, is to be determined, not by the personal character of the recipient of them, but from the official standing of the administrator thereof, as a duly appointed minister of a true Church of Christ. "No Church, no sacraments," has become an axiom.

As to the third proposition, if what has just been stated be true, then manifestly the intelligence and piety of the recipient of the ordinance of baptism can in no way avail to give validity to an administration of the ordinance otherwise invalid. Nor in any case is the question of the validity of a baptism to be decided upon the judgment of the applicant for admission to the Church, but only upon the judgment of the Church Court, to whom the application is made.

Independent, therefore, of any issue as to the final action of the Session in this case, in the judgment of your Committee the recorded grounds of the action seem to involve principles to which exception may justly be taken.

We proceed next to consider the act of the Session in receiving such an applicant to full communion without other or further baptism. This action is in effect a formal recognition by a Court of this Church of the validity of the ordinance of baptism as administered by the body known as the Reform or Campbellite Church. It involves, therefore, a question of the gravest importance to our Church, especially that part of it within whose bounds this peculiar modern sect has obtained position and influence.

In an age in which the evangelical Church of Christ, though holding the same essential truths, of "one Body and one Spirit, even as we are called in one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of all," is yet found existing in several sections and under distinct organizations, and is surrounded also by various un-evangelical and anti-evangelical sects, no question can arise of greater importance than that of the "signs of the Church," and on what credentials a body calling itself Christian shall be recognized as a part of the true visible Church of Christ. And when in the providence of God this question meets

us as a Presbytery in the ordinary course of business, we should prove unfaithful to our duty, as a Court of Jesus Christ, if we shrank from a candid expression of our judgment upon it. In the opinion of your Committee, the Church Session in this case, misled by wrong views of what Christian courtesy and charity required of them, gave an erroneous judgment.

According to the Scriptures, as interpreted by our standards, (see Confession of Faith, chap. 28; Larger Catechism, question 165; Form of Government, chap. 7; Directory for Worship, chaps. 7 & 9), among the fundamental ideas of the nature of baptism, are these :

1. That it is an ordinance of Jesus Christ, a seal of the righteousness of faith, and a sign of cleansing by the blood of Christ and the sanctifying influence of the Holy Spirit, established for the solemn admission of the party baptized into his visible Church.

2. To be administered to such adult persons as give satisfaction with respect to their knowledge and piety on public profession of their faith :

3. And to be administered, not by any private person, but only by a minister of Jesus Christ lawfully called to be a steward of the mysteries of God.

To admit the validity of baptism in any case is, therefore, to acknowledge the body into which the baptism introduces the party as a true Church of Christ, holding baptism to be a seal of the righteousness of faith and a sign of cleansing by the blood of Christ and the sanctifying influence of the Holy Spirit; and to acknowledge also the person administering the baptism to be a minister of Christ lawfully called to administer ordinances.

Now, this being the teaching of Scripture as interpreted by our standards—that no Court of the Presbyterian Church should recognize the body of people called the Reform or Campbellite Church, as a part of the true Church visible, and its baptism a valid baptism, is manifest, for the following reasons :

1. The presumption is very strong against recognizing any body of people who fail or refuse to make known to the Christian world, by the commonly received method, in some authoritative form, the substance of their testimony for the truth of the Gospel, and the principles by which they are governed in teaching the word of God and in administering the order and ordinances of Christ's house. So far from admitting that such failure to proclaim their faith and Church order, and consequently our ignorance of the doctrines and order of the body, should operate to restrain us from any utterance against the validity of Church ordinances as administered in such a body; on the contrary, for this very reason, as the General Assembly of our Church has declared, in reference to the validity of baptism by a Unitarian (*Digest*, p. 76), we should presume the ordinance invalid. Certainly no body of people have a right to complain if, through their own failure, either from neglect or from

persistent refusal, to give the Christian world due notice, in some recognized official form, who they are, and by what authority they do these things, other Christian bodies decline to recognize the validity of ordinances which they have no means of verifying by the word of God. The vessel that sails the seas, refusing to show the flag, is presumed to be piratical.

2. To this negative presumption is to be added the consideration that, so far as the evangelical Churches of Christ have the means of judging of the spirit of this body, thus refusing to declare in some recognized official form its principles, there is nothing to allay the suspicion arising from the cause just stated.

While connected with that body are doubtless to be found many pious and excellent characters, yet these individual cases can in no way affect the argument, touching the character of the body considered as a Church of Christ. For so also there are, beyond doubt, pious and excellent persons connected with the apostate Church of Rome; and beyond doubt also there are many pious and excellent persons not connected at all with the visible Church of Christ. The fact that such individual cases of piety occur in the body is not, therefore, a proof that the body is a true Church. If then we look to the general spirit and policy of this body of people, as it presents itself in its public teachings and acts, it must be admitted on all hands that it has no particular claim upon the Christian charity and courtesy of the evangelical Churches of Christ—whose baptism this body utterly repudiates—and whose very existence as true Reformed Churches it denounces with a zeal hardly surpassed by the great Roman apostasy itself. The very titles assumed by this body are most significant in this respect. They call themselves the Christian Church, as assuming all other Churches to be unchristian or anti-christian. They style themselves *the Disciples*, implying a like exclusive claim. They style their Church, as among other Protestant sects, the *Reformed Church*, as though no other Protestant body were truly a Reformed Church. And that these titles are really thus significant is manifest from the spirit of the great portion of the public teaching current within the body. Not only is this teaching to the effect of an implied denial of the validity of the ordinances of all other bodies claiming to be Christian, but under the disguise of denouncing sectarianism, this anti-sectarian sect seems to regard it as its special mission continually to denounce directly or to insinuate indirectly the general corruption, dishonesty and unfaithfulness of the entire Evangelical Church of any and every name.

3. If now, in the third place, we come to inquire into the question of doctrinal teaching—that which is, by general consent, the special mark or sign whereby to discern a true Church,—so far as it is possible to gather, the current teaching of a body without an authoritative symbol—there is nothing to weaken but much to strengthen the foregoing presumption. So far as your Committee



have been able to inform themselves from the teachings of the more prominent leaders of the body, in the absence of any authoritative symbols, it is believed that among the doctrines current in this body are Sabellian views of the Trinity, denying the three persons in the Godhead, as commonly held by the Church of Christ in all ages; and specially a denial of the personality and office-work of the Holy Ghost, and consequently an obscuring of the great practical truths of experimental religion; an utter subversion of the doctrine of a visible Church as the spiritual kingdom of Christ upon earth; an utter perversion of the design and meaning of the ordinance of baptism, as simply a rite through which men receive the remission of sins; and a denial of the Gospel ministry, Christ's great ascension gift to the visible Church, as alone having authority from Christ to teach and administer ordinances.

It is manifest, therefore, that if tried by the test of the "signs of the Church," as commonly recognized among evangelical Christians since the Reformation—namely, the true preaching of the word and the sacraments lawfully administered—this body cannot be recognized as a true Church of Christ. Even on the supposition that the foregoing statement of the general views of the body may be too strong, especially in some individual cases, this could but little affect the argument, since such is the impression which their teaching makes upon any candid inquirer; and by reason of the refusal of the body as such to set forth authoritatively their doctrine and order, we are left to gather their creed only from the general impression which their public teaching makes upon us. It is believed, however, that this statement is just, as a description of the general average teaching of this body, making proper allowance for exceptions both ways—of some who come nearer to evangelical truth, but of more who diverge still more widely into error.

The argument seems conclusive, even to stop here. But aside from the foregoing reasoning, which contemplates chiefly the negative errors of this body of people, as compared with the evangelical Churches, in the judgment of your Committee, the argument is not less conclusive against the recognition of this body as a part of the true Church of Christ, if we proceed to consider simply that peculiar positive error of the body, by which it aims to be specially distinguished, viz.: the utter denial of all creeds, and the authority of the Church to have any creed, except in the vague sense in which they may be said to hold a creed who hold the Bible to be the word of God. For this dogma, that it is anti-Christian for the Church visible to frame and to hold any authoritative symbol of faith and order, not only involves a denial of the existence historically of any true visible Church between the exit of the Apostles from the Church and the advent of these Reformers of the nineteenth century, but involves also an utter subversion of the chief end and the practical purpose of a visible Church on earth. The Church visible, in the common acceptation of the term, in the

nature of the case when contemplated as to its practical purpose in the scheme of redemption, has a threefold function: as a divinely organized educational institution for teaching the Gospel to the nations and calling and training Christ's people; as a distinct spiritual government on earth; as an instrument through which Christ calls and commissions his servants to preach the Gospel. In all three of these aspects a creed is essential to the Church.

1. The visible Church, as a great educational institution for teaching the truth of God to the world, must have creeds, both in the form of scientific statement of the doctrines of the Gospel, for the training of her teachers, and in more popular forms of statement for the proper instruction of the people at large. As any other institution for the education of men, the Church is bound to gather from the great field of revealed truth, just as men gather from the great field of nature, the truths which God hath scattered broadcast over the field, into systematic form, in order to the most effective inculcation of the whole system, and to enable learners to go forth and study intelligently and effectively the truth as it lies in the great field. As well do enthusiasts scoff at systems of natural science, of botany, of medicine, or of law, for the training of men to be teachers and practitioners in these departments severally, as scoff at systems of theology and creeds for the guidance of those who would teach theology. As well may men scoff at all popular systematic expositions of science for children at school, as at popular expositions of the truth unto salvation for the education of the Church's children.

2. The visible Church as a government on earth—the kingdom of Jesus Christ—a spiritual commonwealth—is obliged to have a constitution and creed. For, like every other free commonwealth, she must have the fundamental truths of society and government embodied in some form of constitution, by which to control and limit those who are intrusted with power over the people. Hence, in the Presbyterian Church, the creed and the constitution, so far from being a yoke upon the necks of the people, are not required to be formally avowed by the people as a condition of membership in the Church, but must be formally avowed by every officer intrusted with authority to teach, to rule, or to minister. This is really the grand protection of the people against the encroachments of power, either in teaching or ruling, which power is dangerous only when unrestrained by written creed and constitution, but left vague and undefined to the discretion of any and every popular and influential leader. Precisely as in the case of the citizens of our civil government, who are never called upon as private citizens to swear to the Constitution of the Federal Union or of the commonwealth; but once chosen to the humblest office, cannot be admitted to the exercise of its functions, except he first swear to govern according to the constitution. As well might a judge scoff at the idea of being hampered by a civil constitution,

and claim to administer his office according to his own untrammelled views of general and eternal justice, as for one who assumes offices in Christ's spiritual commonwealth to scoff at a creed and ecclesiastical constitution, and pronounce it anti-christian to hamper thus the officers of the Church. The European Jacobinism, which affects too high a freedom and republicanism to be restrained and hampered with a civil constitution like the American, is found at last submitting to the despotic dicta of a despot, fancying all freedom to consist in the freedom to elect a despot. So in ecclesiastical authority, whether in teaching or ruling, they who reject all creeds and constitutions as restraining their freedom, can quietly take the arbitrary dicta of some leader as worthy all the reverence which any creed can claim. Those who strain at even a gnat in the form of a creed, can yet swallow a camel with all the anomalous and unsightly humps. The very protests against all creeds and symbols, which form the peculiar distinction of the Reform or Campbellite body, is thus subversive of the very existence of the visible Church in a free spiritual commonwealth.

3. The Church visible is obliged to have a creed, as the agency through which Christ sends forth ministers to teach the nations and to rule in his Church. The teachers who preach and administer ordinances in Christ's name, are not only appointed through the Church visible to their office, but are received by those to whom they go chiefly because of the confidence of men in the Church of Christ, who sends them, and not on their own private account. The Church becomes, as it were, their indorser, and the source of confidence in them as true teachers and not ravenous wolves. Unless there be some creed by which the nature and character of their teaching and administration of sacraments shall be limited and defined, the indorsement of the Church becomes a vague indorsement in blank, leaving the party in whose favour it is given to fill up without limit. Now, among men engaged in commercial affairs, he who is known thus to habitually indorse in blank, soon comes to be esteemed of no value as an indorser for any; and common sense cannot fail to see that the analogy is perfect between this commercial and the ecclesiastical indorsement. Who can tell what the teachers of the Reform or Campbellite Church may teach or with what view they administer the sacraments—nay, or whether in any given case, the administrator had any authority to minister in Christ's name?

In every aspect of this case, therefore, your committee feel constrained to give it as their judgment, that baptism in the Reform or Campbellite Church, is not baptism in the sense of our standards; that this Session have committed a grave error in recognizing this baptism as sufficient, and in receiving the person without baptism to the full communion of the Church. And your Committee recommend that this exception be entered upon the records of that Session as fully sustained by Presbytery.



On motion, this report was unanimously adopted, and ordered to be printed as a part of the Minutes of Presbytery.

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## Household Thoughts.

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### PICTURE OF EVE.

(From Dr. Halsey's New Work.)\*

NEXT to the virgin mother of our Saviour—and, in some respects, even before her—the most notable and gifted woman of the Bible was Eve, daughter of God, wife of Adam, mother of mankind, and queen of the new-created world. Talk we of high nobility, and royal blood, and illustrious descent? Here is one from whom all the royal lines of earth have sprung—a woman crowned with glory by the birthright of an earlier origin, and invested with sovereignty by the imposition of a mightier hand than any other could ever boast. Talk we of wisdom, and knowledge, and genius? Here is one whose clear intellect, undimmed by folly, unsullied by a sin, and unindebted to the toils of pupilage, was the direct workmanship of Him who poured intelligence into the mind of angel and archangel, cherubim and seraphim. Talk we of happiness and virtue? Here is one, who, alone of women, tasted that blessedness which springs from a state of absolute perfection; whose soul, created in the image of the righteous and holy God, was the seat of every human perfection, and whose person was the centre of attraction to everything that dwelt in Eden. Talk we of beauty? Here is one, with the smile of heaven in her eye, the dew of youth on her cheek, and the sunlight of immortality on her brow; whose intellectual and moral beauty of the soul, fit companion for such a dwelling-place, shone forth in every gesture and movement of that fearfully and wonderfully-made body, which was the last and highest material production of creative power.

The artists of every generation, vying with each other to make the canvas speak or marble breathe, and in their deepest meditations, calling up every image of beauty from the traditions of antiquity, the studies of the great masters, the walks of nature, and the realms of imagination, when they would give the world their *beau idéal* of perfection in one finished model, have essayed their utmost skill, and reached the *chef-d'œuvre* of the pencil and the

\* The Literary Attractions of the Bible, &c., by Le Roy J. Halsey, D.D. Charles Scribner. New York.

chisel, as they have reproduced Eve in Paradise. The human mind can go no farther in its conception of the beautiful, than when it pictures to itself the character and person of Eve on the morning of her creation. Blest with the companionship of Adam and the favour of God, enjoying the willing homage of all animated nature, and sovereignty over all the creatures of God, possessing a heart in harmony with all the works of God, and with God himself, she was beautiful herself, and she saw beauty in everything around her. She tasted the cup of perfect, unalloyed felicity, and she diffused joy through all that Paradise over which both God and man had delighted to crown her queen.

The spirit of poesy, too, in its sublimest song, has vied with painting and sculpture in bodying forth its highest conception of the beautiful; and, in the Eve of Milton, we have one of the noblest contributions that human genius ever laid upon the altar of the Bible. As a commentary on the marriage relation, instituted in Eden when God pronounced the "twain one flesh," as a picture of perfect conjugal affection and domestic bliss, as the utterance of a heart alive to nature and in deepest sympathy with all that was beautiful in the universe, what can exceed these words of Eve's address to Adam?

"Sweet is the breath of morn, her rising sweet  
 With charm of earliest birds; pleasant the sun,  
 When first on this delightful land he spreads  
 His orient beams on herb, tree, fruit, and flower,  
 Glistening with dew; fragrant the fertile earth,  
 After soft showers, and sweet the coming on  
 Of grateful evening mild; then silent night,  
 With this, her solemn bird, and this fair moon,  
 And these, the gems of heaven, her starry train;  
 But neither breath of morn, when she ascends,  
 With charm of earliest birds, nor rising sun  
 On this delightful land, nor herb, fruit, flower,  
 Glistening with dew, nor fragrance after showers,  
 Nor grateful evening mild, nor silent night,  
 With this, her solemn bird, nor walk by moon,  
 Nor glittering starlight, without thee is sweet."

But alas! how soon was this scene of joy and beauty changed to woe and death, and Eden lost in the waste wilderness! How suddenly did this sun of glory go down while it was yet day! How was the gold become dim, and the most fine gold changed, and the crown fallen from the head! Through the temptation of the Prince of Darkness this bright and happy one, who had been created a only little lower than the angels, sinned against God and brought death into the world with all our woe. She, the first woman, wife and mother of our race, who, while sinless, had stood as a model of immaculate perfection and glory, now stands as the most memorable example on the scroll of time to teach her daughters that it is an evil and bitter thing to sin against God.

## Historical and Biographical.

### PROCEEDINGS OF THE AMERICAN BIBLE SOCIETY, IN REGARD TO THE NEW EMENDATIONS.\*

(Continued from page 230.)

AN adjourned meeting of the Board of Managers of the American Bible Society was held at the Bible House, New York City, on Thursday, February 18th, at half-past four o'clock, P.M.

The Hon. Luther Bradish presided, and after the usual preliminary exercises, Dr. Krebs proposed, in order to conclude the matter under consideration at the last meeting, to suspend all intermediate orders of business down to miscellaneous business. This being agreed to, Dr. Krebs moved that the resignations of the six gentlemen of the Committee on Versions, who resigned their places at the last meeting of the Board, be taken from the table. This motion having been carried, the same gentleman moved the acceptance of the resignations. He believed in the entire sincerity of those members of the Committee who offered them. Respect for them and for ourselves demands that we act upon their statements. They declare themselves unable, with a good conscience, to carry out the late action of this Board. The whole matter of our recent standard edition of the Scriptures is now settled by that action. No one expects a motion of reconsideration; we must act promptly, and proceed to the appointment of such a Committee on Versions as will prepare for us the future standard edition.

DR. McLANE (the collator) was not prepared to vote for accepting these resignations without some effort by the Board to have unanimity with reference to our great question. If this question be hurried, a new impulse will be given to the matter. I have, sir, a substitute for the last motion which involves a reconsideration of the late action of this Board. The gentleman then proceeded to read, as part of his remarks, several resolutions, which he intimated would, at the proper time, if meeting a favourable reception, be proposed by him. We have room only for the substance of these.

Whereas, Very serious doubts are entertained by many of the friends of the American Bible Society as to the authority of the Board of Managers to change or set aside its late standard edition of the Bible, inasmuch as it has received the formal sanction of the Society, and consequently has been published for years; and since such a change as is contemplated in the action of the 28th of January involves considerable expense, and may be countermanded by the Society at its anniversary meeting in May next, therefore,

Resolved, 1. That the question of altering or laying aside such standard edition be referred by the Board to the Society for its consideration and determination, at its next annual meeting.

Resolved, 2. That in the meantime the Board publish, as for six years past it has been accustomed to do, both the old and the revised editions, leaving it optional with auxiliaries and individuals to order whichever they may wish.

\* Reported expressly for "THE PRESBYTERIAN."



Resolved, 3. That those members of the Committee on Versions, who tendered their resignations at the last meeting of the Board, be requested to withdraw the same, and consent to act in the service of the Board.

Resolved, 4. That this action be published in the secular and religious papers of this city.

Resolved, 5. That the following notice be published for four weeks preceding the next annual meeting of the Society, viz.: "As objections have been made by some of the friends and patrons of the American Bible Society to the recent standard edition of the Scriptures it publishes, the Board of Managers have referred the whole subject to the consideration of the Society at its next annual meeting, to be held on the 13th of May next. Life-members, and all who pay three dollars annually are members, and entitled to vote in all meetings of this Society."

Mr. Chairman, if harmony is desired, the acceptance of these resignations will not produce it. The breach will widen and increase. Loving this Society as I do, I feel assured that if we adopt those resignations we shall increase, instead of putting out this flame.

GEORGE D. PHELPS, Esq., was sorry to speak so often. It is not my business to speak, but, on the other hand, to act. I have devoted much time to the duties of this Board, but always with cheerfulness, for I hope ever to be ready to discharge my duty to it faithfully. In my opinion, the members of this Board are now in a position more critical than they have ever before known. I love the cause and the Society, and cannot bear to see a firebrand thrown in our midst; and, sir, I feel assured, just as much as of the existence of the author of the Bible, that if this resolution is passed, our harmony has gone *forever*. I am free to say we have made many errors. First, in submitting our work of collation to the Committee on Versions, without looking to it more strictly. We approved their work, complimented them, encouraged them to go on. If they did the work ill, the Board is responsible for it.

Another error. We resolved to make our new plates, and to proceed with publishing our revised standard edition without submitting it to the Society, as we should have done. To be sure, in the report of 1852, the whole matter, with its details, is spread out and put before the Society; and in the Bible Record for 1852 the whole is reported fully to the Society and the public, so that neither the Board or the Society, in fact, acted without telling the public of all that they had done. Another mistake. We did not refer back to the Committee its work, with the objections which had been made to it. We took up the discussion without any definite specifications as to any faults in the revised standard. We have never had these specifications before us. We have been told to retract. Allusions have been made to the complaints of many against our new edition; but no charges or specifications have been adduced, which we could regularly discuss.

Another error was—though no one is to be blamed as intending wrong—in bringing the matter before this Board as we did. Many of those who participated in this action were never in this room before, and were entirely unacquainted with the merits of the case. Another mistake was in not reading the majority and minority reports; another in not permitting the protest of the Committee on Versions to go on the records. If we had done this, in all probability our Committee would not have resigned. Thus we find ourselves in a position where we have been placed by the commission of several errors.

Where, then, is our remedy? I am not wise enough to suggest one. But I feel that concession is better than battle. If we could reconsider our movements, I should like to go back and have every error in the text or accessories of our revised Bible considered, every fault examined, every error in the headings given up. But we cannot go back safely to the *old* headings. Many of our contributors will not go back to them. Now, sir, there has been a mistake as to the number of the minority on this question. Some of the papers have said we were but five or six. This is not so. By a force or power extreme in its nature, you may make the action seem harmonious; but it is not *settled*, for every member and life director of this Board has the same power, and can bring in forty or fifty to reverse the acts of this Board. If, in a meeting of the regularly attending members, and by these I mean not only managers, but life directors, lay and clerical, who are accustomed to give their time and attention to our proceedings, the matter had gone by a majority of one, I would have been satisfied—I would submit. But an unfortunate precedent has been established. Now, sir, is it wise to change, or commence to change our plates? We know that a spirit is aroused adverse to our action. You have the evidence in your treasury, the evidence in the public papers.

I beg, sir, to be permitted to remain in this Board. My heart is full; I feel that we are severing from us our warm friends, that we are striking a wound that time will not heal. I fear for the cause and for this Society. There is a spirit abroad in our land to pull down. The whole tempering of society is dissolved. This Society has always come out of every discussion harmonious. I regretted the motion passed last month (Mr. Phelps refers to the proposition of Mr. Holden, read at an early stage of the proceedings then) to end the discussion on the night of the 28th. Let us rather talk with our friends, and pray with our friends, and send the Bible abroad on its mission. We have, sir, lost some most valuable members. One is Dr. Tyng, and few men in this Board have done more to further the Society. Few men, or even auxiliary Societies, have ever done more to bring funds to our treasury. We have lost one Vice-President, and six of our most valuable men, if we go on to press this action. Shall they be driven from us? I beg the Society to pause.

PELATIAH PERRIT, Esq., had taken no part in the discussion heretofore. When, sir, I saw in the public prints (which, however, was an erroneous statement), that the protest of the members of your Committee on Versions was not received, but rejected, it occurred to me that such a decision was most unhappy. Those gentlemen, after most laborious services through a course of years, ending to your entire satisfaction, deserve the utmost degree of tenderness. I hope their resignations will not be accepted this evening, but that they will be induced to retain their places in your service.

There is, sir, a great degree of reason in the course recommended by Dr. McLane, though I feel hardly at liberty to say anything as to reconsidering the Board's action. Yet I desire to know the relation of this Board to the Society. How far is this revised edition taken out of our hands by the Society's action upon it. I earnestly hope that these resignations will not be accepted this evening, and that efforts will be made to obtain the withdrawal of them. In the community at large (I speak more particularly of laymen, since I hear many such express their views), there is a very strong feeling on this subject, adverse to the late action of

our Board. A great deal has been said by the last speaker (Mr. Phelps), which adds weight to the suggestion, that it is wise for us to postpone any action upon these resignations. I certainly think that the time the Committee on Versions have spent, and the labours they have undergone, make such a course due to them. I heard Dr. Turner's statements with sorrow, for I was pained to think that he, with his judgment and discretion, deemed it necessary to say what he said. Now, by a judicious course, we can come to a result pleasant to all. Otherwise, I fear these will be followed by other resignations.

Rev. Dr. DYER would not attempt to speak, were it not that gentlemen might know what it is that the friends of the Bible Society in his own Church (the Episcopal Church), have to contend against in its support. The loss of Dr. Turner, is a loss that no friends can make up. It is no special affection for Dr. Turner that causes me thus to speak, though I entertain for him that sentiment, but, sir, I could not name a man whose loss would produce such disastrous effect, as the loss of that member of your Committee on Versions. It will lead to other action, and action moreover that we, who have stood by the American Bible Society, twenty or thirty years, will deplore to the day of our death. The question has come to this point, that we can go on and accept these resignations, but we shall paralyze all the efforts of the friends of this Society in that (the Episcopal) Church. Why, sir, the question has met me again and again, the past week, what is the matter, that such a man, a man of such moderation and discretion as Dr. Turner, feels called upon to resign his place in your Society.

Public sentiment has been broadly claimed upon this floor to be in opposition to our late standard Bible; and, to my utter amazement I have received several letters, from those claimed as holding such sentiments, disapproving the recent action of this Board, and expressing the opinion that the labour of your Committee on Versions has produced the most perfect Bible the world has ever seen. One is from a gentleman, quoted by the other side as favouring their opinions, a gentleman of the highest position in the Church. And I have yet to meet a layman, active in promoting our cause, who does not entirely disapprove of the action of our Board. A little delay may save to us the services of these valuable men upon our Committee on Versions, and I am perfectly sure, that if we accept their resignations, we inflict a wound, which, as a gentleman has well said, time will not heal. In the beginning, I joined in the hue and cry, as it has been termed, against the Committee on Versions; but it was without due examination. I thought, is this right, before I inquire, thus to take such a stand? Such a careful inquiry resulted in an entire change of views. I have examined the matter with considerable care; and, sir, just as far as our people examine into this, they will come to the same conclusions. If we pass our action, we shall take precisely the course that the enemies of the Bible Society in the Episcopal Church desire. A standard of their own will be erected, and our friends will go off.

Dr. VAN RENSSELAER remarked that Mr. Phelps had enumerated five errors, which had been made by the Board of Managers in regard to this new revision. Let us beware lest a sixth error be added to the long list, namely, that of delay. The emergency demands decision. This whole subject has been discussed for months; opposite views are entertained by



persons equally conscientious; and the deliberations and action of this Board clearly indicate that there can be now no compromise. To delay is only to give occasion for agitation. We must not falter. Timidity, in a time of crisis, impairs confidence. The American Bible Society, having definitely taken its stand, must beware of indecision. A wise general, who has carefully taken his positions in a campaign, and been prospered with victory, must not allow his schemes to be frustrated by a sudden fit of delay. This Board is composed of Christian men, of different opinions on the important subject of Bible revision; and the majority having conducted the controversy to its present position, are bound by principle to carry out their views, with moderation and firmness.

Dr. Dyer has intimated that the Church to which Dr. Turner belongs, will not allow the services of such a venerated man to be depreciated, but will rally around him, and form a separate Bible Society. I am surprised, Mr. President, at this intelligence. It has been commonly supposed that the formation of an Episcopal Bible Society was inevitable, only on the supposition that this *new* revised edition of the Scriptures was persisted in; but this is the first time I have heard that a return to the old edition will be the signal of independent action in that Church. Episcopalians generally in Philadelphia congratulate us. Language like the following has been addressed to us since our last meeting: "Our hearts rejoice over your course; you have taken the very position for you to take." One thing is certain, that, if a new Episcopal Bible Society be established, it will circulate—not the new edition—but the old edition, which is in circulation in England, and to which the American Bible Society wish to return, as far as possible. We all love and honour Dr. Turner. His very presence is an appeal to the intellect and the heart; and if his services, and those of his colleagues could be retained, consistently with their views of duty, this Board would doubtless decline accepting their resignations. But who here can speak with authority on their behalf? Does any person believe, after their protest and speeches at the last meeting of the Board, that these gentlemen will withdraw their resignations? No, sir. We have no alternative but to accept them.

A proposition has been brought forward by Dr. McLane to reconsider the action of this Board about the revised edition, and to refer the matter to the Annual Meeting of the Society, with the additional suggestion of the circulation of both the old and new editions. But the effect of this proposal is to gain additional time, and to arrest the progress of the measures determined upon by the Board. [Dr. McLane arose, and said that Dr. Van Rensselaer looked at the subject from the platform of polemics, and the object of the proposition was to arrive at concord.] Dr. Van Rensselaer replied, that he stood upon the platform of peace, and that the only mode of securing concord was to go forward. These gentlemen showed by their protest that they had made up their minds to have no compromise; and hence, to bring this subject before the Annual Meeting of the Society, was to continue the agitation in a most unprofitable and injurious form. The friends of the old edition did not dread discussion anywhere; but, he asked, what could be gained by such a discussion that was not already settled? The mass of the community was clearly and decidedly with the Board of Managers. Why carry up the controversy to the Annual Meeting, and reopen a question already decided, unless the object be to reverse the decision?

The resolutions of Dr. McLane imply that this Board has no right to return to the old edition, after the Report on the new edition had been adopted by the Society. But the entire management of the affairs of the Society is committed to the Board of Managers; and this Board can take any action that seems demanded by circumstances, or by an exigency like the present. The Society has a right, at its Annual Meeting, to review the proceedings of the Managers, if it sees fit. The Managers are not independent of the Society, but, under the constitution, they have the power to devise and execute all measures deemed proper to promote its high and important objects.

Dr. McLane also proposes that the old and the new editions should both be circulated for a certain period—exactly how long, I did not distinctly understand. But does not every member see that this is, in the first place, reopening the question to popular agitation, and is appealing to the friends of the new edition to contend even for its perpetual toleration on the same level with the old edition? And besides this, it is calling upon the Managers to connive at what they have already declared to be wrong. Dr. McLane is certainly very fertile in expedients to delay the action of this Board, and has a right to use all honourable means to carry out his views. But he must concede to those opposed to him an equally zealous and candid determination. I had hoped that these brethren would have acquiesced. They are not coerced; they have not been attacked and defeated; there has been no improper action towards them. They have been bold and brave, and have in a most Christian manner defended their position. Nor can they complain, except as all minorities do when unsuccessful. We must proceed in the greatest exercise of Christian magnanimity, but also with Christian firmness and decision.

It has been said that the decision of the Board was secured through the influence of "outside" Managers. Mr. President, have not life members and directors the same rights and privileges as any other Managers? Sir, I claim the right to sit, and hear, and speak, and think, and vote, in this room, on equal terms with any other class of Managers. [Mr. Phelps and Dr. McLane here admitted the right.] Why, then, will gentlemen persist in making unconstitutional and obnoxious allusions of this character? Why call the presence of life members an "unfortunate precedent?" By the bye, sir, the clergy are, by the constitution, *permanent* members of the Board of Managers, whereas some of the members, like the gentleman who has raised this issue, are elected only for a period of four years. I hope we shall have no more attempts to disparage the privileges of the clergy in taking part in these proceedings, as these allusions virtually do. The provision, allowing clergymen to vote, belongs to the constitution of the British and Foreign Bible Society; and it not only prevents the Society from becoming the instrument of any one denomination, but it prevents the suspicion of such a result.

Mr. President, the agitation of the question before the Board will naturally cease with time. Notwithstanding the menaces of withdrawal that we have heard, I believe that the friends of the new revision will remain steadfast in their attachment to this great National Institution. They have talked, and laboured, and contributed, and prayed, and held sweet converse together, too much and too long, to allow the present excitement to work a permanent alienation to this cause. For one, I have no appre-

hension of injury to the American Bible Society by the action recently had by the Board. No company of men, if they were disposed to continue the agitation in behalf of the new edition, could ever make much impression upon the community. For, in the first place, the public have never asked for, or cared for, any revision of the Scriptures containing alterations like those proposed. There is, on the contrary, a settled dissatisfaction with innovations, especially with such as engender strife. And, in the second place, the American Bible Society has risen to prosperity, honour, and usefulness, on the basis of the old edition of the Scriptures. This edition, it is proposed, to circulate, as heretofore. The public have tried the old plan; are used to it, and like it. Agitation would be very easy, if the *new* scheme of revision and innovation were attempted; but no man, or set of men, can expect to influence the public in any way to damage this Society, as long as it continues to hold fast to its ancient constitution, its approved principles, and its old version "in common use." Let us not hesitate to complete the measures we have undertaken. And, since the Committee on Versions have sent in their resignations, have entered their protest, and have thus assumed an attitude of uncompromising opposition to the views of the majority, all that remains is to accept their resignations in the spirit of charity and good will, and to go forward with Christian firmness and a reliance upon Divine Providence.

Dr. MATTHEWS was taken by surprise by this discussion. I had really hoped, sir, that the motion to accept these resignations would have passed as a matter of course. I have been disappointed, and will state in a few words, my views. I yield to no one in my cordial regard for Dr. Turner. But Dr. Turner is on one side, and the Society on the other; and I cannot hesitate. It has been said that the vote which decided this question was carried by outside influence. I wish that upon it the ayes and nays had been called, that we might have seen where the Managers themselves stand. Unless I am much mistaken there were not with the minority six out of thirty-six Managers. I am acquainted with the history of this Society, and I remember that when the clause of your Constitution confining the selection of the thirty-six Managers to laymen was under consideration, it was said, the clergy have easy access to the membership, and every clerical life-member can come in and have his seat and vote in the Board. But why? Because, that when such questions as this are brought forward, they can come in and form a fair representation of public sentiment in the community. And if we are not able to represent the sentiment of our different denominations, he who is thus delinquent is not worthy of his place in this room or out. This is one of the *very* occasions when each one of us is to give his voice and vote, and I feel that I am as much in my place here as any corporate member. As far as I can judge, our great object should now be to create peace in the Board, in the Church, and the world, on this subject. How can this be done most effectually? Shall we show the community at large that we do not know our own minds, that we first decide and then turn back? If that is done, our days are numbered. We have lost the confidence of the community, and we do not deserve to have it.

What is the history of this discussion? After the defects in our standard edition had been brought before the public, and had been placed before the public mind, and considered by the public prints, for months,



it was introduced in this Board in October last. Meetings were held on the subject in November and December. After three or four meetings, the Board was perfectly ready to vote, and a majority of five, six, seven, or eight, to one, would have decided it at once. Then the subject was referred to an able Special Committee. That Committee of nine sat, day after day, night after night, and brought in a report. They had carefully weighed their opinions, and eight were confident that we must return to our old standard. Then, after discussing fully the whole subject, for three successive evenings, we came to a decision, with a majority of eight or ten to one. Now, sir, I have seen a good deal of religious associations, and if, in any of them, a minority so small, will go on, time after time, and meeting after meeting, to oppose, and protest, and resign, there is an end to all harmony and efficiency in all such religious associations. If a minority cannot agree with the majority, let them say so; but let them not put themselves in the way of the Society. I was grieved to see that protest come before this Board; but I was more than grieved, I was indignant, to see it, in less than twenty-four hours, published to the world in the secular papers. This was an appeal to the public. This was making on the part of its framers, a direct issue between themselves and the Board. You owe it to yourselves and the cause to go directly on. If you turn about, or strive to take middle ground, depend upon it, before six months pass, you part with auxiliary after auxiliary, distinguished friends will announce their withdrawal, ecclesiastical bodies will take the same step, and there is an end to your widespread usefulness.

Mr. Chairman, continued Dr. Matthews, the last half century I have seen this country utterly ruined every four years. And after a new President is elected, this unreasonable world will not come to an end. The sun rises and sets just the same as ever, and the minority consent to live on a little longer. I know that the brethren of this minority feel honestly that we are in the wrong; but much as I respect the six resigning members of this Committee, I believe that we can find associates for its venerable Chairman as fully qualified and universally confided in as they. Wisdom will not die with them. The Spirit of the Master is in his Church. We shall find other gentlemen, who will bear the burden and heat of the day now, and who will bear it, in our behalf, cheerfully and patiently.

Dr. SPRING could not agree with those who do not consider this question as settled. Brethren, you are mistaken; it is settled. It has been visible from the beginning that these gentlemen were prepared to throw about them, as it were, the military cloak, and fight it out to the end. I was utterly surprised to hear my worthy brother, the collator, intimate in his resolutions the desire to adopt a course in direct opposition to his own position at the last meeting. It will be remembered that at that meeting, when it was moved that a committee be appointed to wait upon the resigning members of the Committee on Versions, he said that it would be in vain; for, said he, these gentlemen have consciences; they cannot retrace their steps, &c. There is, sir, but one idea; if they will retain their places, all say, let them retain them. But it is trifling with the Board to say that they will retain them, if the Board will retreat from all its steps. This the Board cannot do. It will do anything that is right, but this would be wrong. If gentlemen present will give any assurance that these members of the Revising Committee will withdraw their resignations,

we are ready to wait. If they are silent, and their withdrawal is only conditioned upon the change of this Board's policy, I hope we may take the question.

I intimated, sir, at our last meeting, that I did not like the language of menace which some have used, and I have been reproved for so doing. I call this the language of menace, when it is said, If you refuse to pursue such and such a course, we will bring the matter before the Society. Permit me to say, Mr. Chairman, that the Bible Society has no power over this question at all by its charter. The Bible Society might vote unanimously upon it, yet no action could result if the Board opposed it. By the Constitution the Society has this power,—if they dislike your acts they can remove, every three years, a portion of the Board, and elect new members.

Dr. BRIGHAM (Secretary) wished to correct the erroneous statement that the whole Annual Report was adopted by the Society at any annual meeting. All that we ever lay before the Society, is an abstract not more than ten minutes long. For a long time past, I have seen two parties growing up with widely differing views. One party takes the old English Bible as a basis. They find this in the authorized version of England as to text, marginal readings, contents and headings of chapters. The British and Foreign Bible Society do not dare to use any other accessories—they would not, they could not. Coming then to ours: the idea of the founders of our Society was to make our editions identical with theirs. In the Constitution they do not say “authorized version,” but “version in common use.” By this, they intended the same Bible as was known in the phrases then common, as “King James's Bible as used in this country.” “The Bibles commonly used in New England,” &c. And those who wish the old Bible mean, not the text alone, but the whole accessories. This Bible is known to the whole English-speaking race. Three-quarters, if not eight-tenths of the community want that Bible. There is something analogous to this in Europe. In Germany, for more than one hundred years, many have wanted others than the common version of the Scriptures in use there. But the great majority of the common people say, we want Luther's version, we will have no other. This is like the language of a large part of our public.

Another party say, we hold to the old version; but we consider the headings, contents, and marginal readings as no part of it. We want a Bible different from that used by the whole race.

Now, our only hope of stability is by publishing the whole Bible unchanged. Let me give some passages from our past experience. In 1839, being the first year of my labours here, we received a request from several Unitarian gentlemen at the East, to strike out various headings, which mention the divinity and humanity of Christ. I went to Dr. Milnor, and other early friends and directors of the Society, to ask what reply should be returned. Said they, tell them we took the Bible as it was when we organized our Society; and we are not at liberty to make any such changes. Then, some years after, we had a request from many friends of the Society, residing in the vicinity of Pittsburg, that we should append the metrical Psalms of David in some of our editions. Our reply was as before—we should be glad to accommodate you in this particular, but we took the old Bible as it was, and we must publish it without change. Then we have been requested to take out the italics

and to use uniform type for the entire text. We have replied, we cannot change that Bible. If we had taken the loose view that is now advocated by some, this Society would have been dead twenty years ago. If you adopt this loose sentiment, how should we agree upon the Bible to be circulated. Suppose we attempt to make a new set of headings, how long will it take us? Just as long as it would take us to unite in making a church creed. We can have no peace or order without something permanent to stand on. We should take a simple practical view of the matter. I tried all I could, sir, to get these brethren to give up these new headings. They thought them of so little importance that they never asked the Board whether they might be used; now they are so important that these brethren must resign if they are discontinued. We have got to take the old Bible sooner or later.

After some further discussion, the question being taken upon accepting the resignations of the six members of the Committee on Versions, it was carried by a large majority.

Dr. KRENS then proposed the appointment of a Committee to nominate successors to those gentlemen whose resignations had been accepted; and, upon motion, the Chairman and the other Vice-Presidents presiding at this meeting, were appointed such Committee.

The Hon. LUTHER BRADISH, Chairman of this Nominating Committee, thereupon announced that the Committee would meet, and, in the recess of the Board, confer with such gentlemen as they may appoint; and report as early as possible after such conference.

The Board then returned to its regular order of business.

At a subsequent stage of the proceedings a letter from Dr. Tyng was read, in which he offered his resignation as a member of the Board's Committee on Anniversaries; assigning as his reason, that he cannot cooperate with the Board in the line of policy which they have seen fit to adopt.

Another vacancy having previously occurred by the resignation, on account of other pressing duties, of Dr. Alexander, a vote by ballot resulted in the election of Dr. Potts, and the Rev. Mr. Schefelieu, of Newtown, Long Island.

The attendance of the members of the Board and clerical and lay visitors, was somewhat larger than is usual at its ordinary meetings. The general impression prevalent among those present seemed to be, that after the election of the new Committee on Versions, the Board would continue to perform its legitimate duties without further excitement or discussion.

Dr. Muhlenberg's paper, referred to the Board by the late Special Committee, was not called up, but still remains upon the table for the action of a future meeting.



## Review and Criticism.

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THE CHURCH OF GOD AS AN ESSENTIAL ELEMENT OF THE GOSPEL, AND THE IDEA, STRUCTURE, AND FUNCTIONS THEREOF. A Discourse, in Four Parts. By Rev. STUART ROBINSON, Professor of Church Government and Pastoral Theology in the Theological Seminary at Danville, Ky. With an Appendix, containing the more Important Symbols of Presbyterian Church Government, Historically Arranged and Illustrated. Philadelphia. Joseph M. Wilson, Publisher.

THIS volume is an expansion of Professor Robinson's Address on the occasion of his inauguration as Professor in the Danville Theological Seminary. It is characterized by an earnestness and vigour of thought and style, which keep alive the attention and interest of the reader, and it possesses, at the same time, an argumentative and logical structure, adapted to instruct and convince the understanding. Professor Robinson sustains his positions with ability, and, for the most part, in a satisfactory manner. Our chief doubt relates to the general impression which his address may produce on some minds, viz., that it is too intensely ecclesiastical, giving to Presbyterian church order a relation to the Gospel not less important than is attached to Episcopal order by high-church Episcopalians. We hope this impression will not be made, especially as we cannot believe such an opinion is entertained by the author. Aside from this, we think the discussion is highly suggestive, and will be very beneficial to all our members, especially to ministers, ruling elders, and candidates for the ministry.

The Appendix contains rare and valuable matter. This, by itself, is worth the cost of the volume; and, we doubt not, will be so regarded by those who are curious to read the First and Second Book of Discipline of the Church of Scotland, printed in Old English orthography.

This volume has been got up in a style highly creditable to the publisher. Mr. Wilson has spared no pains in securing good type, fine paper, and substantial binding. On the principle that a handsome man is rendered increasingly attractive by an elegant dress, the author has reason to be gratified with the good taste displayed in presenting this volume to the public in so inviting a costume.

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HYMNS OF WORSHIP: Designed for Use, especially in the Lecture-room, the Prayer-meeting, and the Family. Selected and Arranged by a Pastor. Published by William S. & Alfred Martien, Philadelphia.

THESE hymns are selected with good taste, and are well adapted to the object for which they were designed. We have no hesitation in saying that those who feel the need of a new book for the "Lecture-room, Prayer-meeting, and Family," will find these hymns eminently devotional and evangelical.

But, while we express this favourable opinion, we are constrained to differ from the compiler in the principle on which his selections have been made, viz., that no hymns ought to be used in devotional exercises, except those which are directly or indirectly addressed to God. The inspired psalmody of the Sacred Scriptures was designed for praise, and was thus

used by the Jews, in their public worship, and yet much of it is didactic and historical; and occasionally, as the Ninety-fifth Psalm, it is hortatory, being addressed not to God, but to men.

With regard to the psalmody and hymnology of the Presbyterian Church, our own views are, that we ought to have a book which is so well suited to every occasion and circumstance as to meet the wants of all our people, and thus render the use of any other book unnecessary. We see no reason why the same psalms and hymns, which are suitable for the sanctuary, are not suitable also for the lecture-room, prayer-meeting, and family. The psalms and hymns now used in our churches are excellent, and yet they may and ought, in our judgment, to be improved in several particulars.

1. We would exclude some thirty or forty hymns, which are seldom, if ever, sung, and insert in their stead the same number of favourite hymns, not found in our book.

2. We would place appropriate headings over the psalms.

3. The psalms taken from the old version and placed by themselves, and the two psalms placed with the hymns, we would remove to their proper position in the psalms; and let no psalm and hymn-books be issued by the Board of Publication, except the edition thus improved and modified. The chief object of placing these old psalms in our book, viz., to facilitate pulpit exchanges with ministers of the Scotch Churches, is virtually thwarted by the issuing of books, some with and others without these psalms. Either have them in all the books published by the Board, or exclude them altogether.

**THE HAPPY HOME.** By KIRWAN, Author of Letters to Bishop Hughes, Romanism at Home, Men and Things in Europe, &c. &c. New York: Published by Harper & Brothers.

EVERYBODY knows who Kirwan is, and all are eager to read what he may be disposed to publish. The small volume now before us, shows that its author possesses power to interest and edify his readers on other themes besides Romanism. Having fought successfully that great battle, and vanquished the most skilful Papal champion in America, he has produced a work designed and adapted to aid parents in the important duty of household education. In a pleasing style, and by varied arguments and illustrations, he shows them how they may render their children virtuous and happy. His reasoning is based on sound Christian principles, and, therefore, if faithfully applied, will not fail, with the Divine blessing, of accomplishing the desired end. We cordially commend the volume to all who desire aid in endeavouring to make their dwellings happy homes for themselves and their children.

**A COMMENTARY ON THE ORIGINAL TEXT OF THE ACTS OF THE APOSTLES.** By HORATIO B. HACKETT, D.D., Professor of Biblical Literature, in Newton Theological Institution. A new Edition, Revised and Enlarged. Boston: Gould and Lincoln. Sold by Smith & English, Philadelphia.

THE first edition of this elaborate exposition, was published in 1851. Since that time, the learned author has continued to make the book of

Acts the subject of special study, and to expound it to his pupils. He has also visited "the countries in which the Saviour and the Apostles lived, and where the Cross gained its earliest victories." The present edition is "enlarged by the addition of about one hundred pages." The character of the work is exegetical. The aim of the author, as stated in the preface, "has been to determine, by the rules of a just philology, the meaning of the sacred writer, and not to develop the practical applications, or the doctrinal implications of this meaning." He makes free use of the "labours of foreign scholars." There are copious "grammatical references," with the works of the authors referred to annexed, and the place where the construction is discussed, indicated; so that the student may examine for himself. There is no attempt made in this work to establish any particular system of theology, but an exposition of the text is aimed at, which shall aid the sincere seeker after truth. Though, as might be expected, he presents his views as a Baptist, yet he does it with candour and moderation, and in two instances, he takes the Pedobaptist view, involving the doctrine that John's baptism was not Christian baptism. In the case of Apollos, he says (chap. 18): "That he was rebaptized, Luke does not assert; though, if we regard his moral position as analogous to that of the Johannean disciples, mentioned in the next chapter, we should infer from what is related there, that such was the fact." So also in the case of the disciples of John, at Ephesus (chap. 19), he maintains that they were rebaptized by Paul. "Some of the older writers maintained that Luke records these words as a continuation of Paul's remarks: *Now they* (whom John addressed) *having heard, were baptized.* It was the object of such commentators to rescue the passage from those who appealed to it, in order to justify rebaptism. They maintained this exegesis, not only against the Anabaptists, but, as Baumgarten mentions, against the Catholics, who disparaged John's baptism for the purpose of exalting the Christian sacraments, as distinguished from those of the first dispensation." . . . "This interpretation not only sets aside the more obvious meaning for a remote one, but palpably misstates the fact in regard to John's baptism; he did not administer it in the name of Jesus."

The Acts of the Apostles is an important book. We are glad to see two such able commentaries upon it, as the present, and that of the distinguished Prof. J. A. Alexander, succeeding each other so closely. We are much pleased with the work before us, and regard it as a valuable acquisition to biblical literature. It is less adapted to general reading than Dr. Alexander's, which possesses the rare excellence of combining the two elements of learned exegesis and popular exposition. But among biblical scholars this commentary will be highly prized. The book is executed in the best style of the publishers.

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A HISTORY OF THE JEFFERSON MEDICAL COLLEGE OF PHILADELPHIA. By JAMES F. GAYLEY, M.D. With Biographical Sketches of the early Professors. Philadelphia, Joseph M. Wilson, publisher.

Philadelphia is the "Medical Athens of America." In 1765 a Medical School was founded in this city, having for its professors, Drs. Morgan and Shippen. This was the germ of the present University of Pennsylvania, chartered in 1779. The Jefferson Medical College was established



in 1825, at Philadelphia, as a part of Jefferson College at Canonsburg, Pa., but obtained a separate charter in 1837. The corner stone of the present excellent edifice was laid by Rev. Dr. Ashbel Green, in 1828, and the building was occupied the same year. The College Faculty has from the start contained some of the ablest of the medical profession, and the present Faculty is, perhaps, not surpassed by any in the Union. The class has numbered at times over 600 students attending its lectures. The number of graduates since its organization is upwards of 4000. This volume contains an excellent history of the College, with biographies of its early Professors. It is embellished with elegant engravings of the present Faculty, and seven of the earlier Professors; also of the College building, Pennsylvania Hospital, Hospital for the Insane, and Academy of Natural Science. The book is in the form of an Album. The whole work reflects much credit on the publisher, and will doubtless be in great demand by the hundreds of students attending on the College, its alumni, and the friends of the institution generally. Besides its other attractions, its form as an Album will afford an opportunity for Professors and students to insert their autographs, accompanied by such sentiments as will be pleasant mementoes during life. We suggest to the enterprising publisher the expediency of extending this idea to other Institutions, whose students and alumni, we doubt not, will encourage him in executing a measure of so much gratification to themselves and their friends.

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THE VALLEY OF ACHOR; or Hope in Trouble. By the Rev. S. S. SHEDDAN. Presbyterian Board of Publication.

This is designed to illustrate the wisdom of God's providences with the human race. It is full of rich truth, beautifully expressed. We trust it may lead many to see that God's "providences are prompted by love, and planned in infinite wisdom."

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THE STEPHENSON FAMILY; or Lessons on the Beatitudes. Presbyterian Board of Publication.

A book intended for children, on an important and interesting subject. The first twelve verses of the fifth chapter of Matthew are explained and illustrated in such a manner as to prove interesting and profitable to any child capable of reading them.

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TALKS ABOUT JESUS. Also, GRAINS OF GOLD, suited to enrich Youthful Minds. Presbyterian Board of Publication.

Two more books for the Sabbath-school Library, to which, during the past year, the Board has added so many excellent volumes. The first of these books sets forth the character of Jesus in a very pleasing manner. The second consists of brief articles, compiled from various authors. They cannot fail to be useful.

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HISTORY OF THE ORIGIN, FORMATION AND ADOPTION OF THE CONSTITUTION OF THE UNITED STATES; with Notices of its Principal Framers. By GEORGE TICKNOR

CURTIS. In two Volumes. Volume II. New York; Harper & Brothers. 1858. 8vo. pp. 653. For sale by J. B. Lippincott & Co., Philadelphia.

The American people are so accustomed to associate our national blessings with the Revolutionary war, and the mighty achievements then accomplished by the patriotism and bravery of military officers and soldiers, that they forget, in some degree, the patriotic and moral triumphs which succeeded that struggle, in the temperate discussion, wise adjustment, and final adoption of the Constitution of the United States. Yet the student of American history has only commenced his pleasing task, when he has perused the Declaration of Independence and the thrilling narrative of battle-fields during the eight years which followed that event.

The union of thirteen independent States on such a basis as to preserve their independence, and at the same time be one nation, with a provision for increasing the number of States indefinitely without impairing their national unity and strength, involved a problem of more difficult solution, than the achievement of our independence. If we have cause for gratitude to God for his providential interposition in giving success to our arms, we have equal if not greater cause to be thankful for his kind supervision and direction of those deliberations, which resulted in forming a government that has made us the most prosperous and happy nation on the globe. The work before us is the second and concluding volume of a history, which develops in lucid style the several steps by which this political wonder of the world was brought into successful operation. Every American citizen, and especially our young men, ought to read these volumes. Beside the interesting instruction they afford as matters of history, they furnish materials for profound thought and practical utility concerning the great principles of popular self-government, and the secret of that harmonious action indicated by our national motto, *E pluribus unum*.

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HISTORY OF EUROPE, FROM THE FALL OF NAPOLEON IN 1815, TO THE ACCESSION OF LOUIS NAPOLEON IN 1852. By SIR ARCHIBALD ALISON, Bart., D.C.L. Author of the "History of Europe from the Commencement of the French Revolution in 1789, to the Battle of Waterloo." Volume III. New York: Harper & Brothers, Publishers, 1858. 8vo. pp. 449. For sale by J. B. Lippincott & Co. Philadelphia.

Alison's previous volumes have been universally popular in Europe and in this country, and we venture to predict the equal popularity of the volume now before us. The period embraced in it is one of great interest. It includes revolutions and measures which have had great influence upon the character and destiny of the nations in which they transpired. It sketches the lives of men who have been the master minds of their age, and many of whom will be remembered and admired in all coming time.

The interest of the book is increased by the circumstance, that many of our own age have been witnesses of the scenes here so graphically recorded. The first chapter traces the history of Germany from 1814, after the fall of Napoleon, until the great revolution of 1848, which resulted in the dissolution of the confederacy. The history of France is given from the extinction of hereditary peerage in 1831, until the treaty with Russia in 1841, in virtue of which the passage of the Straits of the Bosphorus and of the Dardanelles is to remain forever closed to the vessels of war of foreign nations as long as the Porte shall remain at peace. The history of Great Britain is resumed after the passage of the Reform Bill in 1832, and ends

with the overthrow of the Whig party, which was owing to this bill. During this period, he speaks of our own country as in a state of great prosperity from 1820 to 1835.

About the latter year the great financial crash was going on throughout our land, resulting from Gen. Jackson's crusade against the Banks. Mr. Alison censures the President's course very strongly. He says of him at his retiring from the Presidency: "He might boast with justice that he had inflicted during his official career, an amount of ruin and misery on his country, unparalleled in any other age or country." This will not be acceptable to Gen. Jackson's friends. The history of Turkey, Greece, Egypt, and the East is brought down to 1841. The last two chapters of the book treat of India from 1806 to 1842. In this long history of events we see a constant struggle between the oppressor and the oppressed, between the ruler and those ruled. In all the nations of the Old World the desire for freedom was ever present, yet as often as it was attempted to be obtained, the advocates were crushed by the strong hand of despotism. England has comparatively escaped from this fate, because she has enjoyed the influence of the Protestant religion. No nation can enjoy civil liberty without an open Bible and a pure Gospel.

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## The Religious World.

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### ACTION OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH,

ON THE OVERTURE FOR UNION, PROPOSED BY THE UNITED SYNOD  
OF THE PRESBYTERIAN CHURCH.

[For the Proceedings of said Synod, see Presbyterian Magazine for May, 1858.]

THE following minute was adopted unanimously by the General Assembly, at their sessions in New Orleans in May, 1858:

1. The Committee appointed by the United Synod of the Presbyterian Church, has communicated to this Assembly the official action of said Synod, settling, on their part, the "*terms of union*," by them declared to be "*indispensable*;" and the Assembly is informed, through the public press, of the contents of papers adopted by that Synod, and called by it "*A declaration of principles*." In the judgment of this Assembly, those official papers do not afford a basis of conference, upon which this Assembly is able to see that there is any prospect of advancing the interests of Christ's kingdom in general, or those of the Presbyterian Church in the United States, or those of the United Synod of the Presbyterian Church in particular.

2. The Presbyterian Church in the United States of America has always received, frankly and in Christian love, all churches, office-bearers, and private persons of all denominations, making application for admis-



sion into her communion, upon the single condition that they are like-minded with herself. At this time, ample provision is made in her existing Acts and Ordinances, for the reception of all such into her communion, on terms and by methods precisely equivalent, and where it is possible, identical with those provided in regard to her own children, reared in her own bosom. Seeing that it was in a voluntary secession from the Presbyterian Church that the present difficulties of the United Synod of the Presbyterians had their origin, and that the door has always been open for the orderly return of such of those who left us, as were like-minded with us, it can hardly be unexpected that we decline any official conference based on terms which appear to us to involve a condemnation of ourselves, and a renunciation of the rich and peculiar favour of God upon us, in the very matters which led to their secession from our Church twenty years ago.

3. With reference to the recent secession in the New School body, this General Assembly does not see, in that event, or in anything which has hitherto resulted from it, any call of providence for the Presbyterian Church to take any new steps whatever, either with the view of union, or that of a closer intercourse than now exists, with either of the parts into which that body is now divided. The subjects upon which the whole New School body differed from us, at the period of their secession from us, and the subjects upon which the two very unequal portions of that body have recently separated from each other, are questions upon which we, as a denomination, are at peace, and with regard to the whole, which we see no occasion to revise the understood and unalterable faith of our Church, or to enter fruitless conferences.

It was further resolved that the Moderator of the Assembly communicate the minute, now adopted, to the "United Synod of the Presbyterian Church," as the official act of this Assembly.

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## Choice Selections.

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### FORTY-SIXTH PSALM.

WE find the following pleasing version of the forty-sixth Psalm, in one of our foreign papers, where it is attributed to an "Irish dignitary," and is recommended as suitable to be used at the present crisis of British affairs.

God is our refuge in distress—  
 Our safeguard in the wilderness,  
     Our shelter from the storm ;  
 Though winds and waves a conflict make,  
 Though earth's foundations reel and shake,  
     We need not feel alarm.

A peaceful river softly flows  
 In tranquil streams to gladden those

Who put their trust in God;  
 Within his holy place they feel  
 The comfort of his presence still,  
 While oceans roll abroad.

What, though the heathen madly rage,  
 And kingdoms in fierce war engage,  
 When God sends forth his voice;  
 He makes the glittering spear to bend,  
 Sends peace to earth's remotest end,  
 And bids the world rejoice.

Be still, and know that he is God;  
 He rules the earth with iron rod,  
 And sits enthroned above;  
 He dwells with those who own his name,  
 The God of Jacob still the same—  
 The God of peace and love.

### THE PROGRESS OF LIFE.

MEN rejoice when the sun is risen; they rejoice also when it goes down, while they are unconscious of the decay of their own lives. Men rejoice on seeing the face of a new season, as at the arrival of one greatly desired. Nevertheless, the revolution of seasons is the decay of human life. Fragments of drift-wood meeting in the wide ocean continue together a little space; thus parents, wives, children, relatives, friends, and riches remain with us for a short time, then separate—and the separation is inevitable. No mortal can escape the common lot; he who mourns for his departed relatives, has no power to cause them to return. One standing on the road would readily say to a number of persons passing by, I will follow you. Why, then, should a person grieve, when journeying the same road which has been assuredly trodden by all his forefathers? Life resembles a cataract rushing down with irresistible impetuosity. Knowing that the end of life is death, every right-minded man ought to pursue that which is connected with happiness and ultimate bliss.—*Dublin University Magazine.*

### HOW TO BE HAPPIER.

SAID a venerable farmer, some eighty years of age, to a relative who lately visited him: "I have lived on this farm for over half a century. I have no desire to change my residence as long as I live on earth. I have no desire to be any richer than I now am. I have worshipped the God of my fathers with the same people for more than forty years. During that period I have rarely been absent from the sanctuary on the Sabbath, and have lost but one communion season. I have never been confined to my bed by sickness a single day. The blessings of God have been richly spread around me, and I made up my mind long ago, that if I wished to be any happier, I must have more religion."

THE  
PRESBYTERIAN MAGAZINE.

JULY, 1858.

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Miscellaneous Articles.

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UNITY, PEACE, AND BLESSEDNESS.

A SERMON, PREACHED AT THE OPENING OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, IN THE FIRST PRESBYTERIAN CHURCH, NEW ORLEANS, MAY 6TH, 1858.

BY THE REV. C. VAN RENSSELAER, D.D., THE LAST MODERATOR.

"Be of one mind; live in peace; and the God of love and peace shall be with you."  
2 Cor. 13 : 11.

UNITY, PEACE, and BLESSEDNESS are the three thoughts which shine forth from the text, in the blended rays of Divine truth.

May the Head of the Church help us to speak and to hear, to the glory of His name.

I. "BE OF ONE MIND."—Be unanimous in your general views of religion. So this part of the text may be interpreted. Let there be no division among us in regard to Bible doctrine, Christian experience, or religious duty.

1. DOCTRINES are the glory of revelation. When sin had smitten with death the souls of our original parents, the dawn of the first promise of a Redeemer came to the world with the joy of angels, and with hope to lost men. The atonement of the Lord Jesus Christ is revelation's substance and glory. As our blessed Lord was born and ascended to Heaven again, with the retinue of witnessing and glorifying angels, so his atonement upon the Cross receives the homage of all the promises, prophecies, and providences of unfolding redemption. Every promise in the darkness of the old dispensation twinkled with the God-light of Jesus Christ. The prophecies, like attending guards, relieved each other with renewed strength to watch over the advent of the Son of Man. All the



providences were the demonstrations of God's ceaseless care of his truth, and were the perpetual memorials, in the vista of ages, of the great principles of salvation. Doctrine is the basis of the temple, which goes up with the shoutings of "grace unto it." The truth makes free. The truth is the instrument of sanctification. The truth establishes the soul, by Divine grace, in its new life of love and joy and peace. Doctrines are essential, inborn characteristics of the plan of salvation. They are the mountain ranges which traverse the system of the world of grace, whose solid strata are old as the eternal ages; from whose sides flow down rills and rivers to gladden the earth; and whose peaks lift up their heads to the skies, in the grandeur and mystery of heights inaccessible. Let all who depreciate doctrine, acknowledge their want of sympathy with God. Truth and love are the majesty of His throne. "The word of the Lord endureth forever." God "has set his glory above the heavens," but never above his law. His word is the reflection of his own nature, perfect, glorious, and everlasting.

The Church ought to be unanimous in regard to the *nature* of Christian doctrines. The crucifixion of the Son of God, as an atoning sacrifice for sin, is the representative doctrine in the scheme of grace. Oh, what a sight to the universe is Christ on the cross! Incarnate Deity was crucified! Rocks rending, the vail broken, the sun darkened, the earth quaking, the dead arising—these are sympathizing testimonials to the great moral phenomena of sin overcome, Satan vanquished, mercy triumphant, and Heaven opened to a rebellious race. The churches of the Reformation enjoyed a substantial unity of belief. The doctrines of original sin, total depravity, regeneration by the Spirit, justification by faith, electing love and persevering grace, resurrection from the dead, and eternal retribution in heaven or hell, received universal homage. The world never loved these doctrines and never will love them. Error tampers with them, ignorance misrepresents them, depravity rejects them; but out of every trial they come forth bright with intenser purity; out of every condemnation vindicated with higher honour; out of every conflict triumphant with greater victories.

The Church of God should *guard* these holy doctrines with a holy vigilance. Be of one mind, brethren, as to the importance and value of creeds and confessions. The ingenuity of perverse interpretation is unwilling to submit to tests which expose its object. Creeds are by some declared to be hostile to freedom of inquiry, and to liberty of conscience; by others they are received for "substance of doctrine," or for shadow of truth. No wonder that errorists dread them. Confessions of Faith framed from the Bible search out heresy with the mighty power of discerning and uncompromising orthodoxy. Honest creeds explain the word of God; hold it forth with terrible discrimination to alienated minds; form a bond of union among the intelligent and pious, and tend to keep out invaders from the holy hill of Zion.

Let us "be of one mind" in *preaching* and *teaching* these doctrines of salvation. The Presbyterian Church has been truly characterized as a doctrine-loving Church. Doctrine is the basis of effectual instruction. Exhortation, good in its place, degenerates into sound, when unaccompanied by appeals to the understanding. Moral essays and philosophical speculations are disingenuous substitutes. God moves the heart through the mind; and the mind through the truth. Doctrine must be preached and taught with zeal and earnestness, with passionate sensibility, in demonstration of the Spirit, and with power. It must be taught, not only in the public preaching, but in the forms of the Catechism—of the renowned Catechism of the Westminster Assembly—a Catechism, which boldly, simply, expressively, conveys the sublimest truths of God to the minds of children and youth. It is the religious master-work of question and answer. Through Divine grace, it has catechized many a soul into the gates of Heaven; and its very echoes, sent back to the earth, urge to perseverance in the "good old way" of teaching sinners to "glorify God and enjoy him forever."

Let us "be of one mind" in magnifying the importance of doctrine, in receiving the old doctrines of the Bible, in guarding these doctrines by creeds and confessions, and in preaching and teaching them with all zeal and fidelity in approved forms, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto perfect men, unto the measure of the stature of the fulness of Christ."

2. Again, unity in regard to the views of *Christian experience* is of the utmost consequence to the Church. Truth is promotive of godliness. Those who are favoured with purity of doctrine are bound to hold it in purity of life. Orthodoxy is associated in dull and inimical minds with want of spiritual devotion; whereas, the true knowledge of God is the natural and spiritual antecedent of holiness. God himself is infinite in knowledge and infinite in holiness.

Christian experience has its *origin* in the power of the Holy Ghost. "Be ye of one mind," brethren, in reference to the true source of spiritual life in our fallen nature. Error imperils immortality. God alone can give life to the "dead in trespasses and in sins." "Which were born *not of blood*;" what has human genealogy and birthright to do with the heirship of heaven? "Which were born not of blood, *nor of the will of the flesh*;" how can the fleshly will of a fallen creature originate holy affections, since "that which is born of the flesh is flesh?" "Which were born not of blood nor of the will of the flesh, *nor of the will of man*;" how can men accomplish for others that great change, which they cannot produce in their own souls? These three negatives exhaust all supposable cases of human instrumentality. The renewed nature does not have its source in anything in our parents who preceded us; in our own

wills which have no power to originate it; nor in the will of any other human creature, necessarily and equally impotent. What then? What is the only other conceivable supposition? "Which were born, not of the blood, not of the will of the flesh, nor of the will of man, *but of God.*" The only possible author of regeneration is God himself. And as the power is divine in its source, it is infinite in degree—"the working of a mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places." It is the power which raised Christ from a human grave to the throne of the universe. Oh let the Church ever be of one mind, in ascribing the glory of conversion to the blessed Spirit of grace and might!

The work of grace is, in its *nature*, a *progressive* work, in the experience of the saints. They "go on from strength to strength." They "grow in grace, and in the knowledge of the Lord Jesus." "Not as though they were already perfect," but they "press toward the mark." Behold the verdure of spring, how renewed life expands in the leaf and the bud, which grow up in gladness to their perfect form; blown about, indeed, by rude winds and stormy rains, and yet nurtured into maturity by the invigorating roughness of elemental strife. So the Christian has growth in the implanted power of quickening grace. "He is like a tree planted by the rivers of water." The inward struggles of his spiritual nature show his weakness, but develop his strength. The rage of principalities and powers, the fierceness of natural lusts and passions, the temptations of the world in their ten thousand forms of searching, ceaseless, terrific exposure, only teach him how to live, and stand, and move, and grow, and act, to the praise of the riches of renewing and sanctifying grace.

The *evidences* of conversion are in holy living. "By their fruits ye shall know them." Let no man say, "we have Abraham to our father." Let no confidence be placed in Church organization, or in sacramental grace, or in outward rite, or in the form of sound words, or in visions and dreams, or in old experiences, or in mere external morality, or in the soothing judgment of flatterers and self-deceivers, or in enthusiastical frames of mind. The greatest test of conversion by the Spirit is in walking in the Spirit. "For they that are after the flesh, do mind the things of the flesh; and they that are after the Spirit, the things of the Spirit." "For whom he did foreknow, them also he predestinated to be conformed to the image of his Son." Likeness to Jesus Christ is the great aim and result of the plan of redemption. The Church is to be presented to her Lord in the attire of spotless holiness; changed into his image here "from glory to glory," she is in Heaven to possess his perfect image "face to face."

Vital piety should ever claim in the Church uniformity of mind. Let us take care that the Gospel be preached by faithful men. Let us take care that the Church receive into her communion, so



far as human administration can secure it, true sons and daughters. Not numbers; not the mighty, or the learned in fame; not the self-confident in character; but the poor in spirit, the children of penitence and faith, the broken-hearted, the baptized of God, the pure in heart, and the holy in life—these constitute strength in the Church; these bring glory to the eternal King. Christian experience should ever preserve its true relation to Christian doctrine. Be of one mind in regard to the source, and nature, and evidences of conversion; to the true meaning and power of religious experience.

3. Once more. "Be ye of one mind" in views of *Christian duty*; be unanimous in advancing the kingdom of our Lord Jesus Christ, to the utmost of all capability, in the individual believer, or through organized Church effort. Christianity first recreates, and then sends forth into service. It makes anew, in order to set to do. The work of advancing the cause of redemption is co-work with God. To help forward the kingdom of the Son of Man is to sympathize with his life of benevolence, his mediatorial sufferings, his exalted intercession, his universal dominion. He came to "seek and save that which was lost;" and it is the disciples' privilege of dignity and opportunity of grace to rise up to the divine employment of saving souls from death.

Fathers and mothers of the Church, be ye unanimous in self-denying and persevering efforts, through Divine grace, in impressing religion upon the minds of your children. Never can there be a substitute for household education. The family is the church in the house. After the flood, God gave the bow as a pledge of perpetual seedtime and harvest, and he gave the covenant as the pledge and channel of salvation to the children of believers, until the harvest of the end of the world. The covenant with Abraham was a family covenant; and the Divine promises, like the coverings of the tabernacle, curtain with miraculous texture the cradles of babes. Oh, said Richard Baxter, if parents did but do their duty to their children, few souls need be converted under the preaching of the word.

The carrying of the truth to living men by the living ministry is the divinely appointed method of public aggression upon the world lying in wickedness. And the Presbyterian Church, in Divine providence, is of one mind in doing this work in the name of the Church, and under the authority of the Church. Being absolutely unanimous in our views of the duty, and of the methods of evangelizing the world, what we lack is, to press forward in our plans. By the mercy of God, by the sufferings and death of our Lord Jesus Christ, and by the wonderful effusions of the Holy Spirit, Go ye out, and possess the land, for ye be able to bear your part in the great militant service. During the year, three great events, in Providence, seem to be summoning the Church to renewed activity, as with voices from earth, from hell, and from heaven. First was witnessed what was called the financial crisis, when we beheld

the world proclaiming calamity to worldly enterprise, and denouncing from her shrine her own worshippers. Satan, too, with a rage indicative of the last conflict, summons Moslem and Brahmin to do and to dare against the saints of the Most High. But hark! A voice from Heaven declares that "the tabernacle of God is with men." "Behold, now is the accepted time, and now is the day of salvation." "Ministering spirits are sent forth to minister to them who shall be heirs of salvation." Supplications ascend from household altars, from the marts of commerce, from halls of promiscuous assembly, from Zion's holy sanctuaries. The windows of mercy are opened, and men out of every age of life, and every profession of pursuit, turn to the Lord with songs and everlasting joy.

These events of Providence reaffirm, with Divine authority, the great commission, "Go ye into all the world, and preach the Gospel to every creature." Let us work in sympathy with the times and the seasons. Let us, with one mind, press, to the full capacity of well-doing, all our Church instrumentalities for the spread of the Gospel. Let education, domestic and foreign missions, publication and church extension, pursue their world-conquering aspirations, in connection with all other private and public methods of salvation, until there shall be an ingathering, shadowed forth, indeed, by the present awakening in the land, but whose power, mightier in the degree of gracious display and grandeur in the extension of its scenes to every continent, shall bring forth resounding praises in full exulting unity with the everlasting song, "Unto him that sitteth upon the throne, and to the lamb forever!"

"Be ye of one mind" respecting doctrine, religious experience, and Christian duty.

II. "LIVE IN PEACE."—This is the second injunction of the text. Living in peace is a true correlative of being of one mind. Spiritual congeniality of feeling sweetly accompanies agreement in sentiment. Heart unanimity is a glorious form of religious oneness. Having attempted to catch some glances of mental unity in the sublimity of its heights, let our eyes rest upon the meadow-land of peace, watered with its quiet stream, and rich with the loving landscape of the wisdom and goodness of God.

"Be ye of one mind; LIVE IN PEACE."—Religion is "first pure; then peaceable."

1. The *nature* of the peace recommended, includes *love to our brethren* in Christ, and *good will towards all men*. "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another, with a pure heart, fervently." To live in peace, is to love the saints of Christ. Our blessed Lord laid great emphasis upon the kind treatment of every soul redeemed by His blood. "Verily, I say unto you, inasmuch as you have done it unto the least of these my brethren, ye have done it unto me." Hence the urgency of the injunctions: "Be kindly affectioned one to another; in honour

preferring one another." "Let brotherly love continue." "Love as brethren; be pitiful, be courteous." Yea, we are even commanded to "lay down our lives for the brethren." All who love our Lord Jesus Christ in sincerity and in truth, have claims to our brotherly regard, to our religious sympathies, to our self-denying deeds, and, of course, to a life of peace in our intercourse with and conduct towards them.

*Good will towards all men* is also an element of a life of peace. True benevolence of heart seeks the good of others and never their harm. "As much as lieth in you, live peaceably with all men." "I say unto you, love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you."

A disposition, therefore, to love as brethren those who bear the image of our Lord Jesus Christ, and to cultivate benevolence and good will towards all men, is an effectual guarantee of a life of peace. This disposition is contrary to our natural temperament; but when acquired and nurtured, peace follows in its train, and glory from above goes before it.

2. The *obligations* to peace are manifest and manifold.

(1.) Peace is the *fruit of the Spirit*. "We have passed from death unto life, because we love the brethren." The Holy Spirit is the author of all spiritual loveliness, and adds "to godliness, brotherly kindness, and to brotherly kindness, charity." "Ye yourselves are taught of God to love one another."

(2.) *The good of the Church* is another of the obligations to live in peace. "Behold, how good and how pleasant it is for brethren to dwell together in unity;" it is good in itself, and it is a pleasant and commendatory exhibition of the power of the Gospel. The Church suffers immeasurably by needless and sinful controversies. The controversies in our own Church, in past years, however necessary on the side of righteousness, produced much serious injury. Divisions in the Corinthian Church impaired its early glory. Contentions end in every evil word and work, while peace brings honour and power into the gates of Zion.

(3.) *The happiness of the individual* is an obligation to live peaceably. The stirrer up of strife among brethren is, first a murderer, and then commits suicide. He destroys his own peace of mind in his work of injuring others. Deadly and tormenting are "hatred, variance, emulation, wrath, strife." How widely different is the peacemaker! "Blessed are the peacemakers; for they shall be called the children of God."

(4.) *A regard for the salvation of others* is an obligation to live a life of peace. Much evil is done to thousands who are without, by unamiable exhibitions of spirit, and by a persistence of controversial inclinations, which savour not of the things that be Christ's. Many a controversy has turned away hearers from the instructions of the sanctuary, and thus incidentally, and at times more directly,



has tended to their perdition. Oh, let us "have peace one with another," if we would foster the highest influences in winning sinners from the error of their ways.

(5.) The *Heavenly state* shows the obligations to a life of peace. No angel in glory disturbs the harmony of the heavenly abode; no saint in light provokes discord among the perfect ones in Christ Jesus. The spirit and the conduct of all the holy in glory persuade to peace the children of our erring race.

In view of such and so many obligations, let us endeavour, brethren, to "follow peace with all men, and holiness, without which no man shall see the Lord."

3. The *manifestations* of peace in our lives, may be briefly illustrated in reference to our own Church, and in its relation to other churches. *In our own Church*, the manifestations of peace consist, in part, in a kind and conciliatory treatment of *all sectional questions*. Few strifes are more violent than those of this character; nor is the Church free from them. The mighty torrent of political agitation, which has its periodical seasons of high overflow, sometimes crevasses inundation into the rich and cultivated possessions of the Church. But, instead of contention, such a crisis demands harmony. All Christians must learn to bear and forbear with one another. Fortunately for the Presbyterian Church, the world has not only witnessed a mutual forbearance in different sections of our country, on one of the most divisive of all sectional questions, but also a substantial agreement in the principles, which underlie the whole subject. Whilst other parts of the Christian Church have dissevered connection with each other, in fearful scenes of hostile discussions and of harsh acts, the Presbyterian Church has been enabled, by the grace of God, to preserve peace in her General Assemblies by a series of deliverances, which, taken as a whole, will command eventually the admiration of the Christian world. The meeting of our body in this great city of the Southwest, the capital of the first slave territory acquired by the United States, is, itself, a telegraph to the whole country of the peace which prevails among Old School Presbyterians. At a period of intense general excitement throughout the land, it may be affirmed in advance, that, on whatever other questions divisions of sentiment may arise in this body, its peace cannot be interrupted by discussions on this one. And the reason is, not that the General Assembly ever has, or ever will, compromise principle, before God or man, but because its deliverances have been made in the light of Scriptural truth; received, perhaps, with some shades of difference, but acquiesced in and acted upon in the spirit of Christian moderation. May God enable our beloved Church ever to hold forth and maintain the principles of Christ in regard to all moral and religious questions; and exhibit the graces and glory of a life of peace, by preaching the Gospel to all classes in the community, white or black, high or low, bond or free,—Anglo-Saxon, French, German, Irish, or African!

Another mode in which peace may be exhibited, consists in avoiding the dangers arising from *parties, formed in admiration of men*. Although the idea of leadership is foreign to the principles of a Church, which recognizes in her public bodies, an entire parity among both ministers and elders, yet intellect will always receive homage. There is, perhaps, a tendency to honour genius above its real aims or claims; and one of the dangers of the Church has always consisted in divisions, growing out of the transcendent influence of the intellectually gifted. The general sentiment of the Presbyterian Church is so thoroughly and eminently conservative, that no serious troubles are now apprehended from this quarter. Our most influential men fortunately possess, at the present time, the confidence of the whole Church; but, if we would avoid trouble and live in peace, it is wise not to enlist under the banner of men. Whilst "one says, 'I am of Paul, another of Apollos, and another of Cephas,' is not Christ divided?"

A life of peace may be further manifested in the Church, in our *personal intercourse with our brethren*. Happy is he who lives with prayer on his lips and with love in his heart! Oh, how lovely is a loving man! Human infirmity often sins against fraternal intercourse; sometimes by omission, sometimes by commission, sometimes without premeditation, sometimes by a form of language which gives rise to an unintended interpretation, and sometimes, alas, by a wilful outbreak of anger, followed by a sad experience of penitence and mourning.

Fathers and brethren! May the manifestations of peace in these and in all other respects, show our prevalent desire to serve God in all sincerity, wisdom, and meekness; and may the world say of us, with an admiration compelled by our peaceful lives, "Behold, how these Christians love one another."

The manifestations of peace in *our relations to other Churches* may be shown in two particulars: by avoiding a too ambitious or prominent display of our own denominational peculiarities, and by avoiding unnecessary controversy about the peculiarities of other denominations.

Presbyterians, so far as I am aware—although being one of them, not, therefore, an impartial witness—but so far as I am aware, Presbyterians are not specially obnoxious in the community, for the exclusiveness of their religious claims. They, indeed, love their own Church, as a dutiful child loves a precious mother, who has nursed with tenderness, consecrated to God with faith, and trained up for heaven with zeal. But Presbyterians love all other evangelical Churches,—all "mothers in Israel,"—to whatever tribe in the true commonwealth they belong. It is sufficient, and I hope not too much, to say, that Presbyterians do not unchurch other denominations; that they always recognize as brethren, the ministers of other Christian Churches; and that they have never exalted either the Lord's Supper or Baptism into the necessary

means of true access to God on the part of the penitent believer. At the same time, it cannot be affirmed that Presbyterians are never guilty of pressing some of their denominational peculiarities too far. Perhaps, at times, we may all have transgressed in this particular. At least there is danger of it. Let us be on our guard, and not give unnecessary offence to other Churches, but endeavour to "live in peace" with all our brethren.

Another temptation in our relation to other churches, is *unnecessary ecclesiastical controversy* with them. Let me not be misunderstood. There are times and seasons when it is the duty of Christians to follow controversy, to resist error, to "contend earnestly for the faith." Praise be to the God of Zion, for the champions whom he raised up in periods of danger, to protect our banner upon the ramparts! Yes, brethren, there is a time to fight; we have all seen that day, and may live to see it again. But there is too much controversy; there is a time for peace. Although we may not agree with the denominational peculiarities of other Churches, it becomes us to cultivate their fraternal intercourse. When controversy is forced upon us, it, of course, cannot be avoided; but we may so live as to disarm controversy of much of its offensive and aggressive power. Above all, our Church need not contend with other Churches in regard to externals, which do not necessarily involve error of doctrine. For example, an Episcopalian may hold to the Apostolic succession, as Cranmer did, in a sense that does not exclude the acknowledgment of the ministry of all evangelical Churches, or may defend the rite of Confirmation on grounds perfectly consistent with religious toleration. Other points might be specified. The principle of peace is, for all churches to endeavour to hold the peculiarities of their own inalienable liberty in a way that does not encroach upon the liberty of others. It is preposterous for Christians to be always contending with each other, even although they differ on important doctrines. Not unfrequently, the best policy is to let a controversialist alone. The best way to make him a peaceful man, is to let him weary himself with brandishing his weapons in the air. As a common thing, it is believed that a disposition to controversy is not favourable to the character of any Church. The Scriptural rule is, "Let your moderation be known unto all men." The nature, obligations, and manifestations of peace, enforce the wisdom of this Bible requirement.

May God give grace to his people to cultivate unanimity of Christian feeling. Let us all "pray for the peace of Jerusalem." "For my brethren and companion's sake, I will now say, 'Peace be with thee.'"

"Be of one mind; live in peace, and the God of love and peace will be with you."

III. First *Unity*, then *Peace*, then *Blessedness*. "The God of love and peace shall be with you."

What a hopeful indication of the blessings that follow unity and



peace is found in the very names here claimed by God! He is the God "of love and peace." The Head of the Church appropriates to himself a character that insures the prosperity of all his creatures, who possess the same moral attributes.

God is the God of "love and peace." Love goes with "peace;" and he is called the God of peace, *first*, because he is the source of all peace. He is the only, the all-sufficient, and the inexhaustible source of peace to angels throughout the universe, to the saints made perfect in light, and to human beings upon the earth. *Secondly*, God is the God of peace, because he alone secures peace to any of his creatures. As he is its source, so he is the author of it in others, wherever it is found. He originates it in created mind and cultivates it, and preserves it as the "prince of peace." And *thirdly*, he is the God of peace, because he takes infinite delight in its exhibitions among all who serve him, on earth or in heaven.

"And the God of love and peace shall BE WITH YOU."

1. He will bless his Church *with the indwelling of his Holy Spirit*. The Spirit delights to abide with them who love one another. "The fruit of righteousness is sown in peace, of them that make peace." The cultivation of the graces of religion is impeded by divisions, "for where envy and strife is, there is confusion and every evil work." The Spirit has often been grieved away by the absence of love among brethren. He has been quenched in the hearts of individual believers, in the circle of the household, and in the sanctuary of the Most High. Oh, how often have revivals of religion been hindered or arrested by some rising jealousy, or disaffection, or disagreement! How often have meetings of Presbyteries, and Synods, and General Assemblies, been deprived of the presence and grace of the Holy Spirit, by ill-tempered zeal, and unfraternal conduct! If we would enjoy the presence of the God of grace, we must "endeavour to keep the unity of the Spirit in the bond of peace." "Then shall thy light break forth as the morning, and thy health shall spring forth speedily." "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

2. Again, "the God of love and peace will be with you," to *enlarge the prosperity of the Church in his providence*. The Church makes the greatest progress in times of inward peace. When all her members love one another, see eye to eye, and work hand to hand; when prayer and supplication are united and fervent, when there is no division in doctrine or policy, and no alienation among her members, then her records show a power of advancement unknown to the evil times of discord. It is just twenty years since a number of our brethren organized a secession from the General Assembly, on principles deemed by them lawful. Since that period

the Presbyterian Church (Old School), has enjoyed unity and peace, and her prosperity has been wonderful. Her 1200 ministers have become 2500; her 110,000 communicants have become 250,000, and her 1600 churches have become 3300. The Gospel has been preached by her in almost every State in the Union. Her domestic missionary operations are on a magnificent scale, from north to south and from east to west. Her foreign missionary stations in India, China, Africa, and among the North American Indians, show a world-reaching influence of evangelistic operations. Her academies, colleges, and theological seminaries, everywhere testify to her enlightened zeal for education. Her Publication Board is scattering far and wide volumes of truth, for the healing of the nations. God is emphatically enlarging her borders and strengthening her stakes. With continued unity and peace in our councils, our Church, which is the largest national Church in the land, will go onward, with increasing prosperity, to win souls to Christ, and bring nations to the obedience of the faith. "Rejoice with Jerusalem, and be glad with her, all ye that love her;" "for thus saith the Lord: Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." "Peace be within thy walls, and prosperity within thy palaces."

3. Once more, "the God of love and peace will be with his loving disciples, to *crown them with salvation in his glory.*" "The meek will he beautify with salvation." The unity and peace of earth shall end in the large rewards of heaven. Our blessed Lord, in his last prayer, had in special view two things: the unity of his Church in its estate below, and its glory in the world above. "That they all may be one, as thou, Father, art in me, and I in thee, that they may also be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one. . . . Father, I will that they also, whom thou hast given me, be with me where I am, that *they may behold my glory, which thou hast given me.*"

Thus it is, that unity and peace terminate with Christ's glory, in the bond of everlasting blessedness.

Fathers and brethren of the General Assembly, I claim your indulgence before closing this discourse, whilst I appeal, in behalf of unity and peace, in the name of the faithful dead in Jesus Christ, who have gone to sleep since our meeting last year in Lexington. They have done with all the labours, strifes, temptations, and cares of earth. They have gone up to "the General Assembly and Church of the first born, whose names are written in heaven." The venerable form of Father MOODY, saint-like and lamb-like, will never more bless his brethren among the springs of Pennsylvania. AULD, of Florida, gifted in mind and heart, and abundant in missionary labours, even to the overburdening of a frail frame; his body shall yet be full of vigour, and his crown wear the ever-

green of heaven. SHANNON, of Ohio, earnest in life, was no less earnest to depart, and to dwell beside the river that makes glad the city of our God. FINLEY, of Alabama, logical, candid, open-hearted, was wasted by disease, until his noble intellect became impaired; but he recovered his reason in the very hour before his final departure, and soared away into fulness of light. EDMUNDS, of New Jersey, youthfully energetic, with all the clothing of aged humility, went away in the vigour of years into the land where work is no more toil. Dear DANIEL BAKER, of the Lone Star State, with his tongue of truth and heart of flame, shall no more preach Jesus on earth, either in the new or in the "blessed old States;" but hundreds of stars shall flash the light of Christ's glory from his crown of rejoicing. DERUELLE was struck down by the visitation of God, in the woods of North Carolina, like a towering pine riven by a thunderbolt. WYLIE, of Tennessee, was rapt away from these scenes of darkness, in the holy mystery of a sorrowful and unsearchable providence. BROWN, descended from that noble spiritual ancestry of Virginia, which is loftier than the boasts of worldly genealogy, has gone to the fellowship of "the first born of every creature." JOHN C. YOUNG, of Kentucky, a prince of Israel in personal presence, character, acquirement, position, influence, and usefulness, and whose concern for Centre College was like that of Elijah for Bethel, has gone upward amid the exclamations, "My father, my father, the chariot of Israel and the horsemen thereof!"

On Ganges' banks, "where every prospect pleases, and only man is vile," behold a company of beloved missionaries awaiting death with meek and undaunted spirit, before the double threatenings of Brahma's vengeance, and the false prophet's curse. The serene dignity of the disciples of the Lord in the hour of danger, exacts, as with the authority of their king, forbearance from the wonted personal indignities. The last prayer is offered from submissive and exultant hearts, and incense like, it is wafted to heaven, whilst the dark smoke of murderous musketry palls the dead bodies of FREEMAN, and CAMPBELL, and McMULLEN, and JOHNSON. Blessed followers of the martyred Stephen! Before ye "fell asleep," saw ye not "the heavens opened, and the Son of man standing at the right hand of God?"

All these ministers of the Church, with a score of others, not less faithful, who have died during the year, and whose memorials will survive the scrolling up of time, admonish all of us, who remain, of our duty and our doom—of the divine contingencies, which, in another year, may make as strange selections of death—unexpected always to the living, but by God's grace, made welcome to the dying.

Fathers and brethren! Know we not that these departed servants of Christ, could they return to earth, would "seek peace and pursue it?" Oh, how the visions of heaven nurture unity and love!



Soon our own earthly labours will end, and we be laid in the grave, with guarded repose, until the resurrection. For us, pastoral relations, Church Sessions, Presbyteries, Synods, and General Assemblies, will very soon be no more. In the name of mortals ready to be transfigured into immortality, in the name of the spirits of just men made perfect, in the name of the Mediator of the new covenant, the Lord of all, "whose blood speaks better things than that of Abel," I beseech you to be united in the truth, and to love one another. "Be of one mind, live in peace, and the God of love and peace shall be with you."

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### THE PLANTATION BURIAL.\*

"WE turn in here," said my friend, after a ride of five miles among the hills of Central Virginia. Dismounting, I opened the gate in the high worm fence, and we passed through. The morning was one when the heavens seemed lowering, and the air burdened with moisture. As we rode slowly over a private forest road, nature seemed weeping; each leaf had its drop pendent, ready to glisten as it exhaled in a sunbeam, or drop chilly and sadly upon the travellers who rode beneath the low branches; and the grass looked silvery with the condensed vapour which stood in tiny globules upon each spear or stalk. A well-beaten road, on which were frequent fresh carriage-prints, with horses' footmarks in a bridle-path adjoining, was followed nearly a mile through the woods. "Here lives Mr. H.," said my companion as I sat in a reverie, and we passed first a large tobacco barn, then a group of farm buildings and hovels on the left, and at last drew up where a row of carriages stood in a semicircle about the front gate. In the adjoining grove, saddle-horses were hitched by their bridlerins, and servants stood ready to receive all who came.

With that quiet step with which the house of mourning is always approached, we joined a group of planters at the door of the mansion. A gloomy, rusty hearse was near by, and inside the hall was a coffin, the dread house appointed for so many living. The locality was beautiful. The old brick double house was embowered in a grove of aspens, locusts, and maples. Fully a mile from the public road as it was, yet it was not too retired, for in its ample surroundings all of comfort and happiness might have found a safe lodgment. It seemed independent of the world outside.

Truly, not only is death at work on the sea, or busy selecting his victims from amid the city's densely packed crowds, or even choosing to rifle hearths of village homes, where many may join in

\* This interesting account of a "Plantation Burial" is taken from the "*Christian Intelligencer*," of New York, the able paper of our Dutch Reformed brethren.—ED.

sympathetic condolence; but even against that remote and quiet retreat his bow had been strongly bent, another arrow of certain aim had sped, and a young man in his strength was laid low, just as his brother had been but a fortnight before.

"It is hard for Mr. and Mrs. H.," said a person near me to another; "R. was so young, and he is called so soon after his brother J. How wonderfully both the parents keep up!" The conversation was checked as a movement in the adjoining yard next the negro quarters attracted me. And in solemn line came the female servants, and large colored children of the family, to look for the last time upon their young master. There were perhaps a score in this company, and as they filed in past me, wearing clean homespun dresses, with heads turbaned, and manner decorous and sober, it seemed a pleasing tribute of affection, unmoved by any other inducement than love to him whose features they should gaze upon no more, while sympathy for "ole massa and missus" was prominent in the thoughts of all. I cared not if the ebony cheeks were more glossy for the tears that freely ran down them, nor if the utterances of their sorrows were incoherent: there was *heart* in it all. As a gray-headed old "mammy" left the coffin's side, she sobbed, "Massa done gone *home*—done gone *home*!" Such faith would cheer the heart of any mourner. Her tears gave evidence of that *love* (for such a word only can convey a just idea) many old negro nurses hold for the children of the family of their masters, until their latest breath.

The hour for the brief religious exercises, incident to the sad occasion, had arrived, and in the large passage-way in the house a group of neighbours, numbering perhaps threescore, stood with a solemn manner. In an adjoining room, the parents and immediate friends were seated, while near by the slaves were stationed within sound of the preacher's voice.

All was hushed when the man of God said, "Let us pray." A brief and earnest invocation was uttered, and God's presence solicited, that even in fiery trial, twice repeated, his ways might be recognized as all-wise, all-merciful. These selections were then read:

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again; even so them which sleep in Jesus will God bring with him. Wherefore comfort one another with these words. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven, if so be that being clothed we shall not be found naked. For we that are

in this tabernacle do groan being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

"Blessed and holy is he that hath part in the first resurrection; on such, the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things are we more than conquerors, through Him that loveth us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

"Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory."

What words of comfort were these to the afflicted parents, weary with travelling life's long road, and, almost at their own graves, bowed together over the remains of one they had hoped to lean upon in their declining years! God's providences were briefly and tenderly dwelt upon after the lesson in reading; reference was made to that source of sympathy and consolation which has never failed the true believer; and with the prayer that the twofold warning of life's uncertainty and death's dread certainty might be blessed to all present, the services indoors were ended.

A slow-moving procession wended its way to the family burial-ground, a few hundred feet from the dwelling, where a rude but permanent stone wall inclosed an area consecrated as a family burial-ground. A row of lowly mounds indicated the doings of death in bygone days; but the eye sought in vain for any record of who was laid low. This, by a custom peculiar to that locality, is kept apart, each family having its own register. It is too probable that ere many years, such changes may occur as will prevent even the recognition of one grave from another; dust will mingle with dust, and the stranger may wonder, as he stands above the commingling mounds, whose remains were interred there. Such is a plantation custom.

Outside the area, inclosed with the wall, which was entirely filled with the dead, was a newly-made grave. No grass had yet grown



upon it, but the spade-marks were fresh on the sides. It was the resting-place of the brother of him whom we now were bearing to his burial. There, a fortnight before, stood one buoyant with life, young and beloved, and, as his tears mingled with his bereaved parents, manly resolves to be still more a son to them filled his breast. Now an open grave is dug for him, perhaps at the very spot he then stood upon. It is deep and wide, fully large enough to bury the young heart's aspirations, and the fondest of earth's hopes.

Six young companions lift the coffin, and with steady steps approach the grave. All is quiet, the cords are arranged, and slowly all that was mortal of R. sunk from sight. Then all heads were uncovered, and in prayer God's presence was again supplicated, and his blessing sought for those whose loneliness would but commence as those exercises closed. O! the utter desolation of the heart, after such last sad duties have been performed, and friends have gone to their homes, leaving, as they must at last, the mourner to himself and his God. It was but a few moments, and the grave was being rapidly filled. As the clods first fell, sepulchral hollow sounds, that seemed the echoings of despair's saddest notes, came distinctly, but soon nothing was heard save the rapidly plying spades as they grated amid the gravel. All stood with impressive silence until the mound was finished, and a rough stone placed at each end of the grave. This completed the service.

The wind sighed a requiem amid the branches of the old oaks we were standing among, and scattered drops of moisture upon the solemn crowd below, as all turned and quietly sought their homes. Two small groups wended their way to the dwelling; one was the relatives—the slaves belonging to the plantation composed the other. The latter had stood with perfect order during the whole service, a sob at times only indicating feelings not to be suppressed.

The forest road was again traversed, and it was not long before the unfeeling world was entered, and its scenes engaged in; but it will be many years before the novel, interesting, and deeply impressive scenes of the "Plantation Burial" will fade from my memory.

F.

CHARLOTTE CT. HOUSE, VA., May, 1858.

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## THE GENERAL ASSEMBLY OF 1858.

THE General Assembly of 1858 met in New Orleans on May 6th, and was opened with a sermon by the last Moderator. [This sermon is published in the present number of this Magazine.]

All that we propose doing in this article is to place on record, for convenient reference, some of the proceedings of the General Assembly, with a few of the speeches of the members.

Dr. WM. A. SCOTT, of San Francisco, was elected Moderator. He discharged the duties of his office with great ability, and with Christian affection and simplicity.

#### THE AMERICAN BIBLE SOCIETY.

The subject of the recent edition of the Scriptures, published by the American Bible Society, came before the Assembly by the reference of Dr. Breckinridge's overture by the preceding Assembly. Dr. Breckinridge presented a minute, which was read; and, pending the question of its adoption,

Dr. HOWE inquired whether the paper of Dr. Breckinridge contemplates the version in use when the American Bible Society was organized in 1816, or the version of 1611.

Dr. BRECKINRIDGE replied by reading from his paper, and added, that he had intentionally left the description somewhat vague, from a disposition to avoid entering upon a discussion of the points of difference between the versions named.

Dr. HOWE desired not to make a speech, but was persuaded that the true course of the Bible Society was to reproduce the edition of 1611, with no changes except such as are demanded by modifications of spelling; and if Dr. Breckinridge's paper aims at this result, it meets with his approbation.

Dr. BRECKINRIDGE in the main agreed with Dr. Howe, and had tried to draw up a paper that might restore harmony to the Protestant public. Good has been done by the agitation of the subject. Vigilance had been awakened, and the public eye fixed upon the subject. He gave notice of a paper, still in his pocket, containing a commentary with a *specific text*.

#### The following is the minute on the American Bible Society :

By a vote of the General Assembly of 1857, an overture to that body, which is printed in its minutes, pp. 35, 36, relating to the American Bible Society's new standard English Bible, and to the best method of preserving in its integrity the common version of the English Bible, was specially referred to the consideration of the present General Assembly. During the year which has intervened, the attention of the Christian public has been directed to this important subject in a very unusual degree, and, so far as the Assembly has the means of judging, it is apparent that the Presbyterian Church throughout the country is decidedly opposed to the line of conduct, in the premises, pursued by the late Committee on Versions of that Society, and to the circulation by that Society of their new standard English Bible. It is a matter of great satisfaction to this General Assembly that the directors of the American Bible Society have resolved to cease publishing the aforesaid new standard Bible, and to resume the publication and circulation of the standard English Bible in exclusive use by the Society before the late work of collation and change, commenced about the year 1847. We also cordially approve the further action of the Board of Directors, so far as it secures a more vigilant oversight, in future, of the work of its Committee on Versions, and prevents any future change, either of the text or its accessories, without the careful consideration and special order of the Board of Directors.

With regard to any change whatever, either in the text of the English version of the Bible commonly called King James's version, or in the accessories to that text, as they were commonly printed at the formation of the American Bible Society, we do not admit that the said Society has any power or authority to make any alteration in said accessories or said text, except such as appertain to a printer, and not to an editor. By the text of King James's version we do not mean a copy corrupted by errors and unauthorized changes, no matter where that copy may have been printed, nor how those errors may have occurred, nor who may have ventured to make those changes; but we mean a true text in English,

produced and published after the labours of the translators appointed by King James the First, of England, which for nearly two centuries and a half has been the standard Bible of all people speaking the English language, and which the Presbyterian Church in the United States of America is resolved to preserve in its integrity and purity, and to use and circulate.

Along with the greater portion of the Christian public in this country, we have confided to the American Bible Society the great work of circulating the English Scriptures in the version in common use; and while we deeply regret the serious error into which it was betrayed, its recent action in the premises demands a cordial response from all the earnest supporters of the great work in which it is engaged. In discharge, therefore, of our duty as the General Assembly of one branch of the Church of the Lord Jesus Christ, to which he has committed his most blessed Word, for the guidance and salvation of men, we have made this deliverance. And, upon the terms herein set forth, we reiterate our approval of the principles upon which the American Bible Society was founded, our desire to co-operate with our brethren of all Christian denominations in united efforts to furnish the whole world with the Word of God, and our earnest recommendation to our people to give liberally to the support of this good cause.

The minute was unanimously adopted.

#### PROPOSITION OF UNION WITH THE UNITED PRESBYTERIAN SYNOD.

When this subject first came up, near the close of one of the sessions, through the communication of the two Delegates of the Synod, Rev. C. H. Read, D. D., and Rev. M. Marshall, brief remarks were made by a few members, but no definite motion was proposed. It was finally moved to refer the paper, without reading, to the Committee on Bills and Overtures. This course appeared to the Chairman of that Committee disrespectful to the Knoxville brethren, and he urged the Assembly to defer the time of adjournment till night, if need be, in order to hear at once the communication. This motion prevailed unanimously, and the communication was read and put upon the docket.

When the subject came up again, some difference of opinion prevailed in regard to the best course to be pursued. Dr. BRECKINRIDGE and others were, at first, desirous of action, without any intercourse with the Committee of the Knoxville Synod. Others wished the whole subject referred to the Committee on Bills and Overtures, or to some other Committee. Finally, the Chairman of the Committee on Bills and Overtures, after a few remarks advocating the importance of observing the spirit and forms of courtesy on the occasion, moved that a Committee of three be appointed for the purpose of meeting the Knoxville Committee, and reporting to the Assembly the nature of their propositions for union. On this motion, Drs. BRECKINRIDGE and HOGUE made long and able speeches on the general subject of union with the United Presbyterian Synod, opposing all attempts at union at the present time, and even discouraging the appointment of a Committee for any purposes whatever. The motion for a Committee was supported by Thomas R. R. COBB, Esq., a Ruling Elder from Georgia, who delivered one of the most powerful speeches addressed at any time to the Assembly during its sessions. This speech was particularly in reply to that of Dr. Breckinridge.



This was the first time that this eloquent Elder had made his appearance in the General Assembly; and he was consequently unknown, personally, to most of the members. He soon made himself well known. His exordium was, in the highest degree, attractive and striking. His Christian spirit, his earnest utterance, his playful wit, his skilful attack on the weakest points of his opponent, his ready logic, his simplicity and warm-hearted eloquence, gained for him on that day a place among the highest orators that had ever appeared in the Assembly. All the positions of his speech did not indeed obtain the assent of the Assembly. The main points of Dr. Breckinridge's argument could not be successfully assailed; nor do we consider the Kentucky orator to have lost, on the occasion, his right of Presbyterian championship. It belonged to the Georgia orator to rise to a position, by his side, as an able and successful speaker and logician.

The following account of the proceedings of the Assembly on the subject, is taken from "The Presbyterian."

Rev. Dr. BOWMAN moved to take up the unfinished business, viz., the matter of the United Presbyterian Synod (New-school). The papers having been read,

Rev. Dr. BRECKINRIDGE proposed as a compromise measure which might harmonize all parties, that the paper offered by himself lie upon the table until the paper of Dr. Van Rensselaer be passed, and the information it contemplates be reported to the Assembly.

The motion was adopted; and the motion to appoint a Conference, was then agreed to.

Rev. Drs. Van Rensselaer and Palmer, and Rev. Mr. Cunningham were appointed this committee.

Rev. Dr. VAN RENSSELAER, from the Committee on Conference with the Committee of the United Presbyterian Synod, subsequently reported that they had a meeting with that committee, and that they had in their possession the terms on which they are willing to unite. He said the two brethren from that body had been waiting here near a week, and would be glad to have the subject come up at once.

On motion, it was made the second order of the day for to-morrow.

The subject of union with the Knoxville Synod was resumed; and Dr. Breckinridge's Overture, after some slight modifications, was *unanimously* adopted, and is as follows:

[See June number of "PRESBYTERIAN MAGAZINE," page 285.]

#### A NEW COMMENTARY ON THE BIBLE.

Dr. Breckinridge presented the following paper, providing for the publication, by the Board of Publication of the Presbyterian Church, of a commentary on the entire Bible.

Inasmuch as the want of a sound, godly, and thorough commentary upon the whole Word of God, composed in the sense of the constant faith of the Church of God, as that is briefly set forth in the standards of the Westminster Assembly held by the Presbyterian Church in the United States of America, has long been felt to be a grievous want, whereby a great lack of due service to God and to his truth occurs, and whereby constant danger arises to men of needless ignorance on the one side and of dangerous misguidance on the other; therefore be it

*Resolved*, By the General Assembly, that the Board of Publication shall be

and it is hereby directed to proceed with all convenient despatch, to have such a commentary prepared for the press and published. And, in the execution of this great work, the following rules and orders, together with such further orders as may be adopted from time to time by the General Assembly, shall be carefully observed by the Board of Publication, and by all others in any way engaged in the execution of any part thereof:

1. The commentary shall be prepared exclusively by the members of this Church; and, in the preparing of it, they shall have all such indulgence as to time as they shall respectively demand; and, for their compensation, they and their heirs shall receive, for the legal time of twenty-eight years, a fair percentage on the price of the work sold, which shall be settled in advance by the Board of Publication, and which shall be uniform, and in lieu of all claims and costs of every sort, in any way connected with said work.

2. The said commentary shall be fitted for common use by all men, and, in the preparation of it, free use may be made of all materials that may exist; the design being to procure, not so much what may be original, as what may be best in the way of enlightening and saving men. It shall not be prolix, but so arranged that the whole may be embraced in five or six royal octavo volumes, of good print, containing, besides the commentary, the English text in full, together with the usual accessories thereof, and such other suitable helps to its understanding as plain people need. And the text used in it shall be strictly that of the version prepared by the translators appointed by James the First, King of England.

3. In order to secure the fittest men for this great work, the Board of Publication should make special application to the General Synods of our Church at their next stated meetings respectively; and the said Synods shall, upon careful consideration, nominate to the said Board of Publication any number of their own members, not to exceed five from any one Synod, of such as they shall consider qualified to undertake the work; and the Board of Publication may add not more than four, in addition to the whole number thus nominated to it; and it shall communicate the list of names, thus obtained by sifting the Church, to the General Assembly at its stated meeting in May of next year; making, at the same time, and from year to year thereafter, a report of its doings under and by virtue of this minute.

4. The General Assembly of 1859 will take such further order in the premises, especially with regard to the selection of persons out of the list communicated to it, to the distribution of the work amongst them, and to all things needful for its effectual prosecution, as shall seem expedient.

We again copy portions of the debate from "*The Presbyterian.*"

Rev. Dr. BRECKINRIDGE said he had, at the beginning of this Board, suggested something similar to this. He is gratified to know, from what the Secretary has stated, that the Board has already published something in this way. Several of our ministers have prepared Commentaries on particular portions of Scripture, who might be able to put them into a form to suit this particular design. He had long and often felt the want of a Commentary which he could recommend to persons asking his advice. By adopting this scheme, you would have reported to the next Assembly forty or fifty—perhaps one hundred and fifty—names for this work. You can then make your selection from among them. Say, for instance, to Dr. Addison Alexander, "You have written on the Psalms; just revise and adapt your work so that it will answer for popular use, and meet the object in view in this movement." Go on in this way, and in thirty or forty years you will have the best Commentary the world has ever seen.

The debate was continued by Rev. Messrs. Parke, Eagleson, Rankin, Hill, Floyd, Dr. Junkin, Dr. Mitchell, Professor W. J. Hoge, Dr. Hewitt, and Dr. Hoge. Motions were made, at intervals, to use in the Commentary "the version in common use," to refer the subject to the Board of Publication, to the Presbyteries, and to the Synods; but all these motions were negatived.

On the following day,

## SUBJECT OF COMMENTARY RESUMED.

The unfinished business, being the consideration of the paper of Dr. Breckinridge in regard to a Commentary, was taken up.

Rev. Dr. VAN RENSSELAER said that he was opposed to the adoption of Dr. Breckinridge's proposition for a new edition and Commentary on the Bible. *First*, because the plan proposed opens anew the controversy about the true edition of King James's version, and pledges this General Assembly to a position different from that of the Christian world. Why should this Assembly attempt in any way to dishonour the version now in common use? It is substantially the version of King James; and although, by the natural course of things, it has received here and there a few unessential variations, I deprecate the agitation of any such question as exciting, unnecessary, and disparaging to our own Church. The American Bible Society has agreed to circulate the version now used and circulated by all evangelical Churches, and why should we, Old-School Presbyterians, set ourselves against the universal sentiment and practice of the rest of the Christian world? In the *second* place, I am opposed to this plan of a Commentary, because the Church, as a Church, is not called upon to make an authoritative interpretation, in its own name, respecting the meaning of every passage of Scripture. Sir, there are hundreds of passages on which the most orthodox and eminent divines have differed in opinion; and some of these passages have received scores of interpretations. Then there are other passages, which involve doctrines—such, for example, as the millennium—which the Church cannot explain in a Commentary without hazarding its peace and unity. *Third*. Besides, the mode of getting up this new Commentary is exceedingly complicated, and probably impracticable. Sir, you cannot obtain five able commentators in each Synod; and there are more than five Synods who will refuse to appoint any. It is, to my mind, exceedingly doubtful whether any of the Northern Synods (with which I am more particularly acquainted) will take any action on this subject, and, if they should, whether any of their ministers would undertake any such work. The writing of Commentaries must be undertaken from the spontaneous conviction of those who may feel that they possess gifts for such a high service. The Church cannot expect to find suitable commentators in all the Synods. A Commentary produced in such a manner, if produced at all, would not be likely to possess the requisite unity, or to command in other respects the confidence of the Churches.

I shall move to refer this subject to the next General Assembly, for two reasons. First, because this is a most important subject, requiring more deliberation than this Assembly is able to give to it. There are many details which cannot be now examined with sufficient care; and the whole thing ought to receive the examination of the churches at least for a year. In the second place, the character of the Presbyterian Church is very much concerned in an undertaking of this kind. The public mind will be fixed upon us; and if we hastily begin so great a work, and should not be able to finish it, or should finish it in an imperfect manner—which are the two most likely alternatives—we shall suffer loss as a Church, and even bring reproach upon our character and standing in the Christian world. I therefore move that Dr. Breckinridge's proposition be referred to the next General Assembly.

The motion for reference was adopted.

## THE CENTENARY CELEBRATION.

The last General Assembly took measures to commemorate the union of the two Synods of New York and Philadelphia, in 1758. The following is from "*The Presbyterian*."

The appointed time for the celebration of the one hundredth anniversary of the union of the two Synods of New York and Philadelphia having arrived, the



Assembly and a large congregation present, proceeded to observe that solemnity. The Moderator, Rev. W. A. Scott, D. D., began with psalmody and reading the Scriptures; the Rev. James Hoge, D. D., led in solemn and appropriate prayer. The Rev. C. Van Rensselaer, D. D., delivered the centenary discourse, according to the appointment of the last General Assembly; the Rev. Dr. R. J. Breckinridge offered thanksgiving and prayer, and the solemn and impressive occasion was closed with psalmody, the doxology, and the apostolic benediction.

On motion it was referred to the Committee on Bills and Overtures, to prepare a minute to be adopted by the Assembly, in regard to this celebration.

On a subsequent day, the Committee on Bills and Overtures recommended the adoption of the following Overture on the centennial celebration:

This General Assembly having been called upon, in the providence of God, to unite in a centennial commemoration of the reunion of the Synods of New York and Philadelphia, in 1758, deem it proper, on this occasion, to adopt a minute relating to that interesting and important event.

The Assembly recognize the good hand of God in early bringing to these shores immigrants of Scotch, Scotch-Irish, English, and Huguenot extraction, to assist in establishing the Church of the Lord Jesus Christ among the waste places of this Continent. The memory of the ministers who commenced the work of evangelization, and who laid the foundation of the Church, is treasured by this Assembly, with gratitude to Him who sent them forth to accomplish his purposes, with many self-denials, abundant labours, and great success.

The Assembly record the goodness of God in leading the fathers to adopt authoritatively the Westminster standards for the future guidance of the Church, and under such circumstances in the ratification of the "Adopting Act," as to afford the clearest evidence of the entire unanimity of the Synod in doctrinal sentiment, and in all matters pertaining to Presbyterian order.

The Assembly further record their views of the unspeakable importance and blessedness of pure revivals of religion in the Church; praising God for the general results of the great revival of religion within our bounds in the days of Whitfield and the Tennents, and rejoicing that the present year has been signaled by the same precious and glorious outpourings of the Holy Spirit.

The Assembly further put upon record their sense of the obligations of the Church to its Great Head in preserving incorrupt its outward forms of order in the olden time; in gradually and surely increasing its educational and evangelical resources, and in endowing it, after the lapse of the first century of reunion, with such enlargement of its missionary work at home and in foreign lands.

On an occasion which forcibly brings to mind the blessings of God upon reunion, and which commemorates the dwelling together of brethren in unity, the Assembly expresses a deep conviction of the desirableness of the union of all sound Presbyterians; and do hereby cordially and earnestly extend an invitation to all who are like-minded with ourselves, to unite with this General Assembly in the way and manner conformable to the acts and deliverances on this subject already made by this Assembly.

On motion of Dr. BRECKINRIDGE, the following resolution was added to the minute:

*Resolved*, That the thanks of this Assembly be tendered to Dr. Van Rensselaer for his discourse, and that the Board of Publication be directed to publish it, together with the other papers connected with the subject, in book form.

Adopted.

#### FINANCES OF THE ASSEMBLY.

We again quote from "THE PRESBYTERIAN."

Mr. GAMBLE, from the Committee on Finance, made a report, directing the Trustees of the General Assembly to transfer their mortgages, so as to secure ten per cent. interest on the vested funds. Mr. Gamble urged this change on the ground that such investments can be made with absolute safety, the security to be real estate, to double the amount of the loan.

Rev. Dr. MUSGRAVE thought we should pause before we direct our Trustees to do this thing. We had once before tried to get a larger interest than six per cent., and it had resulted in enormous losses. Moreover, by calling in these mortgages we shall embarrass several churches which have loans. He thought that at least we should only refer the matter to the Trustees, and not give them a specific injunction.

Mr. MURPHY thought the chairman of the Committee has mistaken the sense of the Committee. The Committee were not in favour of directing this radical change, calling in all the mortgages, and reinvesting. There was a difference of views, and the members simply agreed that the whole matter should be left to the Trustees.

Mr. GAMBLE said his brother is mistaken. The resolution presented here was read and adopted in the Committee. You can get as good security in other States as in Pennsylvania, and why should we not secure an additional four per cent. on our funds, if it can be done without risk? As to Dr. Musgrave's suggestion about former losses, if the Trustees then chose to dabble in stocks, it is no wonder they came out wanting. The present proposition is a very different thing. He was surprised to hear from Dr. Musgrave that the Trustees are loaning the funds on church property. He considered this an investment which but few private individuals would be willing to make of their own funds.

Rev. Dr. BOWMAN moved as an amendment, that the clause be added to the resolution "provided the Trustees think this change expedient."

Rev. Dr. VAN RENSSELAER said, a General Assembly was the last kind of a body which ought to interfere with financial affairs. The investment made years ago, from which accrued such heavy losses, was by order of the Assembly. We ought not, at any rate, to appear before the community as seeking a larger than legal interest; for ten per cent. is more than Pennsylvania legal interest. Moreover, if the Trustees invest trust funds outside of the State, they become personally liable, according to the Pennsylvania decisions.

Rev. Dr. Van Rensselaer moved that the subject of reinvesting the funds be laid on the table. The motion was carried.

Mr. WAGGONER moved to recommit the report, which was agreed to.

#### JUDICIAL CASES.

Three judicial cases were before the General Assembly. One of them, called the "New Jersey case," consumed a great deal of time. The principle involved was, whether a Presbytery had a right, under any circumstances, to dissolve a pastoral relation without an application from either party. The Assembly, by a large majority, decided the question in the negative.

Various other matters of interest were acted upon by the General Assembly, some of which will be stated in another number.

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## Household Thoughts.

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### OUR CHILDREN.

THE following article is from the Memoir of the late Dr. Justin Edwards. In a public address near Plymouth Rock, in 1824, Dr. Edwards said:

The wisdom that is from *beneath* says, Give to children no re-

ligious instruction, and exert upon them no moral influence in favour of the Gospel, lest they receive an improper bias; let them alone to choose for themselves, and when they come to years of understanding they will choose right.

But the wisdom that is from *above* saith, "Train up a child in the way he should go." "Teach these things diligently to thy children, when thou sittest in the house, and when thou walkest by the way; when thou liest down, and when thou risest up." "Suffer *little* children to come unto me." "Train them up in the nurture and admonition of the Lord."

In yonder distant country was a little feeble band, and inspired with love to Christ, who covenanted to educate their children for him. Not able to do it according to his Word and the dictates of their consciences in their own land, they escape under the cover of night, with their little ones, to a foreign clime. With their children still exposed, they embark upon the ocean with no protector but their covenant God. And though the very elements seem to join with earth and hell to oppose them, borne in His arms I see them approaching, till they enter yonder haven, and stand upon a *rock*. And though winter and famine and pestilence attack them, and cut down half their numbers, around them I see the arms of the everlasting covenant, within them the Shekinah, and hear a voice saying, "Leave your fatherless children, and let your widows trust in me." "I will never leave nor forsake thee;" and "They that seek the Lord shall not want any good thing." They hearken, and, lo! they "break forth on the right hand, and extend themselves on the left; a little one becomes a thousand, and a small one a strong nation." They spread from sea to sea, and "he is a God to them, and their children after them, from generation to generation;" "keeping covenant and mercy to thousands of them that love him, and obey his commandments."

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### MINISTERS' SONS.

ARE they worse than the sons of other people? We are often told so, but the remark is not in accordance with our observation, and, we believe, is in opposition to the truth. On this subject the *Episcopal Recorder* discourses thus:

"Dr. Sprague's late work is calculated to dispel an illusion which the world has so long delighted in, with regard to the character and destiny of ministers' sons. The sons of ministers, we have been told, are proverbially bad; and the stricter the doctrine and discipline of the parent, the more marked the aberrations of the child. Now, in the minute and elaborate details which Dr. Sprague has brought before us of the lives of several hundred American ministers, we have the opportunity of putting this assumption to a decisive test. These ministers, let it be recollected, belong exclusively



to that very school of doctrine which has been selected by the world, under the title of 'Calvinistic,' as the especial object of its censure and dislike. Now, how did the bringing up of these families by the men prosper? We can only answer by taking the first hundred, of whose families we have any account, and whose lives are given in one of Dr. Sprague's volumes which we refer to at random. Of the sons of these hundred, over one hundred and ten became ministers. Of the remainder, by far the larger proportion rose to eminence as honourable and successful men in business or in the learned professions. Is there any body of one hundred men, taken at random from any other pursuit of life, of whom the same can be said?"

This illusion relative to the profligacy of ministers' sons may be generated by the delinquency being particularly marked and commented upon. The sons of other people are not watched so narrowly, nor is an evil world as ready to blaze abroad their failings. It is with the offspring of ministers somewhat as it is with the stars: those which are fixed in their spheres are not noted; let one, however, shoot from its locality in the heavens, and it immediately arrests the eye. The world pass by the good sons of ministers, and descant upon the bad.—*Religious Herald*.

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## Historical and Biographical.

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### PROCEEDINGS OF THE AMERICAN BIBLE SOCIETY.

A few papers having a bearing upon the proceedings and history of the American Bible Society will be now given.

#### REPORTS OF THE COMMITTEE OF NINE.

##### REPORT OF THE MAJORITY.

*To the Board of Managers of the American Bible Society.*

The Committee to which was referred, by your resolution of 19th November, 1857, the whole subject of the Society's standard English Bible, and the questions relating thereto, respectfully report:

That your Committee have had several meetings, and have considered the matters so referred, and the following is the result of their deliberations:

The present standard Bible of the Society was first printed in 1851, being edited according to the revision which was commenced in 1847 and completed in 1851. The objections to this standard Bible proceed from such sources, among the members and friends of the Society, as entitle them to great respect. The substance of the objections is, that in the revision alterations have been made, in both the text and the accessories

of the text, which are not authorized by this Society's previous editions, nor by other Bibles in common use; and that the present standard Bible is not warranted by the Constitution, nor admissible among the publications of the Society.

In reference to the text, your Committee find that a very few changes have been made in the words of the text; and a few alterations have been made in the sense of the text by changes in punctuation (including brackets and parentheses) and changes in orthography, and in the use or disuse of capitals and italics. All these several changes, in the judgment of your Committee, are a departure from the principle which should govern the Society. The Constitution, formed in 1816, by its first article provides that the "sole object" of the Society "shall be to encourage a wider circulation of the Holy Scriptures without note or comment. The only copies in the English language, to be circulated by the Society, shall be of the version now in common use." The Bibles then in common use in this country were partly from the authorized presses of London, Oxford, Cambridge, or Edinburgh, and partly from the presses of private publishers in the United States, or of local Bible Societies in this country. All such Bibles, typographical errors of course excepted, were, it is believed, uniform in the words of the text, and exhibited slight, if any, differences in respect of capitals, italics, and punctuation; and they corresponded substantially with the original edition of King James's translators, published in 1611. In all parts of the text, the determination of what the true reading is should be made by a comparison of copies; and a return to that reading, in all cases of deviation from it, is clearly necessary. The Society has no charter to exercise criticism on the translation, nor to adopt any change in the version upon grounds ever so obvious to its Managers or Committees; but it must confine itself strictly to the great trust committed to its charge by the Constitution.

The accessories of the text consist of the summaries of contents or headings of the chapters, the headings of the columns, the references, and the marginal readings. These were contained in the first edition of the translators, were amended in the authorized Oxford edition of 1769, and have continued, with some modifications, in the Bibles printed at the authorized British presses to the present time, and circulated for the last half century by the British and Foreign Bible Society.

At the formation of this Society, the Bibles in common use in this country, including those of American and of foreign publication, presented a diversity in respect of such accessories in this particular: some of them contained the accessories in full, others lacked the references and the marginal readings, and some contained brief headings of chapters, and some contained no headings at all. The brief headings of chapters, when used, were abridgments of the full headings, and conformed to the character and style of the full headings. As a general thing, the larger and higher-priced Bibles contained the accessories in full, in accordance with the authorized English copies, and the Bibles with abridged headings, or with no headings, were of the cheaper or smaller sort.

Immediately before the formation of this Society, the local Bible Societies at New York and at Philadelphia had commenced the publication of Bibles, and had procured plates for the same, and the Bibles from both those local Societies exhibit full or abbreviated headings of the chapters; the abbreviated headings of one edition of the New York Bible Society,

of 1816, showing variations from all previous copies the Committee have seen, and also containing some of the English headings in an abridged form. This Society commenced its work by printing upon plates furnished by the New York Bible Society, and continued to issue Bibles from such plates for some years thereafter. In 1818 this Society printed a Bible without any headings except at the tops of the pages, and in 1821 it printed one with the headings of chapters corresponding substantially to the New York Bible Society's edition of 1816, before referred to.

The practice of this Society, from its foundation until the year 1851, when the present standard Bible was printed, had uniformly been to circulate Bibles prepared in the three modes: with full headings, with brief headings, and with no headings—adopting the two latter modes only in the cheaper or smaller copies, and then for the purpose, wholly or chiefly, of lessening the cost of the book; but it had not intentionally made changes in the headings, or introduced any new ones.

Your Committee think that the practice of the Society in that respect was conformable to the letter and spirit of the Constitution, and that it established a practical construction of the Constitution itself.

The present standard edition is found not to conform fully to that practice, inasmuch as many of the headings of chapters are changed by alterations of language affecting the sense, or by omissions of parts of the matter of the headings, or by inserting new matter. The propriety of any of these changes, in themselves considered, your Committee do not deem a subject for the Society's consideration, since obedience to its Constitution and a just deference to the expressed wishes of its friends, require a restoration of the former practice in this behalf.

The revision of the Bible—which was commenced in 1847, and resulted in the present standard edition in 1851—was called for by the necessity and propriety of the case. The inevitable errors of the press having accumulated by the printing of so many previous editions of the Bible, it had become difficult and perplexing for the proof-readers to determine, in many places, which copy was correct, and it was necessary to procure a careful revision of the whole book by a collation of the most accurate editions, and the editing of a new edition, according to such revision, which might serve as a standard. The errors or discrepancies then existing were typographical only, and were not so serious as to forbid the circulation of Bibles containing them; but the Society was fairly bound to remove all such blemishes, and make its Bibles as perfect as possible. The important and onerous work of collation and revision was confided by your Board to an appropriate Committee, composed of men justly eminent for ability, learning, experience, and piety, and holding high rank in their several different denominations of Christians; and your Committee both heartily commend the diligence, skill, and fidelity of those good men, and of the collator employed by them, in the performance of their duties, and highly prize the result of their operations as a collation of the Scriptures. But grave objections have been made to the edition thus prepared; and your Committee, after a careful consideration of these objections, are constrained to say that some of them are, in their judgment, well founded. This being the case, they are clearly of the opinion that the same principle which prompted a collation in 1847, and led to the preparation of the present standard edition, now requires that the Society shall so revise this edition as to remove all just ground of complaint.



Your Committee therefore recommend the adoption by your Board of the following resolutions, viz. :

*Resolved*, That this Society's present standard English Bible be referred to the Standing Committee on Versions for examination ; and in all cases where the same differs, in the text or its accessories, from the Bibles previously published by the Society, the Committee are directed to correct the same by conforming it to previous editions printed by this Society or by the authorized British presses, reference also being had to the original edition of the translators, printed in 1611 ; and to report such corrections to this Board, to the end that a new edition, thus perfected, may be adopted as the standard edition of this Society.

*Resolved*, That until the completion and adoption of such new standard edition, the English Bibles to be issued by this Society shall be such as conform to the editions of the Society anterior to the late revision, so far as may be practicable, and excepting cases where the persons or auxiliaries applying for Bibles shall prefer to be supplied from copies of the present standard edition now on hand or in process of manufacture.

All which is respectfully submitted.

Dated New York, Jan. 14, 1858.

#### REPORT OF DR. STORRS.

[This report, on account of its great length, is given in the condensed form in which it originally appeared in the columns of "*The Independent*."] ]

Dr. Storrs, not agreeing in the statements and arguments of the above document, then presented to the Board a minority report. This paper was carefully drawn. It sustained not merely all that the Committee of Revision has performed, but advocated greater progress in the same direction, taking the ground that the Bible Society must continue to perfect its standard version, by availing itself of the labours of present and future scholars.

Extracts from this paper are as follows :

In October, 1847, the Committee on Versions was directed to prepare a standard edition of the Holy Scriptures. They continued this work from 1848 to 1851, when they reported and detailed the result of their labours. The report was accepted and ordered to be printed. The edition, thus prepared, was adopted and published ; and since, has been going everywhere, without any known dissatisfaction, wherever the Holy Scriptures circulate.

Objections have lately been made to this edition, and, to consider these, the special committee was constituted. These objections concern the text of the revised Bible and its accessories. They have been presented by individuals, ecclesiastical Boards, and officers of societies auxiliary to our own. From the high position and earnestness of those who present them, they ought to be considered.

In considering them it is necessary to observe,

I. The meaning and scope of those words in the Constitution which relate to the copies of the Bible to be circulated by the Society. Of this Constitution the first article is as follows :

" *Article I.* This Society shall be known by the name of the *American Bible Society*, of which the sole object shall be to encourage a wider cir-

ulation of the Holy Scriptures without note or comment. The only copies in the English language, to be circulated by the Society, shall be of the version now in common use."

In defining this article, which is of binding authority, and which must not be departed from in meaning or intent, our final law is the principle of interpretation, obvious and common to all.

1. The interpretation must be natural and strictly according to the usual purport and extent of the language adopted deliberately by men skilful and practised in the use of words. 2. The interpretation must be such that all its provisions may harmonize with each other. 3. The proper scope of design on the part of its framers must be recognized; that an interpretation be not assumed which would interfere with the normal development of the Society. Between two possible meanings, that is to be preferred which would conduce to the future and long-continued working of the Society.

In seeking this meaning, present parole testimony on the part of founders of the Society should not be adopted. What one man or five of the original number now thinks, cannot be admissible. They cannot tell whether this was their impression years ago. If it were, this will not give us the conception or the judgment of the whole body. Such testimony must always be received with the utmost caution.

But while the testimony of individuals cannot aid us, the action of the entire Society immediately after the adoption of this article may. If this action be deliberate and uniform, then as a clear and consistent contemporary exposition of their constitution, it deserves our highest attention. It is far more possible that we are deceived, half a century after, than that they were, in interpreting and acting upon what they framed. What then is the meaning of this restrictive and authoritative clause—"The only copies in the English language, to be circulated by the Society, shall be of the version now in common use?" What does version mean? Does the word describe the whole or a part of many editions; and, if a part, what part?

At the time of the adoption of this constitution, of the copies of the Scriptures in common use, some were from England, some from Philadelphia, being copies of the English editions; others were from presses established in New York, Trenton, Hartford, Boston, Cooperstown, &c. No two editions were identical. The edition of Edinburgh differed from that of Oxford, as to the heads of contents. The Philadelphia folio, and the Trenton editions followed those of Oxford; those of New York abridged them greatly. The editions of Hartford, Boston, &c., in their cheaper forms, omit them altogether.

The early history of this Society adds emphasis to the answer of the question, what does "version" mean? Our own plates, before the revision, differed from the first plates. The Society engaged not to circulate a *book*, but a *version*. What was this version?

It was the TRANSLATION. The text of the Scriptures. Since this was the only part of the book in which the copies then "in common use" agreed. (Akin's?) (An) edition of 1752, published in this country, and especially recommended by Congress, contains nothing but the text. This edition was often reproduced, sometimes with headings, but oftener without. "The version in common use" then means the text, and nothing else; if more than this, the version with more was not in common

use. Etymology proves version to mean translation. Dr. Storrs here quoted Webster, Richardson, and the *Penny Encyclopædia*, &c. Again, in the Society's fourth by-law, the word version is used as equivalent to translation.

Moreover, the Society which is now prosecuting its labours for a new translation of the Bible is called "The New Version Society." When, then, it is claimed that the accessories of the Scriptures are a part of the "version in common use," it is but fair to ask, from what were they translated, and where are the originals?

Dr. Storrs's minority report then proceeds to a lengthened review of the origin of King James's translation of 1611, with a history of the accessories, their authors, and the variation between those of different British editions, and seeks thus historically to establish the following points: 1. All the accessories were often omitted, yet the copies were circulated as the authorized version. 2. Part omit and part retain the abridged headings, &c., yet the version is still published as complete and unchanged. 3. Editions from different presses widely differ in these respects, yet are certified as correct. 4. Editions from the same press differed in their accessories widely and prominently, yet the text and the version is called the same. Editions in England were published with different headings, references, &c., yet all are described as containing the sacred Scriptures of the authorized version. The principle adopted by this Society shows that at its organization the version was only the translated text.

The history of the version distributed by this Society establishes the same position, that version means the translated text of Scripture.

The history of the Society was in this part of the report very fully examined, as well as the recorded opinions of its prominent friends from its foundation. In conclusion, the report proceeded to consider the three following questions: 1. The power of the Society as to the translated text of Scripture. 2. Its power as to the accessories. 3. What is expedient for the Society in regard to its present standard edition.

In reference to the first question the following answers were proposed: 1. The Society has no power to produce or distribute another translation. 2. The Society has no power to make a new version. 3. The Society has power to make its own standard edition. 4. It has power to amend the orthography by established changes in the language. It must, however, rather keep behind than precede such changes. 5. As the translated text of the Scriptures is not an unchanged, and now finished thing, even in England, but still, by slow degrees, improved, this Society has power to adopt that version which is most acceptable, and to incorporate such changes as may be incorporated into the English copies. 6. As this volume is not the property of King or Parliament, but belongs to all the descendants of those who at first enjoyed it, this Society has power, not only to avail itself of progress, but also to assist this progress. It cannot re-translate, but may gradually incorporate into its version any established results to which Christian scholars may hereafter arrive.

In reply to the second question, What is the Society's power as to the accessories? the report proceeds:

1. It has the power to abridge or omit them altogether. 2. It has no power to publish notes of a hortatory or instructive character, like those issued lately in editions of the Scriptures published by the Tract Society.



3. It has no power to introduce expositions of the text. 4. If these principles be correct, the Society has no power to prefix headings or tables of contents which are of the nature of comments. 5. The Society has power to publish the Scriptures with such headings as are of the nature of indexes, but must not attempt to add instruction. 6. It has power to add parallel references, maps, chronological tables, and tables of Scripture weights, measures, and coins.

The third question, What is expedient? is thus answered.

1. It is generally expedient to do right; to use the powers we have. 2. It is expedient to do that which will not properly be liable to objections. 3. To do what will make the Scriptures of the most help. 4. To make them most acceptable to Christian scholars.

The report then recommends the adoption of three resolutions.

*Resolved*, 1. That the changes made in the terms or the punctuation of the text, or the capital letters employed in it, of the recent Committee of Versions, which changes were not authorized by some edition before accepted in this country or in England, or by the unanimous consent of Christian scholars, be stricken out.

*Resolved*, 2. That the present standard edition of the Society be retained, as from its superior accuracy it best represents that version of the Scriptures which is in common use.

*Resolved*, 3. That this edition be referred to the Committee on Versions, to reconsider and revise the headings and contents of chapters, and to make them full, concise, and biblical in tone; also, to compare this edition with the present editions of Great Britain, and to consult with Christian scholars, and report to this Board. [For Dr. Storrs's resolutions in full, see page 111 of this Magazine.]

#### PAPER OF DR. BOARDMAN AND JAMES LENOX, ESQ.

[The following paper was submitted to the Board of Managers of the American Bible Society by two of the members of the "Committee of Nine," Jan. 14, 1858. The signers, while concurring in the Report of the Committee, felt it due to themselves and to the subject to present their views more fully than was done by the Report, and to offer some additional resolutions.]

The first article in the Constitution of the American Bible Society is in the following words:

"This Society shall be known by the name of the 'American Bible Society,' of which the sole object shall be to encourage a wider circulation of the Holy Scriptures, without note or comment. The only copies in the English language, to be circulated by the Society, shall be of the version now in common use." (1816.)

The question has arisen whether the "standard edition" of the Scriptures recently issued by the Society comes within the scope of this article.

It is agreed, on all hands, that by "the version in common use" is to be understood what is familiarly known as King James's translation of the Bible. Among the changes introduced into this version in the late revision may be specified the following, to wit: the text has in a few instances been corrected from the original Hebrew and Greek; the punctuation has been so altered in five places as "to affect the sense;" the word "Spirit" is uniformly made to begin with a capital letter where it refers to the Holy Spirit, and with a small letter where it denotes other spiritual beings or the spirit of man; the italics and brackets have been

removed from the latter part of 1 John 2:23, and that clause fully incorporated with the text; and the whole Bible has been supplied with a new series of contents of the chapters, and running heads of the columns.\*

These changes have excited serious dissatisfaction. They are condemned by many of the best friends of the Society, are not warranted by its charter, and by a still greater number regarded as unwise and inexpedient. The attention of all parties is turned to the Constitution, and especially to its fundamental article already quoted.

Two opposite and incompatible theories prevail in respect to the powers and functions of this Society. According to one of these theories, the Society possesses certain inherent powers, in virtue of which it sustains a relation to the sacred volume analogous to that of a private editor of the Scriptures. It not only has the right, but it is bound to present the text in the purest attainable form; and, to this end, it may avail itself of such results in Biblical criticism as have the mature sanction of the Christian scholarship of the age; while it has plenary control over the uninspired accessories of the text, and may modify these at its pleasure. Inasmuch, however, as any change, whether in the text or its accessories, is, in itself considered, an evil, a sound discretion must preside over this matter, and no emendations be permitted except on weighty and conclusive grounds. Some such authority as this, it is argued, *must* appertain to the Society, or its petrified Bibles will gradually lose their hold upon the intelligence of the country, and become practically obsolete.

The fatal objection to this plausible speculation is, that it lacks authority. In the judgment of those who reject it, the true conception of the American Bible Society is essentially that of a *Printing and Publishing Association*, organized for a specific purpose, and clothed with certain limited and defined powers, as set forth in its charter. Its sole business is to print and circulate the Holy Scriptures, without note or comment; and the only copies in the English language to be circulated by it must be of the version in common use at the date of its charter. There is no hint in its Constitution of any authority to *amend* this version, or so to modify the text or its surroundings as to put a new meaning upon any part of it. The parties who framed this compact, and those who have since come into the copartnership, agreed to print and circulate the received version, and nothing else. Had they seen fit to empower their agents to *alter* and *improve* the book they wished to circulate, this would have been included in the contract. The absence of any such provision, especially as the same is interpreted by the events now passing around us, shows that it was never intended to confer a power of this kind. Should the managers of this or any other society form themselves into an association for the purpose of publishing and circulating a certain book, and thereupon employ a printer to carry their plans into effect; they would expect him to collate, from time to time, the best editions of the work, and to use all diligence in correcting the press; but they would think it a great stretch of power should he venture to alter the text or the notes on his own responsibility. What less than this will be done by the Managers of the American Bible Society, should they lend their formal sanction to the new "standard edition?"

The claim, however, is, that the changes incorporated in this edition are not inconsistent with the terms of the Constitution. On this point,

\* These changes are all enumerated in the Report of the Committee on Versions.  
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let it be borne in mind that it is no exclusive prerogative of the Board of Managers to expound the Constitution. The contributors to the Society's funds are all copartners, and are entitled to be heard on the question of the true purport and design of the compact. No inconsiderable portion of them allege that this new edition contravenes the original agreement, and is in derogation of their rights. They maintain that until the present juncture the Board has never presumed to exercise any authority over the sacred text beyond that of preserving its accuracy and integrity according to acknowledged standard editions; that this is not only the limit of their authority according to the charter, but a restriction demanded by every consideration of reverence for the Bible, and of fidelity to this most responsible trust; since, if the principle here assumed be discarded, and the Managers are allowed to alter the text, at their discretion, in a single instance, the public can no longer feel any security as to the character of the Bibles issued by the Society. The discretion which to-day changes the pointing of five verses so as to put a new sense upon them, may to-morrow, in the same way, alter the meaning of fifty other verses. The discretion which, in this edition, admits the concluding part of 1 John 2 : 23 into the text, may in the next expunge 1 John 5 : 7 from the text. The door once open, no one can tell where the work of innovation will end. The Constitution wisely closed and sealed the door; to violate the seal is to trample the Constitution in the dust.

Many who will be prepared to accept this reasoning in so far as the text is concerned, may incline to a different view as regards the *headings* of the columns and the *contents of the chapters*. These, it is argued, cannot, upon any fair construction of the terms, be included in the controverted clause of the charter, "the *version* now in common use." And the Committee on Versions assume that, "as it is the text, and strictly nothing but the text, that constitutes the Bible," the Society has entire control over these accessories, and may modify, discard, or add to them at its pleasure. This revives the question of interpretation, and the point of inquiry, it will be conceded, is not the strict etymological meaning of the word "version," but, in what sense did the founders of the Society use the phrase "the version now in common use"? If we can ascertain what meaning they and their successors attached to this language, we shall not be far from a satisfactory solution of this problem; and, happily, this point is one which can be settled beyond dispute. It will be easy to show that what they had in view was, the received version, with the accessories found in the standard English editions.

The Constitution refers to the "version in common use" in this country in 1816. The founders of the Society had in view the *Bibles* which were then in circulation. A careful investigation of this point has shown that from the year 1782, when Aitken printed what may perhaps be called the first edition of the English Bible in the United States, to the year 1816, every Bible in folio and 4to., and many in smaller size, except in cases "where cheapness or convenience led to an omission of what are now called the accessories of the text," contained the headings to the columns, the contents of the chapters, and many of the references of the then current editions of the Oxford and Cambridge Bibles. In many even of the smaller volumes the *headings* and *contents* are printed in the two abridged forms generally found in the authorized English editions. In fact, all the large folios and quartos are expressly stated to be conformed, in all re-



spects, to the last Oxford editions. The Bible published at Trenton, by Isaac Collins, in 1791, was supposed to be so exact a reprint of the English copy, that it was regarded in the light of a *standard* edition; and many subsequently reprinted by other publishers were recommended because conformed to his edition, as well as to the authorized English edition. The Bibles issued by other Societies, especially by the Pennsylvania Bible Society, both before and after 1816—certainly down to 1818—were actually printed from stereotype plates cast in England. As a general thing, they contain the accessories, especially the contents of the chapters, in full. This remark applies likewise to large Bibles issued by private publishers in 1816 and 1817; while some of smaller sizes have the headings of the columns only, and others the headings and also the contents of the chapters abridged, and some are without either.

Attention has been given also to the Reports of Bible Societies instituted previously to the year 1816. It would consume too much time to read all the extracts which might be made from these papers, in confirmation of the view just presented. Let it suffice to quote a single passage from the Third Annual Report of the New Jersey Bible Society, in the year 1812. It forms part of the Constitution of the Society, and is very particular in its description of the Bible then in common use. "The Bibles or Testaments selected for publication or distribution shall contain no other additions to the text of the Scriptures than the contents of the chapters, marginal references, and the tables of kindred, weights and measures, usually published with the Bible."

The first Bibles issued by the American Bible Society were printed from plates given to it by the New York Bible Society. It is to be regretted that copies of the early issues cannot now be found in the library of the Society. Of the five volumes in the library printed between 1816 and 1821, inclusive, none are supplied with the full contents of chapters, of the English editions. One in 12mo, 1816, bearing the imprint of the New York Bible Society, has abridged contents, many of which, so far as examined, vary from those in the English copies. Another for the same Society, in 12mo, 1821, seems to be a reprint of the edition of 1816;—while in this latter year (1816) Collins & Co. printed an edition in quarto with all the accessories; and another in 1817 in the same form, which also contained all the accessories. In 1812 the Pennsylvania Bible Society printed a 12mo, and in 1816 an octavo, with full contents of chapters, &c. Matthew Carey had printed editions in quarto in 1814 and 1815, with all the accessories. Whether these books had rendered other editions, with the accessories in full, unnecessary at the time of the institution and first operations of the Society, cannot, perhaps, be determined. But the admission of the headings of columns and contents of chapters, even in the abridged form, shows that the Bible in "common use" contained more than the bare text of King James's Version. The first edition of the Scriptures issued by this Society with the accessories complete, was published in 1829–30.

It is well understood that the Bible in common use in 1816 was not an *exact* transcript of the edition of 1611. Many changes had been made in the intermediate period by the collation of standard copies, and especially by the labours of Dr. Blaney. This eminent divine and Hebraist, acting under authority of the University of Cambridge, made a thorough examination of the English Bible, the results of which were incorporated in

an edition first published at Oxford in 1769, and subsequently introduced (it is said) into the various standard English editions. It has been stated that some thirty years afterwards, Blaney's emendations and additions were thrown out, and the standard copies again conformed to the edition of 1611. This point requires further examination than we have yet been able to bestow upon it.

From this review it appears that the Bible in common use in the United States in 1816, was King James's Version, with its headings of columns, marginal references, contents of chapters, and tables, not precisely after the original edition of 1611, but with such alterations as had been made by the collation of standard editions. This Bible the American Bible Society has published from the time of its organization down to the date of the recent recension. It has been printed in different sizes, without the accessories and with them, in order to adapt the volume, in form and price, to the wants of different classes of readers. A very few editions, probably not more than two or three, were published in the early years of the Society's existence, with abbreviated headings to the columns varying from those in current use. But as the plans of the Society were then but imperfectly organized, and it was dependent, in a measure, upon plates either belonging to the New York Bible Society or obtained from it, no adverse argument can be drawn from these exceptional instances. The whole current of the Society's practice has been to publish the simple text of King James's Version by itself; to publish it with the accessories in full; or to publish it with the abridged headings and contents of chapters, in one or the other of the two forms in which they appear in the standard English editions. To these forms the British and Foreign Bible Society has determined to confine itself. That great Institution, it is pertinent to add here, disclaims all authority to alter the headings and summaries of the chapters, as may be seen by the following extract from a recent letter of the Secretary of that Society, to the Rev. Dr. Brigham: "I am sorry to find that you are in some perplexity concerning the alterations introduced into your standard Bible. You ask, whether we 'consider the accessories of the text a part and parcel of the authorized version?' You refer, I presume, chiefly to the chapter headings. It is generally, I think I may say universally, considered that the chapter headings are a necessary part of the authorized version. We should not think that we had any liberty to introduce any modifications. Indeed, we do not possess the power, as the privileged printers have the custody of the pattern copies, and they are responsible for the correspondence between the standard and the reprints. We cannot, as you are aware, print the English Scriptures for ourselves. All our copies are received either from the Queen's printers or the two universities." (London, Nov. 11, 1857.)

In this brief historical retrospect, reference has been made to two other Bible Societies of an earlier date than this Institution. The importance of this will be seen when taken in connection with Art. xviii of the Constitution of this Society:

"Art. xviii. The Board of Managers may admit to the privileges of an auxiliary, any Society which was organized, and had commenced the printing, publication, and issuing of the Sacred Scriptures before the establishment of this Society, with such relaxation of the terms of admission heretofore prescribed, as the said Board, two-thirds of the members consenting, may think proper."

Among the Bible Societies organized prior to 1816, were those of Pennsylvania and New Jersey. Both of these Institutions had been engaged in publishing the Bible with the usual headings and contents of the chapters. By consenting, therefore, to receive them as auxiliaries, should they make application, the founders of the Society clearly indicated their sense of the phrase (Art. i) "the version now in common use."

If further testimony be required as to the meaning hitherto attached by the Society to the words in question, it is supplied in a most emphatic form by the Society's Annual Report for 1830—eighteen of the original Managers being still, in that year, members of the Board. In allusion to certain objections which had been made to some of the headings, the Report observes: "The minion Bible, the one intended for general distribution, contains headings or contents to the chapters, which, for the purpose of making a thinner and cheaper book, were omitted in the former minion Bible. The new nonpareil Bible also contains abridged headings to chapters, such as will serve as a partial index to the topics contained, without adding much to the expense. These headings referred to, as well as others published by the Society, are taken from King James's Bible, 'the version in common use,' mentioned in the Constitution. *The Managers would not feel justified in publishing any other headings than those found in this version.* These (following the example of the British and Foreign Bible Society) they have always felt at liberty to publish in the same way as they publish other uninspired helps, such as the title-page of the Bible, the order of books, the Monthly Extracts, and the Annual Report. None of these helps were ever considered by the Board as being what is intended by 'note and comment.' These headings, therefore, were contained in the *first* books issued by the Society, and have never been omitted, except for the sole purpose of saving expense. But the complaints for this omission have been so numerous, especially from poor families who had no Concordance, that the Board have often regretted this sacrifice of utility to economy."

Again, in their Report of 1832, the Managers state, that to increase the cheapness of the Bibles, "the headings to chapters have been partially or wholly omitted in some kinds;" but to meet the demand for larger and better volumes, they have determined to issue "three additional Bibles, viz., a quarto, a royal octavo, and a large page duodecimo. These books are all to be printed after those of similar size and type published by the British and Foreign Bible Society, and to contain the same headings to chapters and marginal references."

Here, then, are the grounds upon which it is maintained, that by "the version in common use," in the 1st Article of the Charter, is to be understood King James's Bible, with the usual headings and contents of the chapters: (1.) The Bibles in "common use" in the United States in 1816 were supplied with these "accessories," save only as they were omitted in small Bibles for the sake of cheapness or portability. (2.) They were contained in the Bibles issued by the Bible Societies which existed prior to 1816. (3.) They were included in one or the other of the abridged forms, in the early Bibles circulated by this Society; and *in full* from the period when the Society felt itself warranted, in a financial way, to print Bibles of a more expensive character. (4.) The Board of Managers, when called upon to alter some of those headings, refused, on the ground that they "would not feel justified in publishing any other headings than those found in this version."



To this conclusion, exception is taken, chiefly on two grounds. *First*, it is objected that "the headings and contents of the chapters in the authorized editions, are of the nature of 'notes and comments,' and, as such, are prohibited by the Constitution."

This objection comes too late. It has been shown that these accessories were adopted by the Society, and have been printed and circulated by it, at least in an abridged form, from the date of its organization until now. They may be of the nature of "notes and comments," but they are clearly not *such* notes and comments as the founders of the Society and their successors designed to prohibit. It was a part of the original compact to publish them, and they have been sent forth in millions of copies of the Bible, with the general concurrence of the members of the Society. When called upon on a certain occasion to alter them, the Managers disavowed the right to do it. Now they have done, without solicitation, what, twenty-five years ago, they alleged they had no authority to do. Not only so, but to replace the old headings and contents of chapters with the proposed new ones, would be, it is maintained, to violate the Constitution. For these, like the old ones, partake more or less of the character of notes and comments. This inheres in the nature of the thing, and cannot be avoided. But the former accessories were included in the compact, and these are not. While the constitutional prohibition, therefore, is conclusive as against the new headings, it is powerless in respect to the series which it is proposed to discard.

The second ground of objection referred to is, that some of the headings and contents of chapters are insufficient, offensive in phraseology, or positively erroneous.

In reply to this it may be observed, (1.) That the proportion of headings open to these animadversions, is not very considerable. (2.) No serious evil, it is believed, has resulted from the use of them. (3.) The Bible Society is in no sense responsible for them. It has simply to *print* according to the "copy." If the "copy" embraces matters which fail to command its approval, it is better, nevertheless, to adhere to the copy and fulfil its contract, than to alter the copy and infringe its contract. (4.) The new headings may, perhaps, be found as vulnerable as the old. That they lack the true *ring* of the ancient summaries, and are out of keeping with the terse, bracing old Saxon of the text, must be felt by every one who examines them. But this is not to be urged in disparagement of the collators. The difficulty appertains to the nature of the work, and would be invincible to *any* committee. It were well, however, to remember that there is a negative as well as a positive way of inculcating error. And those who look in vain along the columns of the Old Testament for the rich *Christology* of the earlier editions, will be apt to feel that the infelicities of the ancient headings have been cancelled at too great an expense. Taken as a whole, the cause of truth would fare better with the old headings than with the new ones.

(5.) Nor can it be alleged that the ground here assumed must tend to *perpetuate* "acknowledged errors" in the Bibles issued by the Society, and prevent all "growth" even in the accessories of the text. The Bibles of our day, as already intimated, are more correct than most of the earlier editions, and the headings have been improved. It is reasonable to suppose that the same gradual amelioration will go on. By degrees obnoxious headings will give place to others, in the standard English editions.

These, when accepted by the Christian public, may be incorporated, after due collation, in the Bibles of this Society. Changes made in this way would no doubt be deemed compatible with the spirit of the Constitution, and meet with general approval. But the case would be widely different should the Board challenge the right to banish all the old headings and substitute others at its own discretion; or, in other words, attempt to exercise the same authority over the accessories of the text as that which is claimed by private editors and annotators. This more than doubtful power, which no one pretends to find in the letter of the charter, but which is supposed to reside in the Society as an original attribute proper to its organic existence, the Board can exercise, if at all, only under protest from a very large and influential portion of its constituency.

A few words may be allowed, in concluding this paper, on the question of *expediency* here presented. The observation has frequently been made in the progress of this matter, that the whole controversy resolves itself into the question of authority or power. This is so far correct, that if this point be ruled against the advocates of the new edition, it settles the whole case. The Society cannot be asked to publish a Bible which its constitution gives it no authority to publish. But if the decision be the other way, and the Managers satisfy themselves that they have the power, under their constitution, to issue this edition, the question, *whether they ought to exercise this power*, remains to be disposed of; and a most pregnant question it will be found. It may, peradventure, involve the very existence of the Society as a catholic and national institution.

The Board, it must be remembered, have to deal with *an existing state of things*. Eight years ago they were publishing Bibles which gave general satisfaction to their constituents and to the Christian people of this country. Animated by a laudable zeal for the purity of the sacred text and its accessories, they ordered a collation of standard editions of the Bible, with a view of preparing an edition of the highest attainable accuracy and completeness. This work was confided to a learned and able committee, who bestowed upon it an amount of labour and time and care which entitle them to the gratitude of all true friends of the Holy Scriptures. The edition thus prepared had been for some few years in circulation before the public attention was called to the number and extent of the particulars in which it varied from previous editions. The note of alarm once sounded, this question soon passed into the current discussions of the day; and it is now agitated with a vehemence which imperils the well-being of the Society. There is a wide-spread conviction that the Committee engaged in the late revision have gone beyond the constitutional powers of the Society, and made alterations both in the text and its accessories which contravene the fundamental article of its charter. This feeling is neither local nor sectarian. It prevails in various parts of the country, and in different branches of the Church. It has found expression in the proceedings of auxiliary Bible Societies, in the formal action of ecclesiastical bodies, and in numerous communications, oral and written, addressed to the parent Institution. It will not do to treat the sentiment as a mere caprice or prejudice. It is entertained by men of the highest character for learning and piety, steadfast friends of the Society, and on every ground entitled to a respectful hearing, where the question is concerning the powers conveyed to the Society by the Consti-

tution. It were worse than idle to attempt to coerce men of this stamp or the churches they represent, into the support of a policy which they believe to be without authority from the charter.

All they demand is, that the Society shall go back to its former position; that it shall stand precisely where it stood from 1816 to 1851, and do its work on the same principles which it faithfully adhered to for thirty-five years. If this reasonable request is denied, all present indications point to a disruption of the Society as inevitable. It may still exist, and persons of various denominations may continue to co-operate with it; but it will cease to be a great national institution, and a bond of union among the Protestant churches of the United States.

It is for the Board of Managers to decide whether they have the *moral right* to pursue a course which must thus jeopard the priceless interests committed to their care. They can recede without reproach to the eminent men engaged in the late revision, and without losing the very valuable results of their labours. Is it too much to hope that these distinguished scholars and divines, whose work is brought under review in the present discussion, will, in the existing circumstances of the case, counsel the Society to return to the publication of the Bible as it was prior to the recent collation?

As essential to carry out these views, the following resolutions are respectfully recommended to the Board for their adoption, to wit:

"1. It is the judgment of this Board that the American Bible Society has no authority, under its present Constitution, to make any changes, either in the text of the English Bible in common use at the date of its organization, or in the accessories of the text, except as the same may be warranted by collation with acknowledged standard editions of the Sacred Scriptures.

"2. The present standard English Bible of this Society is hereby re-committed to the Committee on Versions, with instructions to re-collate the same with the standard editions enumerated in the report of that Committee, to wit: recent copies of the four leading British editions, viz., those of London, Oxford, Cambridge, and Edinburgh; together with the original edition of 1611, and the royal octavo edition issued by this Society in 1847. It is further directed that, in respect to the text itself, with the orthography, capital letters, words in italic, parentheses, brackets, and punctuation, the American copy shall be conformed to the recent British copies, or a majority of the same; and such headings and contents of the chapters may be adopted as have the sanction of any of these authorized editions. It shall be competent to the Society, however, to use the abbreviated headings and contents of the chapters, as the same are found in former issues of this institution, and in various British editions; or, at the discretion of the Board of Managers, to print Bibles and Testaments without these accessories.

"3. The Committee on Versions shall report from time to time to the Board of Managers; and no changes shall be incorporated in the Bibles issued by the Society, until the same shall have received the formal approval of the Board.

"4. The collation herein ordered, and the publication of the revised edition, shall be made with as little delay as circumstances may permit. While this work is in progress, the Society shall confine itself, so far as may be practicable, both in the publishing and the gratuitous distribution



of English Bibles, to editions conformed to those issued by it anterior to the late revision; and when completed, the printing of the present standard edition shall be discontinued.

“HENRY A. BOARDMAN,  
“JAMES LENOX.

“NEW YORK, Jan. 14, 1858.”

NOTE.

In the progress of this controversy frequent reference has been made to the Society's first edition of the Bible, in 12mo, printed in 1816, from the plates of the New York Bible Society. This edition has been cited to show that the Society exercised at that period a plenary discretion in respect to the headings and contents of the chapters. It has even been stated, somewhat unguardedly, that “in much the larger parts of the book, these headings, etc., were altogether new, and not conformed to any known previous editions, but original with the editor.”

Since the above paper was written, this Bible of 1816 has been carefully collated with a London 12mo, printed by Eyre & Strahan, in 1817. The following are the results: 1. Designating the English Bible as No. 1, and the American as No. 2; No. 1 has the summaries in the first abridged form, commonly used in the British Bibles. To the 8th chapter of Judges, No. 2 has the summaries in full: there are 19 instances in which it departs from No. 1, some of them very slight; others omissions, or changes in the phraseology.

2. From the 8th of Judges to the close of the volume the contents of the chapters in No. 2 (except as indicated in 3 below) are very much abridged. These abridgments are, in the majority of cases, taken *totidem verbis* from No. 1, or frequently from the headings of the column in No. 1. (There are no headings of columns in No. 2.)

The differences which can be traced to neither of these sources amount to 60—total 79.

3. The contents of the chapters in No. 2 are omitted entirely from the books of Psalms, Proverbs, Ecclesiastes, Lamentations, the three Epistles of John, Jude, and the Apocalypse. They are also omitted in No. 1 from chapter 8th to chapter 25th of Proverbs.

On examining the abridgments in the second form by a London and an Edinburgh copy, it is found that these do not agree together, and that those of No. 2 are taken from neither.

There are in the Bible 1189 chapters. Deduct the chapters in No. 2 which have no summaries, 228, minus the 15 which have none in No. 1, there are remaining 976 chapters. Of these, the summaries in the Bible Society's edition differ from those of the English edition in 79 chapters; and they are copied from the English editions in 895 chapters.

From these facts the following conclusions may be fairly deduced:

1. It was the design of the American Bible Society to print the ordinary Bible with the usual accessories. Wishing to commence operations as speedily as possible, they seem to have taken the plates of the New York Bible Society, without much examination.

2. Both these Societies wished to make a *cheap* volume. The Bible they published has 1086 pages (to the 8th chapter of Judges, 250). Had there been no abridgment nor omission of the summaries, the volume would have gone to 1200 pages.

3. The 60 instances where they vary from the contents of chapters in the English editions show that there was a desire to present a summary of the whole chapter, no clause given in that edition being sufficiently comprehensive.

These inferences seem to be legitimate from the premises, and verging towards certitude in the proportion of 895 to 79. And the whole investigation shows that no use can fairly be made of the Bible of 1816, by way of invalidating the principles affirmed by the Board in their recent action upon this subject.

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## Review and Criticism.

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PRAYERS FOR THE USE OF FAMILIES. By ALBERT BARNES. Philadelphia: T. De-  
silver.

Prayers for the use of families have their true place and value. Many a fervent supplication has been offered up to God, in the thoughts of others, supplied for family use in publications. The prayers in this volume have been selected from a great number of authors, who are in high repute in the Church; and it would be difficult to make a better selection. The Introductory Essay is in the respected author's best style. The volume is, in all respects, an inviting one.

THE DIVINE LIFE; a Book of Facts and Histories. By the Rev. JOHN KENNEDY, M.A., F.R.G.S. Presbyterian Board of Publication. 12mo. pp. 378.

The peculiarity of this work is, that it illustrates Christian doctrine, and the life which flows from it, by the incidents of Christian experience. The subjects of which it treats are, I. The nature of the divine life. II. Its origination through the Spirit. III. The providential occasions which contribute to it. IV. The true means of its rise and progress.—More important and interesting topics could not be handled in a single volume. The various incidents of biography and of providential concurrence, which abound in these pages, are, in themselves, of rich and permanent value. The proper combination of abstract doctrine and interesting anecdote is of difficult attainment. A preacher who is always telling stories in the pulpit, will soon perplex and weary his audience; whereas a good incident, occasionally interwoven into the narrative, produces a great impression. The distinct aim of the volume before us is to delineate doctrine on the background of religious experience, and to demonstrate the unity of Christian life by the very diversity of its real developments. A large amount of incident, therefore, that has a bearing upon the different points of investigation, is not only tolerated, but is expected and required.

We predict that this volume will be well received by the Christian public, and that it will produce useful results in the edifying of the people of God, and in the awakening of the careless. The originality of the method employed by the writer to fix divine truth in the mind, will be of service in a day like this. If such a book would ever meet with more favour at one time than another, this is the time for it to do its work.

THE HADJI IN SYRIA, or Three Years in Jerusalem. By Mrs. SARAH BARCLAY JOHNSON. Philadelphia: James Challen & Sons.

Jerusalem, the City of the Great King, is attracting a great deal of interest in the religious world. Men and women, old and young, ministers and laymen, are exploring Jerusalem and adding to the information, which seems so acceptable to the public. Mrs. Johnson has done her share in this good work, and her readers will appreciate her intelligence, and her general diligence in collecting and arranging her interesting materials.

ONLY BELIEVE, or The Sure Way of Peace. By the Rev. ALFRED HAMILTON. Presbyterian Board of Publication.

To believe is the great requirement of the Gospel. This duty is well unfolded in this admirable little volume. The design is to afford light and counsel to an inquiring mind. The worthy author has exhibited the subject, clearly, impressively, and ably. The conversation between the Inquirer and the Pastor, is well seasoned with doctrinal and practical remark.

ESSAYS IN BIOGRAPHY AND CRITICISM. By PETER BAYNE, M.A., author of "The Christian Life, Social and Individual," &c. Second Series. 12mo. pp. 392. Boston: Gould & Lincoln. New York: Sheldon, Blakeman & Co. 1858.

Peter Bayne is rapidly rising to eminence in the world of authorship. The basis of his popularity is a strong, discriminating mind, which boldly seizes the striking points of his subjects, and connects a just analysis of them with appropriate philosophical and religious reflections. A great deal of valuable literary and historical information is communicated to the reader in this volume. The Essays are not as splendid as those of Macaulay, but are nevertheless fine specimens of scholarly criticism. The characters of Kingsley, Macaulay, Alison, Coleridge, Wellington, Napoleon, Plato, and others, are brought under rigid examination; and there is an appearance of candour and impartiality throughout the discussions. These Essays will undoubtedly claim the study of all who wish to take a full survey of the subjects of which they treat. We wish we had space for several extracts, which we had marked for quotation.

NOT A MINUTE TO SPARE. By S. C. Presbyterian Board of Publication.

This little volume, with a striking title, is made up of fragments of thoughts, and boldly and earnestly pleads for immediate attention to religion. It concludes with some timely suggestions on "How to have a minute to spare."

PICTURES OF TRUTH, PORTRAYED IN PLEASING COLOURS. Compiled for the Board of Publication.

This volume, designed for youth, and for Sabbath School Libraries, is a fine specimen of its class. It contains many great truths, portrayed, indeed, in "pleasing colours." Our excellent Board of Publication is doing a great service to the rising generation in providing for their religious instruction.



# The Religious World.

## AMERICAN TRACT SOCIETY.

THE anniversary meeting was held on May 12th. The following is an abstract of the Annual Report.

*New Publications*, in eight languages, 46, of which eleven are volumes, including Locke's Commonplace-book to the Bible, Memoirs of Mary Lyon, W. T. Biddle, and A. Meneely; and Pilgrim's Progress in Italian: whole number of publications, 2268; besides 3315 approved for circulation in foreign lands.

*Circulated* during the year, 747,844 volumes, 9,890,486 publications, or 250,400,722 pages; total since the formation of the Society, 13,098,013 volumes, 188,971,408 publications, 4,753,741,573 pages.

*Gratis* Distribution for the year, in 3328 distinct grants, 59,523,421 pages, and 12,018,720 pages to members and directors; amounting to upwards of \$47,000. Monthly circulation of the American Messenger, about 198,000; Botschafter, or German Messenger, 27,000; The Child's Paper, 300,000.

*Receipts* in donations, including \$23,006 83 in legacies, \$120,243 35; for sales, including \$49,352 98 for periodicals, \$262,910 19. Total, \$383,153 54.

*Expenditures*, \$386,855 85; including \$186,922 70 for issuing books and periodicals, \$94,100 24 for colportage, and \$10,000 remitted to foreign and pagan lands.

*Colportage*.—The operations of colportage throughout the land are conducted mainly by superintendents connected with the eight principal colporteur agencies located at Rochester, Philadelphia, Baltimore, Charleston, New Orleans, St. Louis, Cincinnati, and Chicago. Notwithstanding unusual obstacles, more has been accomplished than in any previous year: 157 colporteurs and 72 students have laboured the whole or part of the year in the Northern and Middle States; 296 colporteurs and 42 students in the Southern and Southwestern States; and 156 colporteurs and 57 students in the Western and Northwestern States: total in the United States and Canada, 613 colporteurs, and 174 students, from forty-three colleges or theological seminaries—in all, 787. Of the colporteurs, 124 besides a number of students, laboured among the Germans, Swedes, Norwegians, Danes, Welsh, Irish, and Indians, chiefly among the Germans. The colporteurs visited 724,903 families, with 327,133 of whom they conversed on personal religion or prayed; they found 98,605 habitually neglecting to attend evangelical preaching, 61,803 families of Roman Catholics, 44,972 who were destitute of all religious books except the Bible, and 38,483 who had not the Word of God. In addition to their family visitations, they held 15,832 public or prayer meetings.

*Foreign Appropriations*, remitted in cash during the year: for Sandwich Islands, \$300; China, General Assembly's Board, \$600; Fuhchau, \$200; Siam, General Assembly's mission, \$400; Assam, \$400; Barmah, Karens, \$400; Northern India, \$1200; Orissa, \$200; Teloooons, Lutheran mission, \$300; Nestorians, \$300; North Armenian mission,

\$2000; South Armenian mission, \$1000; Greece, mission of A. B. C. F. M., \$400; Baptist mission, \$200; Italy, Sardinia, \$200; Sweden, Missionary Union, \$200; Baptist mission in Germany, \$400; Lower Saxony Tract Society, \$100; Dr. Marriott, Basle, \$200; Belgium, \$200; Paris Religious Tract Society, \$800: total, \$10,000.

### AMERICAN SUNDAY SCHOOL UNION.

THE anniversary meeting of the American Sunday School Union was held on Tuesday evening, May 4th, at Concert Hall, Philadelphia.

In the Annual Report allusion is made to the late unfaithful officer, and a full explanation given of the manner in which confidence had been betrayed. It is also stated that the managers, with the aid of a few friends, have personally provided for the payment of the entire loss arising from the fraudulent transactions.

While the Society has not issued as many new books the past year as usual, its sales have been \$168,701 77, nearly as large as in any former year. It is, however, shown that the institution, after having prosecuted its work for thirty-four years, during which time it has prepared and put into circulation books to the value of two million five hundred thousand dollars, and expended another million of dollars in organizing and sustaining Sunday Schools, has accumulated no capital. All the profits have been expended in planting and supporting Sunday Schools in the destitute portions of the country.

The receipts of the Society, in the purely benevolent department of its operations, for the fiscal year ending February 28, 1858, have been—from legacies, \$4470; from donations, \$60,605 14. Total, \$65,075 14.

There has been a falling off from the receipts of the previous year, in the donations and collections, of \$12,377 23.

A suggestive account is given of the sources of revenue to sustain the missionary work, from which it appears that more than one-half of the entire receipts come from the States of New York and Pennsylvania.

Less than one-half of the gross receipts came in the form of church collections, while about \$14,000 came from Sunday Schools or juvenile associations, and nearly \$18,000 were received as donations.

The following are from the reports of missionaries labouring in seventeen different States and Territories:

Schools where none existed previously, . . . .	1,524
Children in these schools, . . . .	57,787
Voluntary teachers employed in them, . . . .	9,694
Schools visited, encouraged, and stimulated, . . . .	1,381
Books, &c., put into circulation and paid for, . . . .	\$21,860 84
Books, &c., furnished by gifts to schools, . . . .	8,097 42

For seven years we find that there have been organized, through the direct agency of the missionaries, nearly fourteen thousand new Sunday Schools, containing more than half a million of children, a very large proportion of whom never before entered a Sunday School class.

The report contains extended extracts from missionary correspondence, designed to show that the Sunday School sustains an intimate relation to popular education, public morals, family religion, church extension, Christian benevolence, Bible circulation, and that it bears an intimate relation to *all* the great reformatory movements of the day.

## AMERICAN HOME MISSIONARY SOCIETY.

THE thirty-second anniversary of the Home Missionary Society was celebrated on Wednesday evening, May 12, at the Church of the Puritans. Judge Jessup occupied the chair. The following is a condensed abstract of the reports :

The number of ministers of the Gospel in the service of the Society, in twenty-four different States and Territories, has been 1012. Eleven missionaries have preached to congregations of coloured people, and forty-one in foreign languages. The aggregate of ministerial labour performed is equal to 795 years. Sixty-six churches have been organized by the missionaries during the year, and forty-seven have become self-supporting. The additions to the churches, as nearly as can be ascertained, have been 6784—viz., 3680 on profession, and 3104 by letter. In but three other years, since the organization of the Society, has there been so large an accession to the churches aided. One hundred and fifty-two missionaries make special mention of works of grace in churches to which they minister, many of which are described as of great interest and power, bringing persons of every age and profession and condition in life to the feet of Jesus. Sixty, seventy-five, ninety, and one hundred conversions have taken place in some congregations, until whole families and neighbourhoods were rejoicing together in the love of Christ, with scarce an individual remaining in impenitence and unbelief among them. The number of hopeful conversions reported by four hundred and forty-one missionaries is 3350.

Receipts, \$175,901 37 ; expenditures, \$190,735 70 ; leaving \$11,046 47 still due to missionaries for labour performed ; towards cancelling which, and meeting further claims on commissions daily becoming due, amounting in all to \$80,080 59, there is a balance in the treasury of \$86,489 07.

The large balance in the treasury at the beginning of the year, occasioned by the payment of legacies near the close of the year preceding, in connection with the increased receipts of the last few months, has enabled the Committee to sustain their enlarged operations with less embarrassment, and they trust with less suffering to their missionary brethren, than they had reason to fear. The expenditures of the year exceed those of any other year of the Society's labours by \$4124 68 ; the number of missionaries shows an increase over the preceding year of 38 ; and 1234 more have been added to the churches.

## AMERICAN BIBLE SOCIETY.

THE Forty-second Anniversary of this Society was held at the Church of the Puritans, on May 13th, Hon. Theodore Frelinghuysen, President, in the chair, and a crowded audience in attendance. After the opening prayer, the President delivered a brief and beautiful address. The Treasurer's report was presented by Henry Fisher, Esq., Assistant Treasurer, and the Report by Rev. Dr. Brigham. We give the following abstract :

During the year past, seventy-two new Life Directors have been added, and 1589 Life Members. In the same time, eighty-nine new Auxiliaries, most of them in the new States and Territories. The receipts of the year



have been \$390,759 49. Of this sum, \$252,831 04 were from the sale of books, and \$137,928 45 from donations and legacies. This income is less than that of last year, the difference being mostly in legacies. The books printed have been 250,000 Bibles and 381,000 Testaments, and 500 volumes in raised letters for the Blind; making a total of 631,500.

The issues of the year have been 716,878 volumes; making a total, since the formation of the Society, of 12,808,487. The number of Agents employed in the Home field is thirty-five, including those in California and Oregon. Three also are employed in foreign countries—one in Brazil, one in Spanish America, and one in Turkey. Grants of money for publishing the Scriptures abroad have been greater than ever before, amounting to \$31,432 90. These funds have gone to France, Russia, Geneva (for Italy), Turkey, Persia, India (Northern and Southern), Siam, and China.

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### SEAMAN'S FRIEND SOCIETY.

THE thirtieth annual meeting of this society was held on May 10th, at Dr. Cheever's church. The following abstract of the annual report was presented:

"This Society now celebrates its thirtieth anniversary. In the foreign field it has at present fifteen stations, which are engaged to a greater or less extent in efforts for the spiritual good of seamen, beside four or five others which they hope to occupy as soon as their means will permit. These are not places of mere local effort, confined to the Bethel and the Sailor's Home, but centres of influence extending far around—to the seamen in port, to visitors who resort thither, to the fishing and whaling fleets of the neighbouring waters, to the maritime population of the cities and coasts, and incidentally to people of almost every class and nation who are borne on the current of trade, or travel within their reach.

"These stations are at St. John, in New Brunswick; in Denmark, Norway, and Sweden, on the coast of the Baltic; at Havre, and Marseilles, in France; at Aspinwall, Panama, Buenos Ayres, and Valparaiso, on the South American coasts; at Honolulu, Lahaina, and Hilo, in the Sandwich Islands; in Micronesia; at Hong Kong, in China; and at Smyrna, in Asia Minor.

"The details of the work at these stations are full of interest. Bibles and tracts are distributed to the destitute; sick and dying seamen in the hospitals are visited with the consolations of the Gospel, and the Word of God is preached in Bethels and on shipboard, and through every form of influence the sailor is sought to be reclaimed from evil, and saved. Many thousands have thus been made sober and temperate, millions of dollars of their hard-earned wages have been saved from the land-sharks, and hundreds of souls been hopefully brought to Christ.

"In this country the Society grants aid to Bethel operations in several of our seaports, and has recently taken measures for increased effort in behalf of the ports of the South, where more than 150,000, principally northern seamen, annually resort. From these stations, and from nearly all the local Bethels and Societies upon our whole coast, has come to us most gratifying intelligence of the special presence of God's Spirit and the conversion of souls. It may be questioned whether any class of persons

have, in proportion to their numbers, shared more largely in the blessings of the great revival than our seamen.

“In the Sailor’s Home of this city 2257 seamen have been received during the year, and found a safe retreat from the destroyer of souls. Of this number 172 were shipwrecked and destitute men, to whom board and clothing were given in charity. The whole number of boarders in the institution from the first has been 52,353.

“The receipts of the Society, notwithstanding the pecuniary embarrassments of the year, have been greater than in any other year of its history, save one. Their amount was \$25,236 20, exceeding those of the last year \$2423 85. The whole amount expended in the seaman’s cause in this country is about \$100,000 per annum.”

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## Selections.

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### WICKLIFFE—THE BIBLE.

FULLER, in his Church History of Britain, tells how the bones of Wickliffe were burnt to ashes, and then cast “into the Swift, a neighbouring brook running hard by. Thus this brook,” he continues, “has conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, and they into the main ocean; thus the ashes of Wickliffe are an emblem of his doctrine, which is now dispersed all the world over.” This striking remark Wordsworth has finely emblemed:

Once more the Church is seized with sudden fear,  
And at her call is Wickliffe disinhumed;  
Yea, his dry bones to ashes are consumed,  
And flung into the brook that travels near.  
Forthwith the ancient voice which streams can hear,  
Thus speaks, (that voice which walks upon the wind,  
Though seldom heard by busy human kind,)  
“As thou these ashes, little brook, will bear,  
Into the Avon, Avon to the tide  
Of Severn, Severn to the narrow seas,  
Into the main ocean they, deed accurst  
An emblem yields to friends and enemies,  
How the bold teacher’s doctrine, sanctified  
By truth, shall spread throughout the world dispersed.”

In allusion to the above extract from Fuller, one remarks: “I will not call it conceit; it is one of the grandest conceptions I have ever met with. One feels the ashes of Wickliffe gliding away out of the reach of the executioners of the impotent rage of the baffled council, into the main ocean, where they become an emblem of the doctrine dispersed all the world over.”

Let thy Word prevail;  
Oh! let thy Word prevail to take away  
The sting of human nature. Spread the law  
As it is written in thy Holy Book,  
Throughout all lands; let every heart obey.

*Wordsworth.*

THE  
PRESBYTERIAN MAGAZINE.

AUGUST, 1858.

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Miscellaneous Articles.

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THE PRAYER-MEETING.

IN offering some remarks on meetings for prayer, we shall consider, *first*, the various occasions of meetings for united prayer, of which we find mention in the history of the Church, and *secondly*, shall point out some of the great benefits which flow from the regular observance of this duty.

I. The various occasions of meetings for united prayer, of which we find mention in the history of the Church. Here we may mention,

1. Such meetings as are held at the parting of Christian friends, or churches and ministers. In this transitory world, life, we know, is at all times so uncertain that, when we part with one another, we know not whether we shall ever meet again. We never, then, can do so in a better spirit, nor in a more appropriate manner, than by engaging in prayer and supplication for one another at the throne of the heavenly grace. A beautiful example of this we find recorded in Acts, 21 : 5. From this passage, we learn that Paul and his companions, when visiting the churches and preaching the Gospel, had tarried seven days with certain brethren whom he found at ancient Tyre, and who entreated him not to go up to Jerusalem; but, when they could not prevail, the writer adds, "they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down and prayed." What an interesting and impressive scene must this have been! Before them was the beautiful and rolling sea, and the bark which was soon to carry away from them this venerable and beloved servant of God. Around them was the smooth, sandy beach, with here and there a seaman wondering at the strange sight. Above them was the canopy of heaven, beyond which, though in tears, their faith and hope



enabled them to look, as the home of all the saints. Thus situated, men and women, parents and children, and the venerable Apostle of the Lord, fell prostrate before the throne of their Father in heaven, and to Him they unbosomed their griefs and their cares, made known their wants, and commended each other that they might be carried in safety through their pilgrimage on earth, till they should all reach the haven of eternal rest, and meet again never to part on the borders of the fountain of life. What emotions must then have filled their hearts! What exalted thoughts must have occupied their attention! How insignificant must the world have then appeared! And how pure and elevated must have been the joy which every heart felt—though tears probably filled each eye—as they thus, at the throne of Divine mercy, bade each *farewell!* And what Christian friends, when called to part from each other on earth, would not wish thus to take the parting farewell at the throne of the heavenly grace, and amid realizing views of eternity and heaven?

2. Such meetings as are held when the Church is in imminent danger. One of the beautiful and highly instructive figures to which the Church, in the Sacred Scriptures, is compared, is that of the human body. Hence, we are all said not only to be members of Christ, the Divine head, but also to be members one of another; so that when one member suffers, they will all suffer, or feel with it. And when any general calamity befalls it, this feeling, as a matter of course, becomes also general; or, at least, it should be so, through the whole Church. In addition also to the general feeling of sympathy that is thus excited, meetings for prayer also become general, that they may present their common wants, and their common dangers and sufferings, before the throne of their father and their God. A beautiful example of such meetings for prayer is that which is referred to in Acts, 12: 5, 12. The wicked and cruel Herod had slain James, the brother of John, with the sword, and had stretched forth his hands to cut off Peter also; and who could see when or where his relentless cruelty might stop? From him, they knew full well, that they had everything to fear, and no good to expect. But there is one who is infinitely higher than the highest of mortals, and who can restrain the wrath of man, and even make it to promote his praise. To Him, therefore, with united hearts and fervent supplications, they betook themselves, in order that they might make known their common griefs, and wants, and dangers, and implore deliverance. And this example, thus early set in the history of the Christian Church, has been ever since followed by the persecuted disciples of Jesus. So that at no time do we find them exposed to danger, except we find them also abounding in united prayer. And, whether it hath been in the cold and comfortless dens and caves of the earth, or on the wild mountain's top, or when on the billow and exposed to the breezes and the storms of heaven, which were wafting them to some kindlier shore

to which persecution had driven them, yet still their hopes and aspirations were unitedly on high. God was their refuge, their sun, their strength, their shield, and a present help in every time of need. And whilst all these may have witnessed in ten thousand instances, their wrongs and their sufferings, they have as frequently been witnesses of the fervour and constancy of their prayers. And whilst the Church on earth continues to be exposed to such wrongs and sufferings, we shall also doubtless find her continuing thus perseveringly and unitedly in prayer.

3. Such meetings as are held in times of public or general calamity. Many are the instances on record in the Sacred Scriptures, in which, in such circumstances, the people of God have betaken themselves to Him in united and fervent prayer. Such as that which occurred in the days of Samuel, 1 Sam. 5 : 8, 10, 12, when the nation was threatened with a foreign invasion from the Philistines. A similar instance occurred in the days of Jehoshaphat, 2 Chron. 20 : 1, &c., when he proclaimed a fast throughout all Judea, when "they gathered themselves together to seek help of the Lord; even out of all the cities of Judah, they came to seek the Lord." When the nation was visited with pestilence and famine, or any general judgment from God, their great and never-failing resort for deliverance was united humiliation and fervent persevering prayer : Numb. 16 : 46, 48 ; Neh. chap. 9. Such was the instance when the Jews as a nation were in imminent danger of being all destroyed through the cruel and wicked device of Haman : Esther, chap. 4. Such was the case of Daniel and his companions, when they were in danger of being destroyed along with all the wise men of Babylon, because they could not interpret the dream of King Nebuchadnezzar, and he entreated his companions that they would unitedly desire mercies of the God of heaven, that they might not perish with the rest of the wise men : Dan. 2 : 17, 18, &c. These may all be called *special prayer-meetings*, as they are held for special purposes or objects, and may be discontinued, or given up, when the occasions which called them forth no longer exist. So reasonable and important do they appear in all such circumstances, that Christian nations in general never fail to follow these examples, and thus to acknowledge that God reigns, and that as nations, as well as individuals, we are entirely dependent upon him, and that, when such calamities befall us, none but He can deliver us from them.

4. Such meetings as are held by private Christians, united together for this express object. Such meetings for prayer have, in all past times, existed, even from the beginning of the Church. For, drawn together as believers are by the profession of a common faith, by the necessities of common wants, by exposure to common dangers, by the influence of common and glorious hopes, and by the solemn injunctions of their Lord and Master, so far as their principles are allowed to pervade their heart, and guide their con-

duct, like those in ancient times, "who feared the Lord, and thought on His name," they were often led to commune with each other, and unitedly to call upon him. This will naturally be the case especially in times of danger, when the enemy may be coming in like a flood, or the cause of Christ may be in a low condition. In such circumstances, the genuine friends of Christ have often met in little groups in their respective neighbourhoods, to talk of all the way by which the Lord was leading them, and unitedly to pour out their hearts to him in fervent supplication and praise. Or, if religion was eminently prospering among them, the principle of brotherly love has often brought them thus together, that they might encourage each other in their walk of faith and labours of love, by telling each other "what God had done for their souls," and studying together the various doctrines, promises, and ordinances of his word. Such meetings have usually been called "fellowship-meetings," and have often been of great advantage in sustaining the piety, and promoting the usefulness of a church.

5. Such meetings as are held weekly or monthly, or, as at present, daily, in many of our churches. Of this class of united prayer-meetings, some are held on the Lord's day, either in the morning before public worship, or between the morning and afternoon services. Others, we find, are held on some evening of the week, at which there is often an address or short sermon. It is greatly to be regretted that these meetings have generally been but thinly attended, and have been in many cases far from accomplishing the good which they ought and might have attained. What is termed the Monthly Concert is another form in which united prayer-meetings are generally observed throughout our churches. They seem to have come into existence with the modern missionary movements for extending the boundaries of the Christian Church, through missionary exertions, into heathen lands. And, seeing it is declared as the exercise of the Church, concerning Christ and his cause, that "He shall live, and to him shall be given of the gold of Sheba, *prayer also shall be made for him continually*, and daily shall he be praised:" Ps. 72, 15. Surely no church that *can* have such a prayer-meeting should be without it; and every member of it should be ready in truth to say, "For Zion's sake will I not hold my peace; and, for Jerusalem's sake, I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth:" Is. 62: 1.

The last form of united prayer-meetings, which may be noticed, is that which has sprung out of the great awakening which is now, with more or less power, spreading over our land. They are being held daily, and that not merely on the evenings, but during the business hours, in most of the large cities throughout the Union, where even the largest churches, rooms, and halls, capable of holding several thousands of people, are opened and crowded with devout worshippers, many of whom seem to be anxiously inquiring



what they must do to be saved. Many thousands, too, throughout the land seem to have been thus savingly awakened and converted; and still the work is going on, and embraces all ranks and classes in the community. O that the Spirit of grace and supplication may continue to be thus poured out on all flesh, till all shall be led to press into the kingdom of God, "and the Redeemer's name be sung through every land, by every tongue."

Having thus directed attention to what may be termed the history of united prayer-meetings, let us now,

II. Point out some of the special benefits which flow from the regular observance of such meetings. Here we remark,

1. They present an excellent opportunity for preserving brotherly love in proper exercise among the members of a church. In our present imperfect state, differences of opinion will sometimes occur even among the best of the people of God; and the great thing in reference to them, when they unhappily occur, is to prevent them, as far as possible, from injuring the harmony of the Church at large. Now, of all the means which can be devised for accomplishing this, none will be found so effectual as meetings for prayer. For here heart blends with heart, individual or party interests are forgotten or sacrificed in the general good, every member is reminded of the interest which he has in his brethren, the best affections of the heart are drawn out into exercise, and all are led to feel and to regard that they are brethren and members, one with another. Hence, where there is a general spirit of prayer in exercise in a church, the spirit of division cannot exist in it; the members will be too united in affection, in interest, and in co-operative plans and exertions for endeavouring to promote the glory of God and their mutual spiritual advancement, to admit of it. But not only are their affections thus united, they are also greatly strengthened. For, "as iron sharpeneth iron, so does the face of a man his friend;" and, of all the means for strengthening affection among brethren, which may be thought of, none will be found so effectual as meetings for prayer. Frequent intercourse with one another in the common walks and avocations of life may, no doubt, do much towards the attainment of this end; but, no intercourse will be found so effectual as that which takes place at the throne of grace. For there we mutually connect ourselves with God, with Christ, and with heaven, and are led more than in any other way to feel that we are children of a common parent, that we are partakers of the same privileges and blessings, heirs of the same glorious inheritance, and destined to dwell forever in the same heavenly home. And how is it possible for us to feel all this, without, at the same time feeling our affection to one another greatly invigorated? For, if we are destined to spend our immortal existence together, and that too in heaven, how can we prevent our affection to each other from being strong and lasting even as our being itself? Now, if this is the invariable effect which they will produce,

how important are united prayer-meetings to the spiritual prosperity of a church?

2. These meetings afford an excellent opportunity for improving the gifts of the members of a church. Exercise, combined with study and meditation, is the surest way of improving mental endowments and gracious habits; and no way of exercising the gifts of the members of the church is so appropriate as meetings for prayer. And it is of the first importance that their gifts should be improved to the utmost; for the more they are improved, the more will they be able to edify one another, and the greater will be their influence in promoting the spiritual well-being of others. And of all the gifts which are ornamental to the Christian character, there is no one that is more so than an humble, edifying, and spiritual gift in prayer. But, how frequently do we find persons possessed even of a high degree of intelligence, and who furnish, it may be, satisfactory evidence of genuine piety, exceedingly deficient in this matter. Converse with them on the affairs of this world, and on the general subject of Christianity, and words will flow apace. Or, if they have any matter of complaint, or any trouble, in reference to which they wish your sympathy or assistance, and they find no difficulty in stating it; but ask them to pray, and they are all confusion and full of excuses, and this may be even where we have unquestionable evidences of genuine piety. Now, in all such cases, it is a matter of no little importance to ascertain the cause from which this proceeds. And, after making all due allowance for constitutional timidity and diversity of gifts, we have no doubt that a great part of this feeling is to be attributed to a want of practice, particularly of praying in the presence of others. But, surely, it is on every account desirable to get above this timidity and confusion, and to feel as much at ease when praying in public, as we do when praying alone. And what can be more likely to enable us, under the blessing of God, to acquire this ease and self-possession than meetings for prayer among the members of a church? And the more frequently and regularly they are attended, they will always be found to have this effect, and thus secure a greater measure of edification and usefulness to all.

3. These meetings afford an excellent opportunity for ascertaining the real state of religion in a church. As religion never can exist in any soul without prayer, so the manner in which the regular prayer-meetings of a church are attended will be found, at least as a general rule, a good criterion by which we may judge of the state of religion in it. If they are numerous enough to meet the exigencies of a church, and if they are regularly and well attended, if they are looked forward to with interest, and engaged in with proper motives, and if the whole heart and soul are consecrated in them to God, they will form a most gratifying and safe evidence of the flourishing state of religion in it. But if, on the contrary, they are but few in number, and thinly and irregularly

attended, regarded with no interest, and engaged in in a cold or lifeless manner, or if they dwindle away till at last they are given up, it is a sad evidence that that church is far gone in a state of backsliding. It is thus that every church possesses within herself the means of accurately ascertaining the present state of piety among her members. Are they given to prayer? And are they eminent for this exercise? For these, a great deal more than numbers, or wealth, or mere worldly intelligence, will be found a safe criterion by which we may judge of the real state of piety within her. And do not think, my dear readers, that it is a small matter to ascertain the real state of piety in a church. In place of its being so, it is a matter of great importance; for, according to the state of religion in a church, just so is the duty of all her members clearly pointed out. As in the case of bodily diseases, the physician, after having ascertained the nature and progress of the disease, knows what means are necessary to resort to, with the view of effecting a cure, just so in reference to spiritual diseases; when their nature and progress are known, both pastor and people may also easily know what means are necessary to be adopted in order to a cure, or to stop the spiritual pestilence from making any farther havoc among them. And we know of nothing which is so likely to render such important assistance to us in this matter as meetings for united prayer.

4. Such meetings have ever been honoured by God with obtaining the most important blessings for the Church. "The effectual fervent prayer (that is, the inwrought prayer) of a righteous man availeth much;" how much more then may we naturally expect from such prayers of many righteous men? Hence, said the Saviour, Matt. 18: 19, 20, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For, where two or three are gathered together in my name, there am I in the midst of them." From what Christ here says, it is evident that he bestows the highest honour on united prayer; and, in attestation of the truth of this statement, we have many proofs in the Sacred Scriptures. Thus, the victory over the Amalekites, we are taught to regard as the result of the joint prayer of Moses and Hur: Ex. 17: 8, 13. See also 1 Chron. 5: 20; Ezra, 8: 23. Daniel and his companions were saved from destruction, in answer to their united prayers: Dan. 2: 17, 18, &c. Just so too were the Hebrew captives, who were scattered throughout the Persian empire, saved from utter extermination in answer to their united prayers: Est. 4: 15, 16, and chap. 9th. When the Holy Spirit, too, was poured out, on the day of Pentecost, it was when the disciples were assembled in one place for prayer: Acts, 2: 1. Peter, too, was delivered from prison and intended martyrdom in answer to the united prayers of the Church: Acts, 12: 5, 12. Paul and Silas also were delivered from the prison at Philippi in answer to their united prayers: Acts, 16:



25. And, in every age, piety has been revived and invigorated where it has decayed, and, in many instances, produced where it did not previously exist, in answer to the prayers and exertions of God's people. What an inducement, therefore, is this for us all to abound and persevere in prayer; for, never shall it be said "that praying breath is ever spent in vain." The promises of God are exceeding great and precious, and they show us what he is ready, and able, and willing to do for us; and all that he asks of us is to believe his word, and apply to him in faith, humility, and love, that he may fulfil it to us. For all the blessings which he has promised to bestow, "he will be inquired of by the house of Israel to do it for them." And just in proportion as they have thus inquired of him, in holy, humble, believing, earnest, and persevering prayer, just so it will be found that, in all ages, He has opened the windows of heaven, and poured down His blessings upon his waiting people, sometimes even till there was not room enough to contain them.

From what has been said, we learn

1. That meetings for united prayer have ever been considered of great importance in the Church. In all her troubles, individually and collectively, and in every age, they have been her great resort, and have been honoured with many marked attestations of the Divine acceptance and blessing. They, therefore, who entertain a mean opinion of them, display either great ignorance or sinful carelessness on the subject of vital godliness. But there are many, we fear, in all parts of the vineyard of the Lord, who entertain such an opinion of them. Thus, some, when invited to attend them, reply, as an excuse for neglecting them, "It is only a prayer-meeting." Only a prayer-meeting! And what is there in a prayer-meeting that it should be thus despised? Is it nothing to hold communion with God? Is it nothing to carry our united wants to the fountain of Divine fulness, that they may all be supplied? Is it nothing to pray for the prosperity of religion in our own souls, and in the souls of others around us, or for the conversion of the world to Christ? In place of these being uninteresting and unimportant subjects, they are decidedly the greatest and most important subjects in which we can concern ourselves. Surely, then, it becomes all who are neglecting, and it may be, despising the prayer-meeting, to lay their own state well to heart; for, in so doing, they have great reason to fear that their heart is not right with God. The Church, too, that has no prayer-meetings is evidently neglecting an important means of grace; and, where this is the case, we need not be surprised if it is left destitute of the awakening and reviving influences of the Holy Spirit; and, if not awakened to a becoming sense of its duty, it at last becomes barren as the heath of the desert.

2. The present state of the Church in general should operate as a strong inducement and encouragement to the universal observance of meetings for prayer. After a long period, during which the

spiritual heavens above the Church appeared as if shut against her, for some time past the Holy Spirit seems to be returning in his awakening, reviving, and converting influences to many of the churches throughout our land. And the consequence of this happy state of things has been, that, almost everywhere, multitudes are daily seen assembling in the churches for united prayer and exhortation; and this is the case not merely in retired places of the country, where many, at certain seasons of the year, have little to do, but even in our largest cities, and in our thronging marts of commerce, thousands may be seen laying aside for a time their attention to the concerns of this world, and flocking to the house of God, that they may spend an hour in united prayer and praise, and thus seek to improve this wonderful manifestation of Divine influence. So general an outpouring of the Holy Spirit, it is said by those who are far better acquainted with the subject than I am, has probably never heretofore been granted to the churches in our land. Very precious fruits too, in the conversion of many souls, seem already to have sprung from it, and still the gracious influence continues, and in some places seems to be extending. Surely then, this is not a time for any church to be careless and indifferent about the conversion of souls, and the universal extension of the kingdom of Christ. Rather than this, should not everything be carefully avoided that is likely again to grieve away the Holy Spirit from the churches, and everything be done in the way of united prayer and supplication, and in the use of the other means of grace, in order that we may obtain a copious effusion of the influences of the Holy Spirit on our own souls, and on the souls of others? And, if this is unquestionably the duty of the Church at large, are there not circumstances among us that should lead us to see that it is pre-eminently our own duty? For, why is it that vital godliness is at such a low ebb among us? Is it not because the Spirit is not poured out from on high upon us, with his reviving and quickening graces? And how are we, as a church, likely to enjoy these if we do not ask for them? Come then, yea, let us all come, and with holy, humble, believing, and fervent prayer wrestle with God till he grant us his blessing, and revive us in days that are past, and let us from the heart say, "Come from the four winds, O breath of the Lord, and breathe upon these slain, that they may have life." For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth:" Is. 62:1.

3. It is evidently the duty of all, if possible, to attend meetings of prayer. It requires no argument to prove that it is the duty of every member of a church to do everything he can do in order to improve its spiritual prosperity and usefulness, and this, we have the clearest evidence to prove, can never be secured without prayer. And for this no great sacrifice is called for. All, indeed, that is

necessary is a little time, and a heart to pray. We are well aware that some plead excuses for neglecting this important duty. The weather is sometimes unfavourable, and therefore the prayer-meeting must be given up. But how often is it thus forsaken when the same weather would not prevent us from attending to our worldly avocations, or even from paying our accustomed visits to our friends. "I am so occupied," says another, "that I cannot find time." But, in how few cases can this excuse be truly sustained? For, whilst time cannot be found to pray, is it not often the case that those who plead this excuse can find time for everything else, provided it be only of a worldly nature? The truth is, my dear readers, it is not so much time that is wanting as a heart to pray. For, if the heart were really engaged in this duty, there are few if any weeks or days in which we should not be able to spare an hour or even two to devote to intercourse with Christ and heaven. Or, if there are cases in which this excuse can be pleaded in truth, should it not be regarded as a matter for deep regret and humiliation, that we are so immersed in the affairs of time, that we can spare none to devote to united prayer and communion with God? What, to be passing on to death, judgment, and eternity, and be so much occupied with the trifling affairs of this world, as not to find an hour or two in a week that we can devote to united prayer! O what folly will this appear when we are lying on the bed of death! What bitter and unavailing repentance, too, may it then occasion! And what trembling when we stand before the bar of God in judgment! Be entreated then, my dear readers, to lay it to heart, before it be too late to remedy, for the praying season will soon be past. We are well aware that sickness, and domestic duties, and distance from the place of worship, may prevent some and occasionally all from attending the prayer-meeting. But, after making all due allowance for these cases, we fear there are many who do not attend, who might and should attend. And, if you regard it, as you certainly should, not only as a duty but a privilege, your willing feet will often conduct you thither, till you reach that blessed and glorious world, where the exercise of prayer will be turned into that of never-ending adoration and praise of God and the Lamb.

M. T. A.

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## DR. ARMSTRONG'S FIRST REJOINDER.

### LETTER IV.

#### ON THE PROPER STATEMENT OF THE SCRIPTURE DOCTRINE OF SLAVERY.

TO THE REV. C. VAN RENSSELAER, D.D.:

In its first settlement by the white man, Kentucky was so often the scene of savage warfare as to have received the name of "the



dark and bloody ground." The hardy pioneer as he scaled its mountains, wound along by the side of its rivers, or penetrated its forests, proceeded with wary step and slow, rifle in hand, and ready for instant conflict. Many a time has the motion caused by the winds of heaven, been thought to mark the presence of some lurking foe; and many a time has the rifle-shot dissipated the traveller's fears, though it took no life. None but the fool would consider it an impeachment of the traveller's courage that he moved with caution, nor of his wisdom, that he sometimes shot at the wind.

The "slavery discussion" well deserves the title of "the dark and bloody ground" of modern polemics; the tomahawk and scalping-knife are fit symbols of the weapons often used, whilst the "shriek for freedom," not unlike the Indian war-whoop, has lent its maddening influence to the fight.

Aware of this, I am not surprised to find you, in your "Conservative Replies," charging upon me opinions which I do not entertain, and which—I write it after carefully reading over all I have published on the subject—I have not expressed. And you will not understand me as intending to impeach either your intelligence or your candour, when I add, you seem to me to have misapprehended the scope of my argument, and the position I have assumed, both in my "Christian Doctrine of Slavery" and in my "Letters," subsequently addressed to yourself. And lest you should think that, like the lawyers of old, "I am lading you with a burden, grievous to be borne, whilst I touch it not with one of my fingers," I will couple this charge with a confession,—I certainly misapprehended the position you intended to assume in the brief "book notice," which has given rise to this discussion—but of this, more hereafter.

To guard against misapprehension, in what I now write, I shall make use of division into sections, and all such other appliances as are calculated to secure perspicuity.

§ 1. *True sense of the expression, "the Christian doctrine of slavery."*

In a thorough examination of domestic slavery, some of the questions which claim consideration are *religious* questions, others are *political*. The *whole* doctrine of slavery is, in part, a *Christian* doctrine, which falls properly within the province of the Church to be determined, taught, and enforced with her spiritual sanctions; and in part, a *political* doctrine, which it is the business of the statesman to expound, and the civil ruler to apply, in the exercise of the authority which by God's ordinance belongs to them. In this, we fully agree.

In attempting to draw the distinction between the Christian and the Political, let us substitute for the case of Domestic Slavery that of Civil Despotism. We both agree that the Bible places the two in the same category. There will, therefore, be no danger of being betrayed into error by the substitution, and we will thus be enabled to approach the subject in a way in which we will be less likely to be influenced by prejudice than if we approached it directly.

I would make a statement in brief of the *whole* doctrine of Civil Despotism in some such terms as these,—and if you substitute Domestic Slavery for Civil Despotism in each several proposition, as you pass along, you will have my faith with respect to it also.

1. Civil Despotism belongs “in morals to the *adiaphora*, to things indifferent. It is expedient or inexpedient, right or wrong, according to circumstances.”

2. As compared with other forms of civil government, “in this present evil world,” it belongs to a lower state of Christian civilization in the subject, than limited monarchy or republicanism.

3. The question of its continuance in any particular instance, should be determined by the consideration of “well-being” “or the general good.”

4. So long as Civil Despotism lawfully continues among any people, the Christian subject is bound to obedience; and, the Church is bound to respect the institution, and to instruct the people in their duties, as those duties are set forth in the word of God.

To this statement, in its several particulars, I do not think that you will object.

How much of this doctrine is *Christian*, as contradistinguished from *Political*, and therefore falls properly within the province of the Church to teach and enforce?

I answer. Just so much of it as is taught in the word of God, and no more. In this, as in all similar cases, a part of the truth is taught us in the word of God; another part, we learn in the use of that reason which God has given for our guidance in such matters. The latter will never be inconsistent with the former; though it will be in addition to it, and therefore, distinct from it.

The question then—How much of this doctrine is properly *Christian*? resolves itself into this other—How much of this doctrine is distinctly taught us in the word of God? To this, I reply—

1. The word of God teaches that so long as a despotic government lawfully continues among any people, rulers and subjects alike are bound to discharge the duties belonging to their several stations, and the Church is bound to respect the institution, and by her teaching and discipline to enforce the discharge of duty, as that duty is set forth in the word of God.

2. The word of God teaches that despotism is not a sinful form of government, and is not to be treated as an “offence” by the Church.

Does any one object to the terms in which the second proposition is stated? My reply is—This is just the truth, both as to substance and form, presented us in the word of God. “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.” (Rom.

13 : 1-4.) For an admirable exposition of this passage, see Dr. Hodge's Commentary.

Does any one ask how is this statement to be reconciled with that already made, when setting forth what I received as the *whole* doctrine of civil despotism? My reply is—I see no discrepancy between them. The one statement is more comprehensive than the other, and fairly includes it.

When I write, "Civil despotism is expedient or inexpedient, *right or wrong*, according to circumstances,"—I do not mean *wrong* in the proper sense of *sinful*. Should any Christian man, at the present day, avow the belief that a despotic government would better secure "the general good" of our people, than the form of government under which we live—and I have heard such an opinion avowed more than once—I should controvert his opinion as wrong, but I should not denounce him as a sinner for holding it. Should he, in any lawful manner, lawful under God's law, attempt to replace our republican by a despotic government, I should resist him, in my character of a citizen; but I have no authority to treat him as an *offender*, in my character of a ruler in the Church. But should any Christian man "resist," in the sense in which Paul uses that word, in Rom. 13 : 2, our republican government, and more especially if he taught others so to do, I should at once charge him with sin, and treat him as an "offender."

When I write, "Civil despotism is not a sinful form of government," the idea that where such a government exists, it must of right always continue, is no more implied, than the doctrine of "passive obedience" is implied in Paul's words, written when Nero was emperor, "Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Or the doctrine of "the divine right of kings," is implied in Peter's words, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well."

In interpreting the language of Scripture, or the language used in setting forth the *Scripture* or *Christian* doctrine, on such a subject as this, we must bear in mind the admitted truth, that the Scriptures were given to teach us religion and not politics; and all that needs to be shown, respecting any political right or doctrine, commended to us as true by reason, is, that it is not in conflict with the word of God. The "right of revolution," *i. e.*, the right of a people to change their form of government, is a political right—the doctrine of revolution is a political doctrine; and, therefore, we have no reason to expect that they will be taught us in the word of God. I receive them as true, upon the authority of reason. Receiving them upon this authority, it is enough for me, it is all that I have a right to expect, that it shall be clear; and I think that it is clear that the Scriptures teach nothing at variance with them.



Does any one ask, why insist upon the statement "Civil despotism is not a sinful form of government, and is not to be treated as an 'offence' by the Church," when I admit the truth of the other, "Civil Despotism belongs, in morals, to the *adiaphora*, to things indifferent; it is expedient or inexpedient, right or wrong, according to circumstances?" I answer—Because I am professing to give a statement of the Christian or Scriptural doctrine, *i. e.*, what the word of God teaches, respecting civil despotism. The first statement does this; the latter does more than this. The first statement sets forth truth which must bind the conscience, and exactly defines the limits of the Church's power. The latter, though I receive it as all true, does neither the one nor the other.

As already intimated, if you will substitute domestic slavery for civil despotism throughout this section, you will have a statement of what I believe respecting that subject. In my book, "The Christian Doctrine of Slavery," I have written, "Throughout, the author has kept these two ends in view. 1. A faithful exhibition of the doctrine respecting slavery taught by Christ and his Apostles. Nothing which they taught has been intentionally omitted. No topic which they omitted—however essential to a full discussion of slavery as a civil and political question, it may be—has been introduced;" and when stating the question to be discussed, I stated it in these terms, "What do Christ and his Apostles—commissioned by him to complete the sacred canon, and perfect the organization of the Church—teach respecting slavery, and the relation in which the Church stands to that institution?" (See p. 8.) The reply given to this question—"They teach that slaveholding is not a sin in the sight of God, and is not to be accounted an 'offence' by his church" (see p. 8), &c., is, I yet think, the correct reply; and after examining your principal objections to it, I will briefly state some additional reasons for thinking so.

§ 2. *Statement of the difference between us.*

In your first letter you write, "I now proceed to the subject of your first letter, viz.: the proper statement of the *scriptural doctrine* of slavery."

"Your statement is, 'slaveholding is not a sin in the sight of God, and is not to be accounted an offence by his church.'"

"My statement is, 'slaveholding is not necessarily and in all circumstances sinful.'"

Simply calling your attention to the fact that it is "THE SCRIPTURAL DOCTRINE," *i. e.*, what the word of God teaches respecting slavery, for which we are seeking a brief expression, in general terms—I accept your statement of the difference between us.

§ 3. *The General Assembly's paper of 1845.*

The correctness of your "form of statement" you think confirmed by the coincidence with the testimonies of the Presbyterian Church—while of mine, you write, "whatever added explanations may cause it to approximate to the language of the General As-

sembly, the naked words are as dissimilar, as a leafless tree is from one of living green."

In proof of this you make the following five quotations from the paper adopted by the General Assembly in 1845, viz. :

1. "The question, which is now unhappily agitating and dividing other branches of the Church, is, whether the holding of slaves is under all circumstances, a heinous sin, calling for the discipline of the Church."

2. "The question which this Assembly is called upon to decide is this: Do the Scriptures teach that the holding of slaves, without regard to circumstances, is a sin?"

3. "The Apostles did not denounce the relation itself as sinful."

4. "The Assembly cannot denounce the holding of slaves as necessarily a heinous and scandalous sin."

5. "The existence of domestic slavery, under the circumstances in which it is found in the southern portion of the country, is no bar to Christian communion."

Such are your quotations. Did it escape your notice, my good brother, that the first two of your quotations are not deliverances of the Assembly, but simply statements of what Abolitionists were contending for in other churches, and what certain Abolition memorialists had demanded of them; and that the second two, are the answers of the Assembly to this demand—where the answer naturally and properly takes its form from that of the demand to which it is an answer. This, which appears upon the face of the quotations, is placed beyond all doubt when we turn to the paper adopted by the Assembly, and examine them in the connection in which they occur. In so far, then, as these quotations are relied upon as authority for "language" or "a form of expression," it is the authority of the Abolitionists, and not of the Assembly, which they afford; an authority of which we may say, as has been said of poor land, "the more a man has of it, the worse he is off."

Your last quotation, is a proper deliverance of the Assembly. It is a part of the first of the two resolutions with which the paper adopted by the Assembly closes—resolutions, in which that venerable body give a summary of the principles before stated in a practical form, i. e., as in their judgment, those principles apply to slaveholding "in the southern portion of our country." But the authority of that quotation is, I think, clearly on my side and not on yours;—certain I am, if you had written, slaveholding "in the circumstances in which it exists in the southern portion of our country" is not sinful, I should never have thought of objecting to your statement.

The deliverance, in general terms, of the Assembly of 1845, is in these words, "The Assembly intend simply to say, that since Christ and his inspired Apostles did not make the holding of slaves

a bar to communion, we, as a court of Christ, have no authority to do so; since they did not attempt to remove it from the Church by legislation, we have no authority to legislate on the subject," &c. This deliverance is a scriptural one, and covers all the ground that my "statement," fairly interpreted, does.

§ 4. *Dr. Hodge's Essay.*

You make certain quotations from Dr. Hodge's celebrated article on Slavery—one of the ablest articles which has appeared on this subject, and an article which claims particular attention from the connection in which it stands, as a matter of history, with the position of the Presbyterian Church, O. S., in which he adopts a "form of expression" similar to yours, viz.:

(1.) "An equally obvious deduction is, that slaveholding is not necessarily sinful."

(2.) "Both political despotism and domestic slavery belong in morals to the *adiaphora*, to things indifferent. They may be expedient or inexpedient, right or wrong, according to circumstances. Belonging to the same class, they should be treated in the same way. Neither is to be denounced as necessarily sinful, and to be abolished immediately under all circumstances."

(3.) "Slavery is a question of circumstances, and not a *malum in se*." "Simply to prove that slaveholding interferes with natural rights, is not enough to justify the conclusion that it is necessarily and universally sinful."

(4.) "These forms of society are not necessarily, or in themselves, just or unjust; but become one or the other according to circumstances."

(5.) "Monarchy, aristocracy, democracy, domestic slavery, are right or wrong, as they are for the time being conducive to this great end, or the reverse."

(6.) "We have ever maintained that slaveholding is not in itself sinful; that the right to personal liberty is conditioned by the ability to exercise beneficially that right."

(7.) "Nothing can be more distinct than the right to hold slaves in certain circumstances, and the right to render slavery perpetual."

In these quotations, I cheerfully grant, that the language of Dr. Hodge is similar to yours. But then, I must ask you to notice,

1. In several of them he is, obviously, meeting the arguments and assailing the positions of the abolitionists, and his statements naturally and properly take their form from those of his opponents, and,

2. In others, he is stating the doctrine of slavery, as it presents itself when deduced from general principles, *i. e.*, he is stating the *whole* doctrine of slavery, without attempting to distinguish between the *scriptural* and the *political* in that doctrine. Fairly interpreted, there is nothing in any of these statements quoted by you, from which I have any disposition to dissent.

But listen to Dr. Hodge, as he states the doctrine of slavery



directly deducible from the word of God,—and I quote from the same essay.

(1.) “When Southern Christians are told that they are guilty of a heinous crime, worse than piracy, robbery, or murder, because they hold slaves, when they know that *Christ and his Apostles never denounced slaveholding as a crime, never called upon men to renounce it as a condition of admission into the Church*, they are shocked and offended, without being convinced.” (Hodge’s *Essays and Reviews*, p. 484.)

(2.) “Our argument from this acknowledged fact is, that if God allowed slavery to exist, if he directed how slaves might be lawfully acquired, and how they were to be treated, *it is vain to contend that slaveholding is a sin, and yet profess reverence for the Scriptures.*” (p. 492.)

(3.) “As it appears to us too clear to admit of either denial or doubt, that *the Scriptures do sanction slaveholding*; that under the old dispensation it was expressly permitted by divine command, and under the New Testament is nowhere forbidden or denounced; but, on the contrary, *acknowledged to be consistent with the Christian character and profession (that is, consistent with justice, mercy, holiness, love to God and love to man), to declare it to be a heinous crime, is a direct impeachment of the word of God.*” (p. 503.)

If the language of Dr. Hodge, in the quotations which you have made, gives countenance to your “form of expression,” does not his language in those which I have made, give equally distinct countenance to mine? And notice, here—

(1.) My quotations are exactly “in point,” since they cover the precise question respecting an expression for the *Scriptural* doctrine of slavery—whilst yours are not “in point.”

(2.) Dr. Hodge uses this language without intending to teach, or being thought to teach “the permanence of slavery, as an ordinance of God, on a level with marriage or civil government.” (Dr. Van Rensselaer’s *Sec. Let.*)

(3.) The Essay of Dr. Hodge, from which these quotations are made, together with Dr. Baxter’s “*Essay on the Abolition of Slavery*,” published the same year (1836), stand in intimate historic connection with the position respecting slavery assumed by the Presbyterian Church, Old School, in its separation from the New. Beyond all question, they had more to do in determining that position than any other papers or speeches whatsoever. Why then should my “language” sound “like an old tune with *unpleasant alterations*” (Dr. Van Rensselaer’s *First Letter*), when it is precisely similar to that used by them, at that time?

§ 5. “*A weapon to do battle with.*”

You object to my statement because, you think, “as a weapon to do battle with, it invites assault without the power to repel. It lacks the Scriptural characteristic of fighting a good fight. It carries with it no available and victorious force.”

If this *opinion* of yours be well-founded, it expresses a very serious objection to my "form of expression." The great conflict of the Church of God, in our country and our day, is her conflict with Abolitionism; and it becomes her to arm herself with weapons which will not disappoint her in the hour of trial.

As an offset to your *opinion*, let me state a *fact*, in part known to the public already, through another channel; and let me say with Paul, if I seem to have "become a fool in glorying, ye have compelled me."

In the Presbyterian Herald, May 7th, 1857, the editor, after stating, at some length, his reasons for such a course, writes—"We wrote a letter, last winter, to Rev. Mr. Dexter, the leading editor of one of their papers at Boston, The Congregationalist, proposing to him to choose one of his brethren, in whose candour, ability, learning, and Christian temper, he had confidence, and we would select an Old School Presbyterian minister of the same character, and let the two discuss, in our respective columns, the question whether the New Testament teaches that slaveholding should be made a term of communion in Christ's Church, or, in other words, whether it teaches that it is inconsistent with Christian character to hold slaves; the articles of each writer to be published simultaneously in the two papers, and afterwards in book form, under the joint supervision of the editors of the two papers. To this letter we received a very kind and courteous reply, accepting our proposition conditionally. We named the Rev. George D. Armstrong, D.D., pastor of the Presbyterian Church, in Norfolk, Virginia, as our selection; and requested the Rev. Mr. Dexter to select some New England man of equal standing, and put the correspondence as to the precise question to be discussed, into their hands. Without going into further details, we will only add, that the negotiations for a discussion have failed, for the present at least; and Dr. Armstrong has prepared a small work for the press, entitled 'The Christian Doctrine of Slavery.' After the issue of the work, the proposed discussion of its positions may yet take place in the columns of the Herald and Congregationalist." Thus much writes Dr. Hill.

I will now add, that "the negotiations for a discussion failed," because we could not agree upon such a statement of the question to be discussed, as seemed fair to both parties. When this result became evident, I made the proposition to publish my argument—as I subsequently did; and then, to make this published argument the starting-point for a discussion, in the form of review and rejoinder; the terms, in other respects, remaining as before. To the fairness of this proposition, no objection was made. As soon as printed, two copies were sent to the other party. And, although a year has now elapsed, neither Dr. Hill nor I have heard anything of the proposed discussion from that day to this.

Such is my *fact*, which, pardon me for saying it, does not agree

very well with your *opinion*. And I am sure you will not say, as was once said by a good man, who shall be nameless, in circumstances somewhat similar, "so much the worse for the fact then."

§ 7. *Objections to Dr. Van Rensselaer's statement.*

In my "first letter" I stated two objections to your "form of statement," both of which you seem to have misapprehended. I must, therefore, restate them, and add some further explanation.

"1. It is an unusual form of stating ethical propositions such as this, and though it is broad enough to acquit the slaveholding member of the Church, it gives to his acquittal a sort of 'whip, and clear him air,'—pardon my use of this homely expression; I can find no other which will so well convey the exact idea I wish to give utterance to—which seems to me in contrast with all the New Testament deliverances on the subject."

A "whip, and clear him" verdict, is a verdict given by a jury, when they believe a prisoner guilty, though his guilt cannot be proven; and being compelled by the evidence to acquit him, they yet award him a flogging, on the score of their belief of his bad character in general; and does not mean, as you have interpreted the phrase, "strike first, and then acquit."

God's people, whose lot in his providence has been cast in the midst of slavery, have not only weighty responsibilities, and responsibilities to be met in the midst of many difficulties, arising out of their connection with that institution, but they have had much to bear from their Christian brethren in other parts of our country, in the twenty-five years last past. Misapprehension and personal abuse are the least of their wrongs. To be told, as they have been, even at the table of our common Lord, "Stand aside, for I am holier than thou," they might well have borne, comforted by the assurance that though man might condemn them, "the Lord of glory" would not. But the worst of their wrong is, they have been constantly hindered in doing "God's work in God's way," with respect to the slave race among them, by men "desiring to be teachers of the law, but understanding neither what they say, nor whereof they affirm."

Do not think that I mean to class you among this number. I know well that your views and your uniform course of conduct have been very different from theirs. But I object to your "form of expressing" the Scripture doctrine of slavery, because your language does seem to countenance such views as theirs; and, in this particular, is in contrast with the language uniformly used by inspired Apostles when treating of this subject. Let Dr. Barnes specify the "*circumstances*," and I doubt whether even he would object to your statement—"Slaveholding is not necessarily and in all *circumstances* sinful." At any rate, he distinctly admits that Abraham's slaveholding was no sin.

2. But my principal objection to your "form of expression," as a statement of the *Scripture doctrine of slavery*, is that which, in



my first letter, I set forth in the words: "When taken apart from all explanations, it does not fairly cover all the ground which the doctrine of Christ and his inspired Apostles covers."

The argument on this point, embodied in the Assembly's paper of '45, and that of Dr. Hodge's Essay, is substantially the same with that which I have presented, more in detail, in my "Christian Doctrine of Slavery." Let us look at this argument, and see just what ground it does fairly cover.

(1.) The Assembly of '45 say—"Since Christ and his inspired Apostles did not make the holding of slaves a bar to communion, we, as a court of Christ, have no authority to do so."

Give this argument, now, the form of a syllogism, that we may examine it the more carefully :

A. Whatever Christ and his inspired Apostles refused to make a bar to communion, a court of Christ has no authority to make such.

But, Christ and his inspired Apostles did refuse to make slaveholding a bar to communion.

Therefore, a court of Christ has no authority to make slaveholding a bar to communion.

(2.) The Assembly add—"Since they," *i. e.*, Christ and his inspired Apostles, "did not attempt to remove it from the Church by legislation, we have no authority to legislate on the subject."

Give this, also, the form of a syllogism :

B. Whatever Christ and his inspired Apostles did not attempt to legislate out of the Church, the Church has no authority to remove by legislation.

But, Christ and his inspired Apostles did not attempt to legislate slaveholding out of the Church.

Therefore, the Church has no authority to remove slaveholding from her body by legislation.

Dr. Hodge writes, as quoted in Sec. 4, "As it appears to us too clear to admit of either denial or doubt, that *the Scriptures do sanction slaveholding; that under the old dispensation it was expressly permitted by divine command, and under the New Testament is nowhere forbidden or denounced, but, on the contrary, acknowledged to be consistent with the Christian character and profession (that is, consistent with justice, mercy, holiness, love to God, and love to man), to declare it to be a heinous crime, is a direct impeachment of the word of God.*"

Give this the form of a syllogism :

c. To declare that to be a sin which, under the old dispensation, was expressly permitted by divine command, and, under the New Testament, is nowhere forbidden or denounced, but, on the contrary, acknowledged to be consistent with the Christian character and profession (that is, consistent with justice, mercy, holiness, love to God, and love to man), is a direct impeachment of the word of God.

But slaveholding, under the old dispensation, was expressly permitted, and under the New Testament, was acknowledged to be consistent with the Christian character and profession, &c.

Therefore, to declare slaveholding a sin is a direct impeachment of the word of God.

Now, notice—(1.) The major premise in each of these three syllogisms, is a statement of a principle, in its nature unchangeable; in fact, just the “VII” of the “preliminary principles,” in the “Form of Government of the Presbyterian Church,”—“That all Church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only *ministerial and declarative*; that is to say, that the Holy Scriptures are the only rule of faith and manners; that no Church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God.”

(2.) The minor premise in each is a statement of fact, which, if it be a true statement, must always continue such.

Whatever then the argument expressed in these syllogisms proves, it proves not for this or that age, but for *all time*, until Christ shall come the second time and bring to a close the present dispensation.

If the argument in syllogism A, proved that the Church had “no authority to make slaveholding a bar to communion” in 1845, it proves that the Church never will have such authority.

If the argument in syllogism B, proves that the Church had “no authority to legislate slaveholding out of itself” in 1845, it proves that she never will have such authority.

If the argument in syllogism C, proved that “to declare slaveholding a sin was a direct impeachment of the word of God” in 1837, it must prove the same now, and will prove the same until we get a new word of God as our rule of faith.

As already remarked, the argument presented in these syllogisms is the same in substance, which I have presented more in detail, in my “Christian Doctrine of Slavery.”

Is this argument a sound one? Are the premises fairly stated?

If you answer YES—Then, I say, nothing can be more clear than that your statement, “slaveholding is not necessarily and in all *circumstances* sinful,” “does not fairly cover all the ground which the doctrine of Christ and his inspired Apostles covers.” There are no “*circumstances*” introduced into the premises, and hence, according to a fundamental principle of logic, none can be introduced into the conclusion. It is true, that taken in connection with your “explanation,” that you do not wish to see our Church depart from “the scriptural position” which she has assumed, it does practically, for the present, cover that ground,—but no statement short of what you term my “too broad conclusion” will fully and fairly cover that ground.

If you answer NO—Then, I say, point out distinctly, where the fallacy in the argument is. If “*circumstances*” ought to have been introduced into the premises—state, distinctly (1) in which premise, and (2) what the “*circumstances*” are. Meet the argument “fairly and squarely,” for thus only can you influence the opinions of thinking men. To help you in this, is one object I have had in view, in giving to the argument the logical form of the syllogism.

For myself, I believe the argument is a sound one; I believe the premises are fairly and fully stated; and, therefore, I find myself shut up to the conclusion, that “slaveholding is not a sin in the sight of God, and is not to be accounted an offence by his Church.” And I feel myself confirmed in this judgment, by the fact that the General Assembly, and Dr. Hodge, when they attempt to state the Scripture premises, state them, substantially, as I do.

Of this I am certain. The prejudices of my early life and education have not helped me forward towards the conclusion I have reached. Their influence was all the other way. Of this, also, I am certain. My political opinions have not helped me. Their influence, too, has been all the other way. And I think I can add, my interest has not swayed me. I am not a slaveholder—though Dr. McMaster does name me among the “slave-driving hierarchs” of the South. I never have been a slaveholder. And if I am labouring in the cause of Christ, at the South, to-day, it is not because inviting fields of labour in the Free States have not been offered me. If I know anything of the history of my opinions on this subject, they are opinions which have been formed under the influence of a careful and prayerful study of God’s word. And let me here add, that I believe, where our Northern brethren have spent *one* hour in the careful and prayerful study of what God’s word teaches on the subject of slavery, we, of the South, have spent *ten*. And this ought to be so, for upon us, in God’s providence, the immediate responsibility with respect to slavery rests.

Near the close of your Second Letter, you ask,—“Are there no eternal principles of justice, no standard of human rights, by which a system of servitude shall submit to be judged, and in whose presence it shall be made to plead for justification?” I answer, Yes, my good brother, there are eternal principles of justice, there is a standard of human rights;—and I add, there is a Judge too, who “sitteth at the top of judgment,” whose very “foolishness is wiser than the wisdom of man;” by whom those “eternal principles of justice,” and this “standard of human rights” have been applied to the very case before us. His decision is “of record.” And having this decision, we will never consent to have the case appealed to any lower tribunal.

§ 8. *What my statement does not include.*

Knowing how difficult a matter it is to do an opponent justice on this “dark and bloody ground” of modern polemics, even when



our purposes are most fair—and I do not question that yours are such—let me, in concluding this letter, state distinctly, certain things which, I think, are neither included nor implied in the statement of the Christian doctrine of slavery for which I am contending.

1. It does not imply a sanction of the incidental evils, attaching to slavery in Paul's day, or as it exists now.

The word of God did not teach then, nor does it teach now, that the master may sinlessly withhold from his slave "kind treatment," or "adequate compensation for service," or perpetuate "his ignorance and debasement."

As I shall have to speak of this subject more fully in my next letter, I content myself, for the present, with remarking, that the only slavery which the Bible justifies now, or ever did justify, is a slavery which "is a condition of mutual rights and obligations, the right of the master being to receive obedience and service, the right of the slave to receive that which is just and equal." (Chn. Doc. Slav. p. 105.)

This, if I mistake not, is just what you and Dr. Spring, as quoted by you, most improperly call "*apprenticeship*." The difference between slavery and apprenticeship, is not a difference in the degree of rigor with which one is made to serve. The peculiarity of apprenticeship, as both the use and the etymology of the term determine—(see Webster's Dictionary)—is, that the service is rendered with an eye to instruction in some art or calling; and with no sort of propriety can the service authorized by Moses' law, either that of the Jew or the Gentile, be called an apprenticeship; since it was not a servitude authorized or entered into with any such view as this.

And, whilst speaking of this misuse of terms, let me refer to another, viz., "Slavery in itself considered." What is the proper meaning of that expression? I should answer—slavery, distinct from the incidental evils which may attach to it in any particular age or country; and, thus understood, the formula, "Slaveholding, in itself considered, is not sinful," would be perfectly satisfactory to me—would cover all the ground which I think the word of God covers. But, most unfortunately, modern usage, especially the usage of writers in the slavery controversy, has attached a different meaning to the phrase, a meaning which you have correctly set forth in your first letter—"Slaveholding, in itself considered, is not sinful; that is to say, it is not a *malum in se*; or, in other words, it is a relation which may be justified by circumstances." For this reason, and this alone, I did not use this formula in my "Christian Doctrine of Slavery," and cannot accept it now.

2. It does not imply that "the citizen in the Free States can always lawfully enter into this relation" (*i. e.*, the relation of a slaveholder), "when he removes into a State where the laws do sanction slavery;" if by "*lawfully*," you mean without sin!

The case, as stated by yourself, is a case concerning, not sin as attaching to an institution, but sin as attaching to the conduct of the individual man; a case which is fully discussed by Paul, in the 14th chapter of Romans. If there be "tens of thousands of Christians in the Free States, who could not enter voluntarily into this relation without involving their conscience in sin," then I say with Paul—"To him that esteemeth anything to be unclean, to him it is unclean," but "why is my liberty judged of another man's conscience?"

3. It does not imply "*the permanency of slavery, as an ordinance of God, on a level with marriage or civil government.*"

The reasoning which would educe such a conclusion from the deliverances of the word of God, on the subject of slavery, or from the "form of expression" for the Christian doctrine of slavery, for which I am contending, involves the same fallacy, with that which educes the doctrines of "passive obedience," and the "divine right of kings," from the Scripture deliverances on the subject of civil government.

The duty of obedience to "the powers that be," whether in the state or on the plantation is a Christian duty, and is therefore enjoined in the word of God. The "doctrine of revolution," in the one case, and the "doctrine of emancipation," in the other, are not religious, but political doctrines, and therefore they are not taught us in the word of God. Of this, also, I shall have occasion to speak more fully in my next letter, and I therefore dismiss it for the present.

4. Nor does my statement imply that *a man may, without sin, hold slaves where the laws of the State prohibit it.*

The state is the proper authority to determine the question of the permission or prohibition of slavery within its own territory. And for a citizen to attempt to hold slaves, where the state prohibits slavery, is for him to "resist" the powers that be, in the sense of Rom. 13: 2; and of such, Paul says, "They shall receive to themselves damnation."

Such are a few of the points, in which you have charged upon me opinions which I do not hold, and, upon my statement, consequences which I do not admit. And I make this distinct disclaimer, that if, in any future communication, you should see fit to renew these charges, it may rest upon you to show that their consequences are fairly involved in that statement.

Yours, truly,

GEO. D. ARMSTRONG.

## DR. VAN RENSSELAER'S FIRST REJOINDER.

## ON THE PROPER STATEMENT OF THE SCRIPTURAL DOCTRINE OF SLAVERY.

To the Rev. GEORGE D. ARMSTRONG, D.D.

AN amicable discussion of slavery instead of suggesting to you "the dark and bloody ground" of Kentucky, with its scenes of savage warfare, only required our presence on the field of scriptural truth. The appearance of brother Armstrong, with rifle in hand, is not a pleasant clerical sight, introduced by the law of association into the perspective; nor is it a very terrible one, for I have discovered that, even with the aim of so good a marksman as himself, a rifle shot is "not necessarily and in all circumstances" exact.

Your allusion to "the shrieks for freedom" is the first political allusion made in our discussion, and this footprint upon the "dark and bloody ground," leading into a trail of the wilderness, I respectfully decline to follow.

Your remark that sections and divisions "secure perspicuity" and "guard against misapprehension," is a very good one.

## SECTION I.—DR. ARMSTRONG ADMITS THE TRUTH OF MY GENERAL PROPOSITION.

The issue between us is whether my proposition that "slaveholding is not necessarily and in all circumstances sinful," is liable to just exception as an inexact, or inadequate, expression of the scriptural doctrine in the premises; or whether your proposition that "slaveholding is not a sin in the sight of God" is more accurate and complete. The characteristic difference in the phraseology of the two propositions is that mine has a special reference to *circumstances*, whilst you deny the right to admit them. Your own incidental concessions decide that the introduction of circumstances is right and necessary.

§ 1. You expressly declare, among the articles of your faith on this subject, that "slavery is expedient or inexpedient, right or wrong, *according to circumstances*." p. 348. I have substituted, as you permit, "slavery" for "civil despotism;" and here I find my own proposition written down as true by Dr. Armstrong, under "circumstances" quite remarkable in an objector. I am aware that you maintain that this doctrine is not deducible entirely from Scripture, but that it is partly deducible from reason, and includes a political view. This point I shall examine presently. All that I desire you to notice now, is that my proposition, irrespective of the mode of its proof, is really the *true one*, by your own admission.

§ 2. In your original Letter, you deny that "all slaveholding is



sinless in the sight of God." Of course, some slaveholding is sinful; and what but circumstances must determine its character? You also explicitly declare that, "when we state the proposition, that slaveholding is not a sin in the sight of God, it can apply to such slaveholding only as subsists in conformity with the law of God." p. 11 and 12. Here again, do not circumstances decide whether it is justifiable or not?

§ 3. You, over and over, admit, in your last Letter, that slavery classes with *adiaphora*, or things indifferent. Civil despotism, or slavery, "belongs in morals to the *adiaphora*, or things indifferent:" p. 348, 352, 353. Now the characteristic, formal nature of such things is that they are not *per se*, or necessarily and in all circumstances, either right or wrong, but that they may be either right or wrong *according to circumstances*.

With all these admissions in favour of my form of statement, made so clearly and palpably by yourself, it would be difficult to see what opening you leave for further assaults upon it, were it not for a distinction you set up between the *scriptural* and the *whole* view of the subject, which I shall proceed to examine. It is a great point gained, when Dr. Armstrong plainly concedes that the *whole*, or complete view of the subject demands the introduction of "circumstances," which is the chief point in dispute between us.

#### SECTION II.—DR. ARMSTRONG ON POLITICS; DISTINCTION BETWEEN SCRIPTURE AND REASON, ETC.

The distinction you make between the scriptural and the political relations of the subject is one of the two significant points of your Rejoinder.

§ 1. Whilst my proposition is admitted to be right, in view of the *combined* testimony of Scripture and reason, you maintain that Scripture alone does not authorize it. Is not this, in effect, saying that the Bible is not a sufficient rule of faith and practice on the subject of slavery? Mark; we are not now discussing any of the questions of capital and labour, or any State plans of general emancipation. The question before us is one concerning our relations to God. It is the case, we will suppose, of a slaveholding member of your own church, whose conscience is agitated by the question of duty in regard to his slaves. Has he any other guidance for the general principles of his conduct, than his Bible? Can he go to the laws of the State for peace of mind? Or can his reason supply any light which has not its source in revelation? Do you say that this is not a question of morals? I reply that you yourself admit that slavery "belongs in *morals* to the *adiaphora*." If so, it must be brought to the test of God's word, as interpreted by the best use of reason. On such a question as this, we cannot say, "this part of the doctrine comes from revelation, and that part from reason," or "slavery is right according to Scripture, but right or

wrong according to politics." What we are aiming at is a general formula, embracing the moral principles by which slavery can be judged. And human reason, making its deductions from the general spirit, principles, and precepts of Scripture, deduces the *whole* doctrine, which has the authority of "Thus saith the Lord." According to your view, reason is an independent source of authority, going beyond the word of God, on this practical moral question; whilst I maintain that reason finds in the Word of God the moral elements for the determination of duty, and must gather up the results of scriptural declarations with all care, and with subjection to the Divine authority. The great error of the abolitionists consists in running wild with your doctrine, and they undertake to declare by "reason" even what the Scriptures *ought* to teach.

§ 2. Your own declarations in regard to despotism and slavery, which we both place in the same category, show that the Scriptures actually cover the entire subject. You state, on p. 349, and also 360, that "the doctrines of passive obedience," and of "the Divine right of kings," are not implied in the scriptural injunctions to obey the powers that be, and to submit to every ordinance of man for the Lord's sake. That is to say, you admit that passive obedience is not a scriptural doctrine, or, in other words, that civil revolution is authorized, under certain circumstances, by the word of God. This is the doctrine our fathers taught and preached in the Revolutionary War, and which the Jacobites and non-juring divines in England resisted. This is true doctrine. And yet, on the same page, a few lines farther on, you inconsistently state that "the right of revolution is a political right, the doctrine of revolution a political doctrine; and, *therefore*, we have no reason to expect that they will be taught us in the word of God; I receive them as true *upon the authority of reason*:" p. 349. So that the conclusion you seem finally to reach is that "passive obedience" is the doctrine of Scripture; but the right of revolution, the doctrine of reason! And let it be noted, you come to this conclusion, although you had a few lines before, declared that passive obedience is "not implied" in the command to obey Nero! The truth must lie somewhere in the confusion of these contradictory propositions; and, in my judgment, it lies just here: resistance to tyrants may be justified by the Word of God; and, therefore, the doctrine of revolution is a *scriptural* doctrine.

§ 3. Your attempted distinction between what is scriptural and what is political, is an entire fallacy, so far as the general principles of duty are concerned. You say that "the Scriptures were given to teach us religion and not politics;" p. 349. But is not "politics" the science of our duties and obligations to the State? The Bible regulates our duties to God, to ourselves, to our fellow creatures, and to the State. We owe no duty to the State that cannot be derived from the Bible. All our political duties are moral duties. Is not obedience a political duty? And does not

the Bible place obedience on moral grounds—"wherefore, ye must needs be subject, not only for wrath, but also for conscience sake:" Rom. 13:5. All our duties to the State are taught in the Scriptures. The Word of God gives us the general principles of morality that apply to civil despotism and slavery, whilst the details about revolution and the plans of emancipation are political measures, which belong to the State. Your error is in saying that, emancipation being political, places it beyond the reach of the Bible and of the Church.

§ 4. I have, by no means, intended to deny that there is a broad distinction between the Church and the State, as likewise between each of these and the family. But this does not withdraw either, or all of them, from the reach of moral, religious, and Christian obligation. A wrong, immoral, or sinful act does not cease to be such, because it is done in the family or by the State. It is just as "properly sinful" as if done by an individual. If a community, in their political capacity license gambling, or prostitution, the act of granting the license, or using it, is none the less sinful in both parties, because it is done politically. If the people in any of these United States vote to establish a despotism with power to persecute Christianity, they do a wicked act. If the constitution and laws of Virginia should be so altered as to prohibit masters from teaching their slaves to read the Bible, all parties to such a proceeding would be guilty of sin. The State is under moral obligations to act righteously. Slaveholding, as it now exists in the southern portion of our country, may not now be, nor do I believe it is, a sinful relation on the part of the great body of the masters, nor does it involve sin on the part of the lawgivers simply for authorizing its present existence. But a condition of things may arise, in which what is now sinless may become sinful, whether allowed or not by the State. Things in their own nature sinful, or things indifferent in themselves which in given circumstances are inconsistent with Christian love, justice, and mercy, are not made otherwise, because authorized by the civil power. The continuance of slavery by law, when "well being" and "the general good" require emancipation, would be sinful.

§ 5. A singular climax is reached by your statement, that, when you say, civil despotism, or slavery, is "expedient or inexpedient, right or wrong, according to circumstances," you "do not mean wrong in the proper sense of sinful:" p. 198. Then, my dear Doctor, why use the word at all? In what sense do you use it? If wrong does not properly mean "sinful," what does "right" properly mean? and what does "morals" properly mean? and what does *adiaphora* properly mean? Is any meaning better determined than the ordinary meaning of "right and wrong?" Do these terms, in moral questions, ever fail to denote the moral quality of actions and relations? Ought right and wrong to have two meanings in a minister's vocabulary?



It is, indeed, not to be denied that some things, in themselves indifferent, may be inexpedient, which could not at the same time be pronounced sinful. Such things as protective tariffs and free trade, greater or less costliness of dress or equipage, in certain circumstances, might be put into this category. But there are others again, whose inexpediency arises from the *circumstances* that render them *immoral*, or direct instruments of immorality and irreligion. They are inexpedient, because, though in some circumstances innocent, yet in the circumstances in question, they are immoral. The mere sale, or use, of ardent spirits is a thing indifferent. It is sinful or sinless, according to circumstances. But, if a man were to keep a tippling shop, in which he derives his profits from pandering to vicious appetites and making drunkards of the young men of a community, this is criminal and unchristian, although he could show a thousand licenses from the civil authority for doing it. The same would be true of engaging in the African slave trade, although southern convention after convention were to favour it, and the Federal Government were to sanction it. And, in general, to take your own expression, any slaveholding, which does not "subsist in conformity to the law of God," is of the same character. Although there are *adiaphora* in the sphere of religion and politics which may be deemed inexpedient without being pronounced sinful, there are others which are inexpedient, because, in the circumstances, the doing of them inevitably involves sin. Of this sort, is the *procuring*, or *the holding* of slaves in *circumstances*, which make it contrary to Christian love, justice, and mercy. And it alters not the moral nature of such conduct to label it "political."

§ 6. It is deserving of notice that slaveholding is not a political institution in the sense that it is made obligatory by law. A slaveholder can emancipate his slaves in Virginia at any time he sees proper, or his conscience will allow; and notwithstanding certain restrictions in some of the States, it is believed that in none is the subject altogether withdrawn from the master's control. In your State, the continuance or discontinuance of slaveholding is a question, depending, indeed, upon considerations of the social and public welfare, but yet not requiring political action. Emancipation has been generally regarded, in such cases, as a benevolent, moral, or religious act, and it is performed by the individual in the fear of God, without reference to the powers that be. The general spirit of the laws, as well as of public opinion, may be even opposed to emancipation; and yet the individual, as a citizen, has a perfect right to give freedom to his slaves. In such cases, in what sense is the continuance or discontinuance of slaveholding "in part a *political doctrine*, which it is the business of the statesman to expound, and the civil ruler to apply?" Granting, however, certain political relations, I have shown that this does not exclude the general principles of the Bible from controlling the subject.

§ 7. Nor does it alter anything, so far as our present issue is

concerned, to say that what the Scriptures teach is one thing, and what I know by the natural faculties is another thing. The distinction between these things is important, and where the teachings of reason and revelation are in conflict, requires us to submit reason to revelation. But it does not admit of the possibility of two contradictory beliefs in the same mind, at the same time, in regard to the same subject. I cannot believe on the authority of Scripture that all slaveholding is sinless, and on the authority of my reason that some slaveholding is sinful. These propositions exclude each other. If I believe one to be true on whatever evidence, I cannot, at the same time, believe the other to be true, on any evidence whatsoever. Now, as Dr. Armstrong admits, with Dr. Hodge, p. 109, that, in some circumstances, domestic slavery may be wrong and unjust, and that it is so in circumstances involving a violation of the Divine law, p. 96, you must hold what you call your scriptural doctrine that "slaveholding is not a sin in the sight of God" in the sense of a particular and not a universal proposition, *i. e.*, that *some* slaveholding is not a sin—and not that *all* slaveholding is sinless, and consequently you must hold that the former of these two last statements, gives the true and exact Scripture doctrine, and the *whole* doctrine, too.

Withal, your proposition, that "slaveholding is not a sin in the sight of God" is not in the language of Scripture. And, even if it were, it is only necessary to remember that a proposition, which is a general one in its form, is often in reality, like yours, a particular one. It is one of the simplest laws of interpretation, that, where the extent, in which the subject of a proposition is used, is not determined by such qualifying adjuncts as "some," "all," "every," &c., we must infer it from other things which show the writer's meaning. Those, who are conversant with Arminian and Universalist polemics, know how often it is necessary to adopt some exegetical qualification. When your meaning is explicated in full and exact expression, it emerges into precisely my own proposition. Your distinction between Scripture and reason is, *quoad hoc*, utterly pointless. Nor does it require a very high exercise of the "natural faculties" to see this.

§ 8. It is with some surprise that I find you saying that you accept some things as true, but not as binding upon the conscience. You say, "the first statement [yours] sets forth truth which must bind the conscience, and exactly defines the limits of Church power. The latter [mine] though I receive it as true, does neither the one nor the other:" p. 350. The fact is, to a conscientious man this is a sheer impossibility. So far as a man believes a given proposition to be true, he is bound, and feels bound in conscience, to act as if it were true. Some propositions and truths are, indeed, more immediately ethical in their nature than others, and thus speak more directly to the conscience. Among the first, and self-evident principles of ethics is this, that we ought to cleave and conform to

the truth. The proposition that two and two make four is not a scriptural or ethical proposition. Neither is the proposition that our country is increasing in population with unexampled rapidity. But he, who regards them as true, is bound by Scripture and conscience to act as if they were so. He sins in doing otherwise. The Bible does not explicitly announce every true thing which we are to believe, and to be bound by in our conduct, although its principles lead to it. It assumes that a multitude of things, which control our interpretation and application of it, are known otherwise. And it enjoins us, "if there be any virtue," to regard "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report:" Phil. 4 : 8. Whatever, therefore, you believe to be true respecting slaveholding, must bind your conscience. Slaveholding can never get beyond the authority of conscience and the Bible.

#### SECTION III.—DR. ARMSTRONG ON THE GENERAL ASSEMBLY.

In showing that my form of statement was coincident with that of the General Assembly, a comparison was instituted between it and all the deliverances of the Assembly from 1787 to 1845. You carefully avoid any reference to any action of the General Assembly, except the one of 1845, which is the only one you venture to claim as in any respect covering your ground. Why is this, Doctor? Are you afraid of the whole light? Or do you think that the action of 1845 was scriptural, whilst all the previous action was only deducible by "*reason?*" Or do you believe that the testimony of 1845 was contrary to, and subversive of, the testimony of 1787 and of 1818? If you take the latter ground, then I beg you to remember that the Assembly of 1846 passed the following resolution: "*Resolved*, That in the judgment of this House, the action of the General Assembly of 1845 was not intended to deny or rescind the testimony often uttered by the General Assemblies previous to that date," Baird's Digest, 814. So you perceive that the Assembly's testimony is *one harmonious whole*.

But without pressing you further on this point, I turn to your singular evasions of the forms of statements adopted by the Assembly of 1845. These forms are obviously, both in spirit and in words, so precisely like my own, that the only method of getting round them is to raise the cry of "abolition!" Your argument is that, because the abolitionists use a certain form of expression, therefore, the expressions of the Assembly, which are similar but in the *negative*, are "like poor land, which the more a man has, the worse off he is." Now does not my good Brother Armstrong know that it makes no difference from what quarter the language comes, provided the Assembly judged it suitable to give expression to its own opinions? But such a trivial objection—which is worth to a



controversialist about as much as a Virginia "old field" is to a planter—has not even the solidity of "poor land," but vanishes away into a cloud of dust before the sweeping statement of the General Assembly, in these words: "The question, therefore, which this General Assembly is called upon to decide, is this: Do the Scriptures teach that the holding of slaves, *without regard to circumstances*, is a sin, the renunciation of which should be made a condition of membership in the Church of Christ?" p. 812. That was the point which the Assembly not only expressed in its own language, but decided by its last action, viz., that *circumstances* enter into the justification, or condemnation, of slaveholding.

It may be added that Dr. N. L. Rice, who drew up the Report, is not apt to use the contradictory of the language of abolitionists, unless it is the very best form to meet their fanaticism. There is not a particle of evidence from the records, however, to show that the Assembly merely followed the language of others. The four quotations *vary in form*, which is the best possible proof that the language is original and independent, whilst the idea of "circumstances" pervades the whole Report. Your "leafless tree" must, therefore, continue to remain in its withered state; for it receives neither light nor heat from the luminary of the General Assembly. Here are the four quotations referred to:

1. "The question, which is now unhappily agitating and dividing other branches of the Church, is, whether the holding of slaves is under all circumstances, a heinous sin, calling for the discipline of the Church."

2. "The question which this Assembly is called upon to decide is this: Do the Scriptures teach that the holding of slaves, without regard to circumstances, is a sin?"

3. "The Apostles did not denounce the relation itself as sinful."

4. "The Assembly cannot denounce the holding of slaves as necessarily a heinous and scandalous sin."

If the reader wishes to see how the uniform testimony of the General Assembly sustains my form of stating the doctrine (whilst it ignores that of Dr. Armstrong), he may find the record on page 89 of this Magazine.

#### SECTION IV.—DR. ARMSTRONG'S WEAPON TO DO BATTLE WITH.

I still think that your mode of stating the doctrine lacks the power of resisting abolitionism. Nor am I convinced of the contrary by the "fact" you adduce, which is, indeed, somewhat shadowy or indefinite. If we are to understand by the "fact," Dr. Hill's high estimate of your skill as a champion, it does not necessarily follow that, after seeing your statement of the doctrine, Dr. Hill should consider it the *best possible*; and if he should, I do not see that his opinion is more of "a fact" than mine. Or if the "fact" be that the two selected champions could not agree on the terms of the combat, I do not think this is a proof of skill on

either side. Or if the "fact" be that, after you had put forth your argument, you gave your adversary the challenge to fight in the mode of your own choice, I do not think it a necessary and logical inference that his declination shows he considered your arguments, in all respects, unanswerable. And if he did, it is not clear that all other people should; or that my opinion should not have as much weight as that of a man who, for some reason or other, has not condescended to notice your excellent book at all. I deny, therefore, the correctness of your charge, that I have "compelled you to become a fool in glorying," because there has really been no occasion to glory.

Do not understand me as, in the least, disparaging your ability as a logician and controversialist. Far from it. No man, probably, in Virginia could sustain, with more plausibility and force, your defective proposition on slavery. But notwithstanding all this exhibition of your controversial skill, I believe it to be a "fact," that your proposition is "no weapon to do battle with." The statement that "slaveholding is not a sin in the sight of God," without reference to circumstances, has not the capacity to do full execution. As a cannon ball with holes and cavities cannot be made to go straight, so your statement of doctrine zigzags away from the mark, in spite of all your propelling powers.

I have never doubted the purity of your intentions. But it is a singular development of human nature that men, who were born at the North, should generally be the warmest advocates of extravagant pro-slavery views. This is not said *in invidiam*; but as a simple rejoinder to your statement that, being born at the north, you had many prejudices to overcome, before reaching your present opinions. I do not doubt the truth of this latter statement.

#### SECTION V.—DR. ARMSTRONG ON SYLLOGISMS.

§ 1. Let us now turn again, from comparatively irrelevant matter, to the real point at issue. You have put your argument, with some show of triumph, into the form of a syllogism, and peremptorily call me to meet the argument "fairly and squarely," for "thus only can you [I] influence the opinions of thinking men:" p. 204. I accept the syllogistic form and the appeal to thinking men, and shall endeavour to show the weakness of your first and principal syllogism. The others require no notice, now. Your syllogism is as follows:

"A. Whatever Christ and his inspired Apostles refused to make a bar to communion, a court of Christ has no authority to make such.

"But, Christ and his inspired Apostles did refuse to make slaveholding a bar to communion.

"Therefore, a court of Christ has no authority to make slaveholding a bar to communion:" p. 356.

§ 2. In the first place, I deny the correctness of your logical view of the syllogism; and in the second place, I maintain that, even if the syllogism were faultless, it would not prove that my statement of the Scripture doctrine of slavery was wrong.

As to the syllogism, the error is in supposing that there are no circumstances, of any sort, in the premises. It is true that no circumstances, or qualifications, are introduced *expressly*, or in so many words; but they are *implied*; and, according to "a fundamental principle of logic," they are implied, to an equal extent, in the conclusion. I have shown, over and over again, that your own proposition, when analyzed, has reference to *some*, not to *all* slavery; and, therefore, that some circumstances are necessarily introduced. In your answer to the question whether your proposition "involves the idea that all slaveholding is sinless in the sight of God," you say, "By no means:" p. 6. And again, your proposition "can properly apply to such slaveholding only as subsists in conformity with the law of God:" p. 7. Now all such circumstances, that render slaveholding unlawful, are implied in the premise, and consequently in the conclusion. The resolution, adopted by the General Assembly, explicitly refers to circumstances in the general, under which slavery exists in the United States. The Assembly's paper was formed in view of those circumstances, and they qualify the whole document.

It is perfectly clear that "circumstances" must be necessarily implied to some extent, in your syllogism, according to your theory of its meaning; and "circumstances" are involved in the conclusion by a "fundamental principle of logic."

§ 3. Admitting, however, that slaveholding, within the limits specified by yourself (which exclude the general circumstances connected with "well being" and the "public welfare," called by you "political"), cannot be made a bar to Church communion, what then? Does this prove that slaveholding does not become sinful, when "well being" and the "public welfare" require emancipation? Or does it prove that slaveholding may continue to exist without sin "until Christ's second coming?" By no means. Slaveholding may become sinful under circumstances in which it cannot be made the subject of Church discipline. It is just because slaveholding is right or wrong according to circumstances, that it is not allowed to become a bar to Church communion. Expediency cannot be made the ground of universal and perpetual obligation; and, therefore, things that in morals are classed among the *adiaphora* are not necessarily within the range of Church discipline. But are such things, therefore, innocent under all circumstances? Of course not. Their very nature implies the contrary. The fact that the Church is precluded, by the nature of the case, from disciplining persons, whose conduct is "right or *wrong* according to circumstances," does not acquit such persons of sin. They may be great sinners "in the sight of God," for holding their fellow-



men in bondage under circumstances contrary to "well being" and the "public welfare;" although the Church, which cannot read the hearts of men, or decide upon the details covering every case, may be prevented from exercising discipline. Your syllogism, therefore, proves nothing.

As the proper jurisdiction of the Church comes up in your next Letter, I will reserve its further discussion for that occasion.

#### SECTION V.—DR. ARMSTRONG EXPLAINING HIS PROPOSITION.

One of the most singular things in this controversy—which, I do not wonder, begins to assume to you the appearance of "a dark and bloody ground"—is that my friend, Dr. Armstrong, first declares that every proposition "should be so expressed" as to bear examination "apart from all explanations," and then feels himself compelled, at every point, to offer explanations. This necessity is inherent in the nature of your doctrinal statement, and its defectiveness is made manifest by your own rule. A proposition, that needs continual explanations, must be either obscurely or illogically expressed. I think yours is both; and obscurely, because illogically.

§ 1. Your first explanation is uncalled for; because your proposition, faulty as it is, was never charged with sanctioning the "incidental evils of slavery."

In saying, with Dr. Spring, that "the bondage of the Hebrews partook of the character of apprenticeship rather than of rigorous servitude," reference was made to the *mode of treatment* under the two relations, without confounding their nature.

It seems that my good brother, Armstrong, is willing to adopt the phraseology, "Slaveholding, in itself considered, is not sinful," provided I will allow him to make an explanation that explains it away; but on all such explanations as causes it to mean, "slaveholding free from its incidental evils," I am constrained to put my *veto*. Your explanation makes the meaning to be, "slaveholding *in itself considered* is right, if the *circumstances* are right;" that is, "slaveholding, without regard to circumstances is right, if the circumstances are right!"

§ 2. Your proposition certainly seems to justify the permanence of slavery. Notwithstanding your protests and disclaimers, and although you mean not so, your doctrine establishes passive obedience and the perpetuity of despotism and slavery. You set forth, as an article of faith, binding the conscience, that we must obey the powers that be, and that despotism and slavery are not sins. You object to interpolating into these propositions any qualifying or limiting circumstances, and have written two elaborate Letters against it. You, indeed, believe that circumstances may make them wrong: p. 196. But, then, you believe this "upon the authority

of reason," and therefore, as you hold, this belief does *not* bind the conscience. Whoever, then, under the most oppressive despotism contends for the right of revolution, or when a community has fairly outgrown the state in which slavery is otherwise than unjust, for emancipation, is contending for what does not bind any man's conscience; while the doctrine that despotism and slavery are no sins—to which you will not allow any limitation from circumstances to be applied—confronts him, and does bind his conscience. How, if this be so, can a conscientious man, in any "circumstances" undertake to withhold obedience from despots, and exercise the "right of revolution," or venture to promote emancipation?

§ 3. The proposition that "slaveholding is not a sin in the sight of God," is so broad as to appear to cover up many circumstances that make it wrong. As an abstract proposition, without any explanation,—and you say, it ought to be so clear as to dispense with explanations—it certainly seems to involve the consequences mentioned in one of my Letters. Some of your explanations, of course, relieve it from some of the objections; but not from all. As a moral rule for keeping the conscience in a healthful condition, it is peculiarly faulty. If the relation becomes a sinful one, whenever the circumstances of "well being" and the "public welfare" require its dissolution, how completely in the dark does your statement keep the moral agent! What you call the *scriptural* doctrine is only a part of the true doctrine, and it tends to lull the conscience under the professed guidance of revelation.

§ 4. Your objection to my proposition that it "acquits the slaveholding member of the Church by a sort of *whip and clear him* judgment," is as untenable as ever, notwithstanding your version of that expression. It seems, by the bye, that the expression, instead of meaning "strike first, and then acquit," means "acquit first, and then strike!" How my statement can be interpreted into Lynch-law, which, either way, means the same thing, I am at a loss to conjecture. Mine is, you perceive, the *exact contradictory* of the abolition doctrine. It, in fact, "whips" the abolitionist, whilst it "clears" the slaveholder, if "circumstances" are in his favour. Far be it from me to cast any odium upon my brethren at the South, who are faithfully endeavouring to do their duty in the midst of many trials and anxieties. "God bless them in their work of faith and labour of love," is the prayer of ten thousands of Christians at the North. I have honestly thought that my proposition affords to the conscientious slaveholder a *clearer vindication* than yours; and it is not encumbered with the difficulties and logical consequences, that press yours on every side.

§ 5. The last paragraph in your Letter is singularly out of place. In arguing against your statement, I attempted to show that the opinions, which you complain of my charging upon you, were "fairly involved" in that form of statement. A controversialist is not supposed to charge the obnoxious inferences as the opinions

of his adversary, but rather, to take it for granted that he repudiates these opinions, and hence will be constrained to repudiate the doctrine that leads to them by legitimate consequences; or at all events, if not he, that the public, to whom the argument is also addressed, will repudiate it. However this may be, no one has a right to complain of an adversary for showing the evil consequences of his opinions. To object to the refutation of an argument by showing its false consequences, is to object to its being refuted at all.

#### SECTION VI.—THOUGHTS TOWARDS THE CLOSE.

§ 1. It is not at all unlikely that many “thinking men,” who carefully consider our respective statements, will think the statement, “slaveholding is not necessarily and in all circumstances sinful” a much better one than “slaveholding is not a sin in the sight of God.” My statement needs no explanations, whilst yours requires props on every side.

§ 2. Your suggestion of spending *ten* hours to my *one*, in considering the subject of slavery, is of no avail in an argument. Moral propositions depend upon being supported by truth, not time. There are some men, who are “always learning, and never able to come to a knowledge of the truth.” This, of course, does not apply to yourself; especially, because you are so near the truth, that there is every reason to expect that you will soon reach it, in its perfection.

§ 3. Your complaint that our brethren at the south have been subjected to much misapprehension and obloquy by fanatical men at the north is unfortunately true. I deprecate this as much as you do. But a good degree of this abuse has been owing to the ultra defenders of slavery, whose unwarrantable statements and arguments have provoked a spirit of alienation and a fierce reaction both in sentiment and in opinion. The continuance of the peace of our Church depends, under God, upon the continuance of the moderation which has hitherto characterized our spirit, opinions, and measures.

§ 4. You say, “Let Mr. Barnes specify the *circumstances*, and I doubt whether even he would object to your statement:” p. 355. This is precisely what Mr. Barnes has no right to do for another man. He may form his own judgment of the case, and express it, and argue it, and endeavour to make all others receive it as true. But he cannot enforce his own views as a moral standard for others. As he admits that “Abraham’s slaveholding was no sin,” there is good reason to hope for candor, in general. But neither he, nor I, nor any other man, can make his own rule of morality, in matters that are *adiaphora*, to be *authority* for anybody else.

§ 5. You ask, why your statement sounds in my ears “like an old tune with unpleasant variations,” and sung, you might have added, by the chorister almost alone, whilst Dr. Hodge’s sounds



like "Old Hundred," in which the whole congregation joins? I will tell you. Your form of statement is unknown to the General Assembly, from its organization down to the present time. You cannot point to a single sentence in all our Church testimonies that, rightly "said or sung," harmonizes with yours. Dr. Hodge, on the other hand, agrees with the General Assembly, whose form of statement is also adopted by your opponent. Dr. Hodge is in sympathy with *all* the deliverances of the General Assembly, whilst to many of them you carefully avoid allusion, in the very midst of the subject which invites an appeal to them; and even the testimony of 1845 you appear to desire to explain away, and to extract the very pith of doctrine from that majestic rod, that buds even like Aaron's.

§ 6. The eternal principles of justice, which are revealed in the Holy Scriptures, and are the reflection of the attributes of God, must decide the various questions relating to domestic servitude, and justify or condemn "according to circumstances." Whilst we both agree in the appeal to that tribunal, whose decision is "of record," happier is he who will be found at last to have interpreted that record aright, and to have exhibited the truth in nearest conformity to the divine will!

I am yours, truly,  
C. VAN RENSSELAER.

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## Household Thoughts.

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"DO THE LITTLE YOU CAN; FOR THAT LITTLE  
OUGHT TO BE DONE."

ROUSE thee from the idle vision  
Of high deeds beyond thy reach!  
Take thou up the humble mission  
Which the birds and flowerets teach.

Though no creatures, strong and willing,  
Aiding man in mighty deeds;  
*These* with songs the air are filling;—  
Gladly pecking ripened seeds.

Though no trees, with arms outspreading,  
Casting down a welcome shade;  
*Those* their sweet perfumes are shedding  
Freely ever till they fade.

And God made them, he appointed  
Each their places,—called them good,—  
And what most for us is wanted,  
Is his purpose understood.

Understood and followed rightly,  
 Humbly, meekly, day by day;  
 If we may but answer nightly,  
 He hath brought me on my way!

*The Friend.*

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## Historical and Biographical.

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JOHN KING, D.D.\*

[From Dr. Sprague's *Annals of the American Pulpit*, Vol. III.]

JOHN KING was born in Chestnut Level, Lancaster County, Pa., December 5, 1740. His father, Robert King, was a plain, but respectable man, who emigrated from Ireland, and purchased the tract of land on which he resided till his death, which occurred a little after the year 1760. He was a ruling elder in the church to which he belonged.

At the age of thirteen, John King commenced his classical studies at a grammar school, at which he continued till he had become, in a good degree, familiar, not only with the Latin and Greek Classics, but with Logic, Metaphysics, and Moral Philosophy. His father feeling himself unable immediately to bear the expense of giving him a collegiate education, he engaged in teaching a school in West Conococheague, Cumberland County, Pa., and continued in this employment three years. Among his pupils, during this period, was John McDowell, afterwards the Rev. Dr. John McDowell, Provost of the University of Pennsylvania.

In 1763, the Indian War breaking out, his sister was killed by the savages; and, as his school had considerably declined, he gave it up, and returned to his native place. Here he continued till the autumn of 1764, in no small perplexity as to the course of life he should pursue. He had not only had the benefit of a religious education, but had been the subject of early religious impressions, and had even joined the communion of the Church, while he was engaged as a teacher at Conococheague; but still he seems to have been so distrustful of his religious experience, that he could not feel satisfied that it was his duty to direct his attention to the Christian ministry; and what added to his discouragement was, that his voice was weak at best, and, for several preceding winters, he had suffered from extreme hoarseness. In these circumstances, after having earnestly sought the Divine guidance, and, as he thought, maturely revolved the subject in his own mind, he came to the conclusion that the Providence of God pointed him towards the medical profession. He went to Philadelphia, and had nearly perfected an arrangement for an apprenticeship with a physician there, when he was induced, by the advice of a friend, not to come to a definite conclusion till he had taken the opinion of the Rev. Dr. Alison. Accordingly, he called on Dr. A., and stated his case to him; whereupon, the Doctor warmly advised him to give up all

\* Autobiographical Notices.—MS. from Rev. Dr. Archibald Alexander.—Nevin's Churches of the Valley.

thoughts of the study of medicine, and to enter College with a view to the ministry. After due reflection on the way in which he had been led, and on what might reasonably be inferred in respect to the designs of Providence concerning him, he concluded to follow this advice; and, accordingly, entered College, at Philadelphia, in May, 1765. The College was then under the care of the Rev. Dr. William Smith, as Provost, and the Rev. Dr. Francis Alison, as Vice Provost; both of whom were acknowledged to be among the greater lights of their time. Mr. King, after a year's residence at College, commenced Bachelor of Arts, in May, 1766.

On leaving College, he returned home, and applied himself to the study of Theology till March, 1767, when he entered on his trials for the ministry, in the Second Presbytery of Philadelphia. He was licensed to preach in August following. The succeeding fall and winter, he was engaged in preaching at New London, Pa., and within the bounds of the Newcastle Presbytery. On paying a visit to Conococheague, his former place of residence, he received an invitation to settle there; and, having accepted it, was ordained to the work of the ministry, and installed Pastor of the Church in that place, by the Donegal Presbytery, in May, 1769. From this charge he never removed, till he resigned it shortly before his death.

For the last six years of his life, he was greatly afflicted and debilitated by a rheumatic affection, which baffled the skill of all his physicians, and finally brought him to the close of his earthly pilgrimage. During four years of this time, he continued his labours in the pulpit, and when unable to stand, delivered his discourse in a sitting posture. His death was accelerated by a fever, which, in conjunction with his inveterate rheumatism, soon removed him from the earth. He died July 5, 1811, in the seventy-first year of his age.

In April, 1771, he was married to Elizabeth, daughter of John McDowell, one of the elders of the Church of which he was Pastor. She proved a tender and faithful help-met to him during the residue of his life, and in the protracted illness which preceded his death, watched over him with most exemplary conjugal affection. He died without issue.

The Trustees of Dickinson College, in consideration of his high attainments as a general scholar and a theologian, conferred on him, in 1792, the degree of Doctor of Divinity,—a distinction well sustained by his public performances and by the public opinion.

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## Review and Criticism.

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GNOMON OF THE NEW TESTAMENT. By ALBERT BENDEL. Now first translated into English. With Original Notes, Explanatory and Illustrative. Revised and Edited by Rev. Andrew R. Fausset, M.A., of Trinity College, Dublin. Vols. II and IV. T. and T. Clark, Edinburgh. Smith & English, Philadelphia.

THE first and third volumes of this learned commentary have been already noticed in the Presbyterian Magazine. One volume more will



complete the set. The paper and typography are elegant, and the size of the volumes renders them convenient for daily use. As mentioned in the January number of this Magazine, Messrs. Smith and English will furnish the five volumes to subscribers at \$8, or by mail, prepaid, at \$10. We refer our readers to that article for several particulars relating to the character of this work and for our views of its great utility to the biblical student. Except some Arminian errors, and some fanciful interpretations, which now and then impair the value of portions of the work, these volumes contain a vast store of sound scriptural exposition and critical analysis, adapted to the wants of all who desire to study the New Testament in its original language.

A critical knowledge of God's word is the best human key to its true import. Hence he is the most skilful interpreter of Scripture, other things being equal, who is the most thoroughly versed in its lexicography, grammatical construction, and *usus loquendi*. And again, he is the most edifying preacher, who, *ceteris paribus*, expounds the Bible with the greatest clearness and ability. Consequently, the critical study of the Bible is a moral necessity for one who expects to become an able minister of the Gospel. He ought not indeed to display his learning in the pulpit. Pedantry is more tolerable in almost any other profession than in the sacred office. Yet a preacher should exhibit the fruits of careful and critical research in every discourse. The Holy Scriptures are like a rich mine of precious metal, which the implements of biblical criticism disclose and develope, enriching both the minister who explores their hidden treasures, and the people who enjoy the benefits of his learned labour. For such a purpose as this, the renowned GNOMON of Bengel will be found to possess incalculable value. It contains the "seeds of things," the material for expanded thought, an "*Index*" to the meaning and force of the New Testament.

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THE CRUISE OF THE BETSY; or, a Summer Ramble among the Fossiliferous Deposits of the Hebrides, with RAMBLES OF A GEOLOGIST over Ten Thousand Miles of the Fossiliferous Deposits in Scotland. By HUGH MILLER, LL.D. Boston: Gould & Lincoln. 12mo. pp. 524.

A Philosopher boating is one of the pleasantest spectacles, and the ramblings of a Geologist among the wisest excursions. Sea and land furnish inexhaustible materials of exploration and recreation. The great Hugh Miller understood how to manage sails, as well as hammers, in the pursuit of learning. He was all things to all places. But everywhere, he was a Christian, with the spirit of philosophy. He was eminently a practical man, and a shrewd observer of nature. Unlike a preacher, who does not adapt his preaching to popular comprehension, Hugh Miller was eminently a man for the masses. He has done more to popularize science than any one of his age. We are far from adopting all his opinions, although we love to read his works. The present volume is entertaining and instructive. It gives a narrative of excursions and rambles, and is full of observations on men and things, which the reader will appreciate the more, if he reads with care. His geological views are not difficult to be understood.

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AN EXPOSITION OF THE EPISTLE OF PAUL TO THE COLOSSIANS. By Rev. JEAN DAILLE, minister of the French Reformed Church at Charenton, 1639. Translated

from the French, by Rev. James Sherman. Philadelphia: Presbyterian Board of Publication. Svo. pp. 698.

THE great minister of Charenton is in some respects a model minister. Not because, learned and eloquent though he was, he was pre-eminently above others in learning and eloquence, but because he knew how to preach to the minds and hearts of the people. His preaching was scriptural as opposed to philosophical, and direct and earnest as opposed to abstract and dull. He was a minister to make impression upon his congregation. These volumes of sermons on the Epistles to the Philippians and Colossians are rich evangelical storehouses of exposition and instruction. John Daille not only understood "the right use of the Fathers," but the right use of the Bible. May more of this sound, lively, expository preaching prevail in our pulpits! Sufficient praise cannot be given to the Board of Publication for giving such volumes.

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THE SHADOW OF THE HEARTH; or our Father's Voice in taking away our Little Ones. By a Bereaved Parent. With an Introduction by N. L. RICE, D.D. New York: Robert Carter & Brothers, 580 Broadway. 1858.

GOD gives consolation to his people in every affliction. There is joy in sorrow, and light breaks in from the gloom of the hearth. Little children are cared for by the Lord of the resurrection and of life. It is the object of this tender and instructive volume to examine the subject of the death of infants, with the testimony of Scripture. The author eloquently and simply says, that "the work is, to a good degree, the *unfolding of his own heart.*" He writes with much ability and candour, and expresses the thoughts of his heart with that winning reverence for God and his word, which becomes a parent in affliction. We greatly admire the whole spirit and plan of the work. The following are the headings of the different chapters. I. The golden bowls enjoyed. II. The golden bowls broken. III. Light in darkness. IV. The Curse. V. "It is well with the Child." VI. The rainbow around the Tomb. VII. "Suffer little children to come unto me." VIII. Sunshine in the heart. A short selection of excellent and appropriate poetry is contained in the Appendix. We trust that the author will exercise his gifts by preparing other publications for the press.

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THE GIANT JUDGE; or the Story of Samson, the Hebrew Hercules. By the Rev. W. A. SCOTT, D.D., of San Francisco. Second Edition. San Francisco: Whitton, Towne & Co. 1858.

THE story of Samson is undoubtedly a difficult one to explain. There are some points in the character of the "giant Judge," that require the judgment of charity. This is a book of critical learning, of candid scriptural exposition, and of vigorous and able writing. Samson has full justice done to him by Dr. Scott. Throughout the whole fourteen chapters, the interest, infused by the writer's glowing intellect and heart, is continued without abatement. A volume, entertaining and full of learning, has been produced out of the giant judge's history. The work is well done, and to edification. We wish our valued friend great success in the circulation of all his publications, and a blessing from on high upon those who read them.

GRAINS OF GOLD.

RAGGED TOMMY, OR THE BOY AND THE BISHOP.

HOW TO DIE HAPPY.

FANNY, THE FLOWER GIRL.

BRIDGET SULLIVAN.

THESE issues of the PRESBYTERIAN BOARD OF PUBLICATION are all characterized by the qualities which make books attractive to children and youth. A great variety of incident is wrought up with the inculcation of religious truth; and each volume discloses an interest in the spiritual welfare of the reader. In looking over the books of this Board, we are constantly led to exclaim, "How could our Church do without it!"

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## The Religious World.

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### BOARDS OF THE PRESBYTERIAN CHURCH.

BOARD OF DOMESTIC MISSIONS.—FIFTY-SIXTH ANNUAL REPORT.

#### *Operations of the Year.*

OF MISSIONS.—*Statistical Details.*—The number of missionaries in commission March 1, 1857, was 419, to which have been added, to March 1, 1858, 191, making the whole number 610, and more by 20 than the year previous.

The number of churches and missionary stations, wholly or in part supplied (as far as reported), by our missionaries, is 990.

The number of newly organized churches is 45.

The number of admissions on examination is 2338, and on certificate 1820; making a total of admissions of 4158.

The number in communion with churches connected with the Board is 23,384.

The number of Sabbath-schools is 332; of teachers, 2440; and of scholars, 15,910.

The number of baptisms is 2568.

#### *Receipts.*

The total amount of receipts, from all sources, from March 1, 1857, to March 1, 1858, is \$105,277 52, to which, add balances on hand in the different treasuries, March 1, 1857, \$19,260 40; making the available resources of the Board during the year, \$124,537 92.

The amount paid out at the office in Philadelphia, including the Presbyterian treasuries, was \$87,712 59, and at the office in Louisville, \$16,441 08; making the total amount of payments, during the year, \$104,153 67; leaving an available balance in all the treasuries, on the 1st of March, 1858, of \$20,384 25. The amount due the missionaries, at the same date, was \$11,871 44, leaving an unexpended balance of \$8512 81.

The aggregate receipts from March 1, 1857, to March 1, 1858, have



been more, as compared with the receipts from March 1, 1856, to March 1, 1857, \$12,028 53. The increase has been in individual or special donations and legacies, \$3392 38, and in the contributions of the churches, \$8636 15. The receipts at the office in Philadelphia, including the Presbyterial treasuries, were *greater* by \$12,174 70, and were *less* at the office in Louisville by \$146 17.

BOARD OF EDUCATION.—THIRTY-NINTH ANNUAL REPORT.

CANDIDATES.—The following table of the statistics of candidates shows the operations of the Board of Education in the Ministerial Department :

The number of <i>new</i> candidates received has been . . . . .	103
Making in all, from the beginning (1819), . . . . .	2630
The whole number on the roll, during this year, has been . . . . .	385
In their Theological course, . . . . .	122
“ Collegiate “ . . . . .	178
“ Academical “ . . . . .	83
“ Stage of study not reported, . . . . .	6
“ Teaching, or otherwise absent, . . . . .	6
	————— 385

The aggregate number of candidates this year is two greater than last year; whilst the number of *new* candidates is eleven more than were received last year—an increase that is encouraging, chiefly from the fact that there is no decrease.

During the year, *two* of the candidates have left the Presbyterian Church, and united with other churches.

*Two* of the candidates have departed this life, in the midst of their preparation for the ministry. One of them, Charles H. Young, who had intended to be a foreign missionary, left for his fellow-students, the message: “Who will take my place as a missionary to Africa? The poor heathen cannot die as I am now dying.”

GENERAL CHRISTIAN EDUCATION.—Number of Parochial Schools is about one hundred. Number of Academies, under the care of the Church, is sixty. Number of Presbyterian Colleges, under ecclesiastical supervision, or controlled by ministers and members of the Presbyterian Church, is twenty-four.

STATE OF THE TREASURY.—The following is a general view of the pecuniary affairs of the Board during the ecclesiastical year. The accounts closed on the 18th of April, which is about two weeks earlier than usual.

	Candidates' Fund.	School Fund.	Miscellaneous Fund.	African Fund.
Receipts, . . . .	\$47,103 07	\$5,507 29		\$83 24
Balances, . . . .	2,370 29	36 96		1,387 45
	—————	—————	—————	—————
Income, . . . .	49,473 36	5,544 25		1,470 69
Payments, . . . .	43,432 35	5,458 20		90 00
	—————	—————	—————	—————
Balances, . . . .	\$6,041 01	\$86 05	\$3 76	\$1,380 69

Total receipts for the year, \$52,693 60; total income, \$56,492 06; total payments, \$48,980 55; total balances, exclusive of the permanent African Fund, \$6511 52.

In no year since the organization of the Board, has so large an amount been contributed by the churches to the education of candidates for the ministry.

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BOARD OF FOREIGN MISSIONS.—TWENTY-FIRST ANNUAL REPORT.

The receipts from all sources—including a special contribution of \$18,112 57 to repair losses in India—have been \$223,977 79. The expenditure has been \$207,051 51; the sum specially donated for India, \$18,112 57, being reserved, leaving a balance against the Board of \$1186 29. Thirty missionary labourers have been sent out during the year, twelve of whom were returned missionaries, and ten others are waiting opportunities to embark for the fields to which they have respectively been designated. Under the direction of the Board there are nine missions among the Indians, one to the Jews, and one to the Chinese in California, within the boundaries of the United States; two in South America; two in Western Africa; one in Siam; three in China; two in India, embracing fifteen stations, and extending over a region of country of more than a thousand miles in length; besides which, pecuniary aid has been extended to the Evangelical Societies of Belgium, Paris, Geneva, and to the Waldensian Synod. Connected with these various missions there are one hundred and seventy missionary labourers from this country; fifty-four native helpers; fifty principal stations and out-stations; twenty-two organized churches; and nearly five thousand native youths under Christian training in the schools connected with these missions. A general survey of the missionary work during the past year brings to view facts and events both of a painful and cheering nature; the former calling for sorrow and humiliation, and the latter for praise and thanksgiving.

Under the former head stands out painfully conspicuous the sad disaster at Futtgehurb, in which the lives of eight beloved and valued missionary labourers and two children were sacrificed to Sepoy violence; the removal by death, in other parts of the field, of five other valued missionary labourers; the destruction of a large amount of missionary property in India; the partial interruption of the work at one of the principal stations in China; and the withdrawal of a considerable number of labourers from the field, either temporarily or permanently, on account of the failure of health. These are occurrences that call for deep humiliation, and they ought to awaken in the heart searching inquiry why these reverses have been permitted to befall this great work. On the other hand, there are facts of an encouraging nature that are equally deserving of the grateful consideration of God's people. Among these may be mentioned the merciful preservation of the health and lives of the great body of our missionary brethren and their families in India during all the trials and dangers to which they have been exposed; the noble testimony which the martyred brethren were enabled to bear to the truth in the immediate prospect of a cruel and violent death, and the heroic fortitude with which their Christian converts endured persecution, and in some cases met death, forming together a lesson that will be rehearsed from generation to generation in India, and will long be cherished by the Church of Christ as a sweet and precious memorial.

## BOARD OF PUBLICATION.—TWENTIETH ANNUAL REPORT.

I. In the department of PRODUCTION. The Publishing Agent reports that 55 *new* works have been issued, of which 45 are new volumes. Of these new volumes, there have been printed 85,750 copies. In addition to these, 24,000 copies of nine new tracts have been issued, and 30,000 copies of the Presbyterian Almanac, making in all 139,750 copies of new publications. Besides these, there have been published 326,750 copies of works before upon the Board's Catalogue.

The total number of copies issued during the year has been 466,550 copies.

The total number of copies issued since the organization of the Board to March 1, 1858, has been 6,819,938.

II. In the department of DISTRIBUTION. The publications of the Board reach the hands of the people chiefly through three channels:

1. The regular trade sales at the Publishing-house have been during the year 191,993 volumes, a decrease of 1583 volumes on the sales of the preceding year.

The sales of tracts at the Publishing-house have amounted to 706,963 pages, an increase of 229,522 pages on those of the year preceding.

2. The Executive Committee have granted, in response to appeals made to it, to Sabbath-schools, feeble churches, humane institutions, and to individuals, for gratuitous distribution, 3724 volumes, and 246,395 pages of tracts.

3. By colportage, a most important amount of divine truth has been put in circulation, and the results of the year, considering all things, have been in the highest degree favourable.

The number of Colporteurs in commission during the year has been 263, being an increase of 9, notwithstanding the recent curtailments found to be necessary. These have been distributed into 29 States and Territories, besides all the British Provinces of the North.

The *total distribution* of the year has been as follows:

By sales at Publishing-house, . . . . .	191,993	vols.
“ “ by Colporteurs, . . . . .	123,924	“
Given by Colporteurs, . . . . .	17,905	“
Granted by Executive Committee, . . . . .	3,724	“

Total of volumes, . . . . . 337,546  
being an increase on last year of 636.

## Pages of tracts

Sold at Publishing-house, . . . . .	706,963
Distributed by Colporteurs, . . . . .	1,555,469
Granted by Executive Committee, . . . . .	246,395

2,508,827

being a decrease, for reasons explained in the Report, of 271, 575 pages.

III. In the department of SUSTENTATION. The *Treasurer's Report* shows an aggregate of receipts for the year of \$126,960 28, which is an increase of \$7,639 25 over the receipts of the preceding year. The total



of expenditures has been \$106,801 68, leaving a balance in the Treasurer's hands of \$20,158 60.

The amount received from sales of books, tracts, and Sabbath-school Visitors has been \$80,842 86, being a decrease of \$6,581 52 on the sales of the previous year.

*The Colportage Fund.* The amount received from all sources for this Fund has been \$21,369 76, a decrease of \$3,453 86. This decrease, it is pleasant to observe, arises not from decreased church contributions, but from diminished receipts from legacies and miscellaneous sources. The sum received from the churches has been \$17,150 92, an increase from this source of \$1,761 67. The receipts from legacies and miscellaneous sources have this year been only \$4,218 80, while last year they were \$9,434 37.

The balance in which the Colportage Fund was overdrawn, March 1st, 1858, was \$8,788 46.

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CHURCH EXTENSION COMMITTEE.—THIRD ANNUAL REPORT.

*Receipts and Expenditures.*

The appropriated balance in the treasury of the Church Extension Committee, April 1, 1857, was \$8,634 58. The receipts from April 1, 1857, to April 1, 1858, from all sources, were \$24,741 15, of which \$14,341 48 was from churches, \$9,094 50 from individuals, and \$253 13 from Sabbath-schools. The available resources of the year were, therefore, \$33,375 73.

The expenditures of the year, as shown by the Treasurer's statement appended to the Report, were \$24,384 03, leaving in the treasury, April 1, 1858, an appropriated balance of \$8,991 70. There were, however, unpaid at that date, appropriations to fifty-six churches, amounting to \$16,475.

The liabilities of the Committee consequently exceeded their means on hand, April 1, 1858, \$7,483 30. For sixteen of these unpaid appropriations, amounting to \$7,100, the Committee were not, however, *immediately* liable on that day, as by the terms on which they were granted, they did not become due until after April 1, 1858. The *immediate* liabilities therefore of the Committee, at the close of their fiscal year, exceeded their means at hand \$383 30.

The receipts from all sources during the year ending April 1, 1858, exceed those of the previous year nearly \$1500; less, however, than half this excess is from donations.

The number of contributing churches named in this report is 518. The number named in the preceding report was 502. These results have been reached in the midst of the hard times, without any salaried collecting agent, and are as gratifying as they were unexpected.

The sum *paid out* to churches this year is in advance of the sum paid out to them last year, over \$7000.

The amount *appropriated* to churches this year is in advance of the amount appropriated last year, nearly \$10,000.

The applications received from April 1, 1857, to April 1, 1858, may safely be said to ask for \$12,000 more than those filed during the preceding year.

## Fragments.

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### INTERCESSION OF THE SPIRIT.

WHEN the Spirit maketh intercession for us, it is not by any direct supplication from himself to God the Father, on behalf of any one individual; but it is by pouring on that individual the spirit of prayer and supplication. The man whom he prays for is, in fact, the organ of his prayer. The prayer passes, as it were, from the Spirit through him who is the object of it.

These groanings of the Spirit of God, which cannot be uttered, are those unutterable desires wherewith the heart is charged, and which can only find vent in the ardent but unspeakable breathings of the one who first feels his need, and longs to be freed from it; who hath a strong and general appetency after righteousness, and yet can only sigh it forth in ejaculations of intense earnestness. These are called groanings of the Spirit of God, because it is in fact He who awakened them in the spirit of man. When he intercedes for a believer, the believer's own heart is the channel through which the intercession finds its way to the throne of grace.—*Chalmers.*

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### A BEAUTIFUL PICTURE.

A MOTHER teaching her child to pray, is an object at once the most sublime and tender the imagination can conceive. Elevated above earthly things, she seems like one of those guardian angels, the companion of our earthly pilgrimage, through whose ministrations we are inclined to do good and turn from evil.

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### BENEFIT OF ADVERSITY.

A SMOOTH sea never made a skilful mariner. Neither do uninterrupted prosperity and success qualify man for usefulness or happiness. The storms of adversity, like the storms of the ocean, rouse the faculties and excite the invention, prudence, skill, and fortitude of the voyager.

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### SINS EXPOSED.

A CERTAIN king, who had been conquered by another, was made to kneel before him. He begged that it might be done in private. A tent was erected for the purpose, but the moment the conquered king bowed on his knees, the tent was removed, and he was exposed to the gaze of the whole army. We may now conceal our deeds of iniquity, but in a moment, we little suspect, they will be exposed to the universe, and we stand confounded.

THE  
PRESBYTERIAN MAGAZINE.

SEPTEMBER, 1858.

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Miscellaneous Articles.

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CAUSES OF ANXIETY TO YOUNG MEN IN REFERENCE TO THE WORK OF THE MINISTRY.\*

THE consideration of some of the CAUSES OF ANXIETY TO YOUNG MEN AND CANDIDATES, who think of entering upon the work of the ministry, may result in good to all who are called upon to consider the subject. The discussion must be necessarily brief, and in the nature of hints and suggestions, rather than of a full and exhaustive exhibition of the topics brought to notice.

I. THE WANT OF SUFFICIENT PIETY often painfully affects the mind and conscience of an ingenuous youth, in contemplating the Christian ministry as his vocation. Such a consideration may well lead to jealous self-examination and importunate prayer. All the aims of the ministry, its sources of strength, its duties, its consolations, its rewards, are spiritual in their nature. The highest religious qualifications are demanded in an office which concerns the souls of men and the glory of God. The Church can never be sufficiently awake to the necessity of earnest piety in her ministers. Nor can her ministers and candidates ever deplore enough their moral deficiencies, or prostrate themselves in sufficient humiliation before the throne of grace.

On the other hand, it is possible for the plea of "insufficient religion" to degenerate into morbid sensibility, or into impatience with the Divine methods in the sanctification of sinners. The conscientious student, who truly laments his low attainments of piety, may derive some relief from meditations like the following.

1. Imperfection belongs to all human instrumentality. God

\* Part of the Annual Report of the Board of Education, 1858, prepared by the Rev. C. VAN RENSSELAER, D.D., Corresponding Secretary.



"knoweth our frame; he remembereth that we are dust." (Ps. 103 : 14.) "Who is sufficient for these things?" (2 Cor. 2 : 6.) The very nature of the ministerial office is a perpetual plea for the penitent acknowledgment of the personal unworthiness of its administrators, and for the most diligent efforts, on their part, to become more conformable to the likeness of Christ. The ministry is not supplied by the saints in light, or by angels, but by imperfect men.

2. The great requisite of piety is its sincerity. God seeks "truth in the inward parts." (Ps. 51 : 6.) A true desire to become what God would have us to be, goes far to secure higher measures of excellence. Present imperfections are thoroughly undermined by genuine love. Piety has the prospect of vigorous life, when sincerity is ever moving it forward in the ways of Christian experience.

3. Grace is promised to the believer "according to his day." (2 Cor. 12 : 9.) In the midst of trials and temptations, the Lord is ever present to strengthen his servants. He will not forsake those whom he calls to the work of the ministry. "Lo, I am with you always, even to the end of the world" (Matt. 28 : 20), is a specific pledge of help in time of need, and to the end of time.

4. Sanctification is, in its nature, a progressive work. It implies the mortification of sin and the cultivation of holiness. The habits of the new life are developed and strengthened by exercise. The grace of God, which begins the good work in the heart, is able to carry it on unto the end. Sanctification tends to perfection, but is not perfected in the present state. Nevertheless, constant progress is the law of Divine grace, in the human soul. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. 3 : 18.)

It is deserving of remark, in this connection, that, as the mind of the student experiences the expansion of literary discipline and of knowledge, during his preparatory course of study, so his heart has the opportunity of growing into greater maturity of religion. The objection of inadequate piety may be overcome, by Divine grace, in the diligent use of Scriptural means, just as the objection of insufficient mental qualification is overcome by proper diligence in study.

5. There is danger in either extreme,—of self-distrust or of self-confidence. Humility is among the earliest and the latest fruits of piety. A low estimate of our own spiritual condition, if genuine, will lead to a greater dependence upon the merits of our Lord Jesus Christ, and thus to increased spiritual vigor. Self-confidence, on the other hand, tends to hardness of heart. The best condition of piety is when lowliness of mind is connected with a firm faith, and when Christian love looks up to God for spiritual aid in the zealous and conscientious discharge of every duty. God dwells in the

hearts of his contrite ones. He "resisteth the proud, but giveth grace to the humble." (James, 4 : 6.)

Meditations like these may serve to convince the pious candidate, that notwithstanding his present imperfections, he has great encouragement to thank God and to take courage. There is hope for the gradual and permanent growth of his spiritual graces. He is not, indeed, what he ought to be ; but he may say, "By the grace of God, I am what I am." (1 Cor. 15 : 10.)

If the candidate has any doubt of his piety, he should seek to renew his first love by repentance. (Rev. 2 : 5.) The fact that he has undertaken to lead others into the paths of righteousness, increases his obligations to consecrate himself to the glory of Christ in eminent personal godliness.

II. Another source of anxiety to young men, in their views of the Christian ministry, is THE WANT OF SATISFACTORY EVIDENCES OF A DIVINE CALL TO THE WORK.

A mistake on so vital a point involves the most serious consequences.

1. Let it be distinctly understood that this subject, like others pertaining to the kingdom of grace, has its difficulties. God does not ordinarily grant to his children a degree of illumination that relieves the mind from the process of careful examination. The arduous task of solving probabilities respecting the Divine will, is one of the common conditions of the religious life. Many treatises have been written to define and illustrate the nature of a call to the Gospel ministry.\* The views of others are always of use in assisting to form a right judgment. Each student, however, will be compelled to seek the evidences of a call by going directly to the throne of grace for light and guidance. No one has a right to expect exemption from the ordinary trials which encompass the path of believers.

2. The difficulty of discovering God's will is a *test of character*. Were a superficial examination all that was requisite, many might enter the ministry whose motives and qualifications would be soon discovered to be doubtful, or radically deficient. The ways of the Lord are right ways. He proves his children, and tries their hearts. (Deut. 8 : 2.) The perils of the wilderness are the pathway to Canaan. Difficulties are God's tests ; and the Christian ought to be prepared to meet them.

3. Difficulties concerning God's will commonly disappear by patiently *waiting upon him*. The Holy Spirit can alone designate any one to the sacred office ; and of course, the illumination, requisite to satisfy the mind and conscience of the inquirer, must be

\* Among these, are treatises by the late Dr. Ezra Fisk, which was republished in the first volume of "Home, School, and the Church;" by Professor Hope, of Princeton College ; by Dr. William Neill ; and by Dr. James Wood, Associate Corresponding Secretary of the Board of Education.

sought from above. The judgment of the Church cannot be substituted for a divine call, any more than its declaration of belief in the piety of an applicant for the communion can supersede the personal conviction of the individual. Every one must be fully persuaded in his own mind. "No man taketh this honour to himself; but he that is called of God, as was Aaron." (Heb. 10 : 3.) Light is given to those who seek it. "To the upright there arises light in darkness." (Ps. 12 : 4.) Importunate prayer never had a clearer place in the private exercises of religion than in reference to our personal duty to the Lord of the harvest. "Lord, what wilt thou have me to do?" is a question, which, if asked in the right spirit, will receive in due time the right answer.

4. The principles, that control the decision of this subject, are not in themselves mysterious, or abstruse. Gifts suitable to the discharge of the duties of the ministry are necessary in every one who seeks the office. "Every office necessarily presupposes the corresponding gift. Man may appoint men to offices for which they have not the necessary gifts; but God never does, any more than he ordains the foot to see, or the hand to hear. . . . The only evidence of a call to an office, is the possession of the requisite gifts. If a man received the gift of prophecy, he was thereby called to be a prophet; or if he received the gift of healing, he was thereby called to exercise that gift. So if any man has received ministerial gifts, he has received a call to the ministry. What those gifts are, the Bible has taught us. They are such as these: soundness in the faith, competent knowledge, ability to teach, the love of Christ and zeal for his glory, an intelligent conviction of an obligation to preach the Gospel, and in short, the qualifications which are necessary in one who is to be an example and guide of the flock of Jesus Christ. The office of the *Church* in the matter is, first to examine whether the candidate for the ministry really possesses ministerial gifts; and then, if satisfied on that point, authoritatively to declare its judgment in the appointed way."\*

5. The indistinctness and uncertainty of *early impressions* are not to be regarded as proofs that God does not designate a person to the work of the ministry. There are different modes of procedure in the divine government, but it is "the same Spirit that worketh all in all." (1 Cor. 11 : 21.) An immediate and personal call was given to Andrew and Peter, to James and John. Paul received his commission in a miraculous manner. God ordinarily, at the present day, enforces the claims of the ministry in a mode analogous to the determination of other questions involving responsibility and duty. Some persons have clearer evidences than others; few possess, from the beginning, unequivocal signs of the divine will; all make progress towards clearness of conviction. The mere existence of doubt, at any stage of the inquirer's investigation, especially at its beginning, cannot be interpreted into a divine negative.

\* Dr. Hodge's Commentary on 1 Corinthians, 12 : 28.



It is to be feared that many make a fatal mistake at this very point. Not obtaining at once, or readily, a satisfactory view of their duty to serve God in the ministry, they become discouraged, and turn off into secular occupations. A great loss occurs, in this way, to the individual and to the Church through a decision lacking the true elements of heavenly guidance.

Whilst the inquirer must beware of discouragement, he must not, on the other hand, be too easily persuaded to enter upon the ministerial work. Anxious deliberation is due to God, to the Church, and to his own soul. If, after sufficient investigation, he cannot obtain rational evidences of his heavenly Master's call, let him, with all humility and fidelity, go forth to serve Him in some other way. A call to the ministry is, in its nature, positive; it implies a definite and intelligent conviction that it is God's will that the individual should engage in this sacred employment. Where this conviction is absent, no one has a right to preach the Gospel of our Lord Jesus Christ.

### III. Young men often find difficulties in THE WANT OF PECUNIARY MEANS.

The records of the Church prove the Divine declaration, that "not many wise men after the flesh, not many mighty, not many noble are called;" and that consequently "not many," from these classes, are appointed to the work of the ministry. It is the law of grace and of providence that a large proportion of the ambassadors of Christ should be taken from the humbler walks of life. Our blessed Lord himself was born in a manger. The trials of severe poverty marked his whole Mediatorial career. Let no pious young man be cast down! "It is sufficient for the disciple that he be as his Master." (Luke 10 : 20.)

The Church comes to the aid of her pious youth in their arduous efforts to obtain an education. The systematic benevolence of the people of God can best answer the demands of the case. The Church proceeds on the principle, that it is her *duty*, as well as her *privilege*, to assist in the education of all her meritorious and indigent sons, who seem called of God to the work of the ministry. Her offers of aid are designed to encourage the deserving. Whilst the amount is not large enough to become a temptation, it is not so small as to repel hope. It is, in ordinary cases, a stimulant for the candidate to seek other means, if required, through his own personal agency; either by teaching for a season, by colportage, or by manual labour in agricultural or mechanical pursuits. This timely aid, secured through the Church, in a parental and delicate manner, has encouraged many of her sons to commence the literary preparations of their profession, and has sustained them in all the struggles incident to the life of indigent theological students. It may be remarked, that the *scholarships*, belonging to many of our seminaries and colleges, give increased facilities to those who are aiming at securing an education.

Sometimes a young man, in addition to poverty, is troubled with the embarrassment of *debt*. How shall he obtain his education under this increased pressure of outward trouble? Let him not despair! Others have succeeded, under circumstances equally gloomy and discouraging. God helps those who help themselves. Providence has a deep sympathy with the meritorious poor. Sometimes friends are raised up, in a remarkable manner, to advance the young man's cause. Many incidents are on record for the encouragement of the faith of the truly pious. Hope brightens the way. Industrious exertion finds, in various modes, a pecuniary reward. The occupations, already alluded to, not unfrequently yield ample returns. In cases of emergency, the pastor of the church, or other Christian friends, may find it in their power to secure relief in a special manner. Although the pressure of debt may be severe, the call of God to the work of the ministry can make rough places smooth. Where He has a will, He has a way.

In addition to poverty and debt, it may happen that a young man is the *support of his widowed mother* and sisters, or stands in such a relation to the family that his absence cannot be readily supplied. Still, let him not despair! If his course seem dark for the present, he can wait for future developments. Prayer is a mighty instrumentality before God. And, in connection with prayer, the efforts of persevering industry have many promises. Who can tell how soon a change of outward affairs, however trivial at first, may result in bringing the required aid? Where a whole family are united in the laudable and pious design of promoting the education of a son or brother, it is impossible to calculate the contingencies which may crown, under God, their united exertions. Not unfrequently a widowed mother has moved her family to the place where her son was about to pursue his studies, with a view to sustain the household more readily by taking boarders, or by washing and sewing. A young man may, indeed, feel a reluctance to tax a beloved mother or sister, on his own account. But a change of residence might often be for their own benefit, too. And if he should fear that the proposal for himself to study for the ministry (involving as it might, temporarily, some additional self-denial to his mother and sisters), may be unwelcome, he will probably find, on opening to them his whole heart, that many a prayer had been offered to "the Lord of the harvest" to send him into the ministry, and that they were willing cheerfully to do anything to promote that end. Besides, an educated minister, after he has entered upon his profession, often secures a higher ability to aid his mother, and sisters, and younger brothers, and to advance in many ways their temporal welfare. There is, in reality, a bright side to the most gloomy cases.

It may be affirmed that no young man of true piety and of the requisite talents need be discouraged from looking forward to the ministry, simply because he is destitute of this world's goods. The

manner in which God has provided for the education of indigent candidates, by the contributions of the Church, by individual benevolence, and by the blessing of his providence upon the exertions of the candidates themselves, furnishes a grand volume of encouragement to all who are called to preach the riches of his grace.

IV. **ADVANCED AGE** causes anxiety to some, who might otherwise contemplate the work of the ministry with great interest and delight.

The period most suitable for entering upon this work, is not easily ascertained. Doubtless, the general rule, as determined by Providence, fixes the period at the age of about twenty-five or thirty years. Extreme cases must be settled by their own peculiar circumstances. Many a young man has commenced his classical studies at the age of twenty; and, allowing six or seven years for the completion of his course, has entered the ministry at the age of twenty-six or seven.

The question is not so much of age as of character, of mental and moral acquisition, and of prospective usefulness. If there are some disadvantages, in beginning later in life, there are also some compensations; such as stability of character, a better knowledge of human nature, prudence, an appreciation of the necessity and advantages of diligence, a more practical readiness to enter upon the duties of the profession, &c. Many, who graduate early from colleges, are tempted to commence their ministry too soon. Being novices, they are exposed to peculiar temptations; and not unfrequently their character receives an injury from which it never recovers.

It deserves to be remembered that our blessed Lord commenced his ministry in the maturity of life. The sacred record says: "And Jesus himself began to be about thirty years of age." Luke, 3: 23. This fact may, at least, serve to encourage the heart of a devoted Christian, whose chief embarrassment, in examining the question of duty, arises from his being advanced in years, beyond the ordinary period of commencing the preparatory studies.

The Presbyterian Church presents many examples of useful and distinguished ministers, who were licensed and ordained comparatively late in life. William Tennent, Sen., the founder of the famous Log College, entered the ministry at the age of thirty-one. Charles Beatty, another of the fathers, at the age of twenty-seven. Samuel Porter, one of the pioneers of Western Pennsylvania, was licensed at the age of twenty-nine; James Turner, one of the most distinguished preachers of Virginia in his day, at the age of thirty-two; the great pioneer of Kentucky, David Rice, at the age of twenty-nine; Thaddeus Dod, another pioneer of Western Pennsylvania, at the age of thirty-five; Stephen B. Balch, of Maryland, at the age of thirty-two; Moses Hoge, of Virginia, at the age of twenty-nine; John Matthews, of Indiana, at the age of twenty-



nine. Multitudes of examples might be added of the present generation of ministers; but these are sufficient. No one should be prevented from entering the ministry, because his age at that interesting period is thirty years, or a little upwards.

Other elements sometimes enter into the question, which make it comparatively of less difficult solution. For example, when a person has already graduated at a college, and acquired the requisite intellectual discipline, he is free from many of the embarrassments which perplex the decision of a person who has never received an education. On the other hand, there are cases where so much maturity of mind and of character has been acquired, without the discipline of the collegiate course, that the Presbytery has dispensed with the usual classical examination, and admitted the candidate to licensure after a term of theological study. These suggestions are made, not in a spirit of disparagement towards the wise and more natural system of procedure prevalent in our Church, but simply with a view to relieve the minds of otherwise competent persons, whose chief anxieties and difficulties centre upon their more advanced years.

V. **ILL HEALTH** often interposes serious obstacles to a young man, whose heart is moved to devote himself to the work of the ministry.

The frail tabernacle of the body presents many real impediments, as well as temptations, to the soul throughout this mortal life. Diseases are providential allotments which demand consideration in the determination of a profession. To a young man, who is troubled with thoughts of bodily health, as an obstacle to his entering the ministry, a few questions, like the following, may be of service.

(1.) As to the nature of your disease, is it chronic or otherwise?

(2.) May your ill health be traced to causes that can, with the blessing of God, be removed? Such as imprudent habits of diet, want of exercise, undue exposure, a vicious indulgence, &c. A physician once told one of our eminent ministers, that he might enjoy excellent health, if he would discontinue the use of tobacco.

(3.) Is your bodily trouble of such a kind as to interfere, in a special manner, with preparation for the ministry, and with the discharge of its duties; or does it present impediments to usefulness in the other learned professions?

(4.) Do you ever detect, in the examination of your heart, a readiness to lay more stress upon the plea of ill health than circumstances really justify?

(5.) Have you consulted a physician on the subject?

Questions like these, and the application of other serious and searching tests, may perhaps lead to the extenuation of the evil complained of, so far as to allow, at least, an experiment in favour of the ministry. A few other considerations are here added.

1. Ill health, being an inheritance of our fallen nature, may overtake us at any period. No man is secure against the encroach-

ments of disease and death. Providence may bring bodily afflictions at any time, and in any profession. There is too great a tendency to overlook the care of God over our health and lives. If we had more faith, we would be less timid, and would find that we could perform more labour.

2. Ministers, as well as persons in other professions, can, to some extent, adapt their labours to their infirmities. There is so much room for prudence, and with prudence so much can be accomplished, that even invalids may derive encouragement in the work of the ministry. The great thing is to take care of our health as well as we can, and do our duty.

3. It is possible, in regard to health, to be too careful, and thus overdo good general rules. Dr. Alexander used to say, "Young gentlemen, be careful of your health, but not too careful." Some men are proverbially hypochondriacs, and take an exaggerated view of every bodily ailment. Others, who have no disease, are prone to an excessive watchfulness over their health and lives. Men of the world, of feeble frames, often submit to great privations in their plans of aggrandizement and worldly enterprise. Let not the plea of bodily infirmity too easily terrify the Christian from the discharge of active duty, in the work of saving souls from death.

4. The ministry has been successfully prosecuted, in many instances, under circumstances of great bodily infirmity. *Calvin* was a man of delicate constitution, often confined to his bed, and harassed with pain; and yet his labours exceeded those of most men, both in number and extent. *Philip Doddridge*, the smallest and weakest of babes, was all his lifetime subject to the bondage of disease, but never to that of idleness, despondency, or unemployed time. *Richard Baxter* lived in an emaciated body, and, to use his own expression, with "one foot in the grave;" but he lived a long life, preaching with energy and fire, and writing tomes of ponderous size, as though his hands and nerves were of iron. *Jonathan Edwards* possessed a feeble constitution, and was troubled with disease during the greater part of his life; but who, in this country, preached more, or wrote more, or did more, than he? These are, indeed, illustrious instances of the triumph of the soul over an infirm body; but every one can probably find, within the circle of his own observation, examples of ministerial usefulness under the pressure of much bodily infirmity.

One of the most remarkable cases that has perhaps occurred in our own generation, is that of the Rev. *D. J. Auld*, M.D., of Florida, who departed this life during the present ecclesiastical year. He was frequently afflicted with bronchitis; he was subject to attacks of rheumatism, so as often to be compelled to use crutches; he was a confirmed dyspeptic; his eyesight would sometimes fail him, so as to prevent the discernment of objects; he was scarcely ever free from pain; and was, for a period, liable to attacks of sudden prostration, in which he would fall down in the pulpit and

remain unconscious for several minutes. Although a diseased man during the whole of his ministerial life, he was always at his work. In summer, it was his custom to preach three times on the Sabbath, besides lecturing on Thursday evening. When he took missionary tours, he would send out his appointments for every night. At Tallahassee, which was the last place of his settlement in the ministry, he preached in the morning and at night, and frequently rode ten miles to conduct an afternoon service. The last time he preached the death-chill was upon him. He was a godly, eloquent, useful man; and, if he had been permitted to enjoy good health, it is affirmed that he would have equalled, in popular impression and effective pulpit powers, the most distinguished ministers in the Church.

Here, again, a disclaimer must be interposed. These remarks are by no means intended to deny that ill health may not be a just ground for abandoning all thoughts of entering the ministry. Such cases undoubtedly exist. The object is simply to prevent a too discouraging view of physical infirmity, and to enter a plea for caution against a too precipitate decision.

Perhaps it is more necessary to warn students who are in good health, than to encourage those who are in feeble health. Many fall victims to careless habits, and recklessly impair their constitution. Hard mental labour does not necessarily weaken the body. With proper attention to diet, sleep, cleanliness, exercise, interchange of studies, &c., a diligent student may even increase his physical vigour. This whole subject demands the serious consideration of all candidates for the ministry, and of ministers.

VI. DEFECTIVENESS OF EARLY EDUCATION causes much anxiety among a class of persons, who feel moved to consider their duty in reference to the ministry.

The Presbyterian Church has always insisted upon a high standard of literary acquirement preparatory to entering upon the duties of the sacred office. The literary qualifications, which have been stigmatized with the epithet of "book learning," are of the highest use in the discharge of the duties of the ministry. Their true value and power consist in resources of mental cultivation; in "thoroughly furnishing the man of God unto every good work," in making him wise in winning souls; and in causing him to approximate to the qualifications of the great model Teacher.

A defective early education is a serious impediment. If all the candidates for the ministry in the Presbyterian Church had pursued their education, through its various stages, at the regular period, an immense gain would have accrued to their capacity of influence and usefulness. No full compensation can ever be made for early neglect.

This very sense of deficiency, however, is a stimulant to exertion which often results in satisfactory and even eminent attainments.



Lateness in the time of commencing classical and other studies, although disadvantageous in comparison with an earlier period, ought not to discourage any one, who, in other respects, possesses the scriptural gifts for the ministerial office. Perseverance can do great things in study. If there be first, a determined purpose, and then a steady industry in its pursuit, great progress may be reasonably and certainly expected in the acquisition of knowledge. "What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labour." The mind, under such circumstances, sometimes develops itself with remarkable rapidity, and makes, in a short time, surprising attainments. As an ordinary result, the individual will find difficulties disappearing in his course; a foundation laid for future progress; and the way gradually opened for the mental cultivation and discipline, so important in this great profession.

If the appeal be made to facts, it will be found that, in the Providence of God, the defects of early education have often been superseded by high mental acquisitions. The annals of our Church furnish numerous examples of useful and even eminent ministers, who commenced their studies late in life. Joseph Smith, who established one of the first classical academies west of the Alleghanies, graduated from college at the age of twenty-eight. Thaddeus Dod, his fellow-labourer in the ministry and in classical education, did not enter college until he was thirty-one years old. Dr. Robert Cooper graduated at the age of thirty-one; and Dr. John King, the fourth Moderator of the General Assembly, entered college at the age of twenty-five. Dr. Jonas Coe graduated when he was thirty years of age. The celebrated William Graham, of Liberty Hall, Va., graduated at the age of twenty-eight. Dr. James Hall, of N. C., was twenty-six years old, when he commenced the study of the classics, and graduated at the age of thirty-one. James Dunlap, the first President of Jefferson College, graduated at the age of twenty-nine. Are not these instances sufficient to give encouragement to a mind, troubled with the thought of early neglect, and yet moved with the high purpose of preaching the Gospel of Christ?

VII. Young men are sometimes troubled with the thought, that they HAVE ALREADY SELECTED, OR ENTERED UPON, THEIR PROFESSION IN LIFE, and thus feel that they are precluded from the office of the ministry. It is unwise either to exaggerate, or depreciate, a difficulty. Let it have its full force. Is the difficulty in question an insurmountable one?

When Christ gives the call, obstacles disappear. Were not Peter and Andrew engaged in their selected worldly occupation when Christ called them into his service? Did not James and John, in like manner, cease to catch fish in order that they might become fishers of men? Did not Levi, the publican, rise up from the receipt of custom to become a preacher of righteousness? The mere

antecedent choice of another manner of life, by no means settles, as a matter of course, the question of continuing in it.

God does not call men into the ministry because they cannot be successful in other business. A man may, on the contrary, be highly successful as a lawyer, a merchant, a physician, a farmer, or a mechanic, and yet it may please God to bring him into the ministry. The opprobrious idea that a young man may study for the sacred office because he is unfit for anything else, has scarcely any favour, at the present time, even among the profane. The very talents that constitute an eminent divine, or a useful pastor, would, if exercised in a secular profession, lead to riches and honour. On the other hand, a person who is successful in business, shows a tact and aptitude, which may become available, in providence, in the Christian ministry.

Habits of business do, in fact, yield important helps to those who afterwards pursue the ministerial profession. It is a common remark that theological students are in danger of becoming too recluse. From early life shut up in the walls of an institution of learning, they acquire scholastic tastes and habits, which often impede their usefulness. The engagements of secular life bring men into contact with the world; they necessitate the cultivation of social intercourse; they tend to the acquisition of self-discipline and energy; they stimulate to thoughtful plans and enterprises; and in many ways assist in the development of excellent mental and moral traits. It is, therefore, no disadvantage to the future minister that he has, for a few years, practised medicine, or been engaged at the bar, or been brought by some other occupation, into contact with the world.

A considerable number of the most useful ministers of the Presbyterian Church have been led, under God, to abandon their previously chosen professions. *Dr. James P. Wilson*, of Philadelphia, practised law with a high degree of success. *Dr. Nelson*, of Missouri, was an eminent physician. *Dr. Nevins*, of Baltimore, and *Dr. Winchester*, of Natchez, gave up the prospect of worldly aggrandizement in secular life, for the purpose of preaching the Gospel of Christ. Scores of the living, as well as of departed ministers have changed their once favourite professions for the higher opportunities of serving God in the ministry of reconciliation. It has always been a matter of common experience with those who have entered the ministry under these circumstances, that their former course of life contributed materially to their future usefulness in their new profession.

The idea that a person may never change his profession implies, to some extent at least, that he made no mistake in his original choice. But man is liable to be deceived in his motives and his conscience. Infallibility is one of the last attributes to be claimed by human nature. Besides, circumstances may alter cases. Especially (and without which change the ministry is out of the question),

the Spirit of the Lord may have renewed the heart and brought salvation through the blood of Christ. New responsibilities, new relations, new qualifications, are thus produced, which render dutiful the reconsideration of the question, "Lord, what wilt thou have me to do?"

If a religious person, who has already selected a secular profession, should ask why God should have allowed him to enter upon it, and afterwards to change it for the sacred profession, several answers may be given, of which, one or more may find a personal application.

1. One of the objects of Providence may have been to *punish* the individual, for not examining the question more fully at the proper time; or, perhaps, for never asking God at all for light on the profession He would have him follow; or, perhaps, for not yielding to the call of the Spirit, when the conscience was aroused to obedience, but refused. Surely these new anxieties, which now give so much pain and inconvenience, are not to be excluded altogether from the category of retribution for some offence against God.

2. Another design of Providence may have been to give an expression of *love* in better preparing the individual for the work of the ministry. Can no tendencies of this nature be discerned in the retrospect of the past? The previous knowledge, for example, acquired in secular pursuits, is often of as much practical value as scholarship.

3. Another object may have been to render *more clear the evidences of a call*. The individual might otherwise have often been troubled with doubts and perplexities on this point. But, now, God has led him in a way that he knew not of; and the very strangeness of the Divine dealings may have a power of impression, a distinctness of urgency, a revelation of light, which produce a very clear conviction of the path of duty.

4. A deeper test of *sincerity* may have been a design of Providence. In his former circumstances of life, the individual may have had comparatively little to test his devotion to God in entering the ministry. But, after a profession has been chosen, a comfortable home provided for one's family, and a lucrative and useful professional career been entered upon, a new and severer test of sincerity is established, which may secure the highest moral purposes.

5. Moreover, Providence may have had in view the *conferring of some outward good* of great value in the new calling. Perhaps health has been secured; or the possession of a suitable partner in life been brought about in the wonderful methods of Providence; or sufficient pecuniary means been realized, to render a course of study free from care.

In short, God may have the wisest reasons, although utterly unknown, and never to be disclosed in this life, for bringing before



many of his servants, already engaged in secular pursuits, the solemn question, whether it is not their duty to enter the ministry.

Persons whose consciences are aroused to consider a change in their profession, may bring their inward convictions to tests like the following: *First*. Have these convictions existed at previous intervals? If so, there is a greater probability that God has a gracious design in sending them again. *Secondly*. If these convictions are strongest during the most religious frames of mind, their testimony claims the greater weight. *Thirdly*. Are these convictions growing convictions, continued and not transient, increasing in power so as to produce dissatisfaction with the profession already chosen, and to burden the mind with trouble and anxieties? Then the evidence becomes still more decisive.

The present great revival of religion has brought into the Church, by the mercy of God, a large number of professional and other men, to whom the question of entering the ministry is fairly presented for serious consideration. May the Spirit graciously lead all such to adopt right views of duty!

VIII. THE SCANTY SALARIES OF MINISTERS may sometimes discourage a young man, in thinking of the office.

Unfortunately, alas! the Church does not set a sufficient value upon ministerial services, and often fails to offer a full pecuniary support to the minister and his family. But, after all, the question of preaching Jesus Christ is to be *decided by high motives*. "Have I a call from the Spirit?" and not "whether my temporal support will be precarious?" is the proper view before the mind. "Am I qualified for this great work?" and not "whether my salary is likely to be small?" is the grand inquiry of an anxious heart. The office of the ministry must be accepted or rejected, by the highest motives which move a new-born soul.

Let it be remembered that *the purer the motives, the clearer are the evidences of a call*. The man who looks away from the things of time into the face of his divine Master, will be more likely to receive light, than one who often turns away to the elements of the world. Suppose that a person had the certainty of obtaining a large salary; might not the temptation arising from this assurance, interpose great trouble, in the way of the conscientious examination of duty? The engagements of the ministry must be assumed upon grounds that do not leave sincerity in doubt. Clear evidences of a call are less likely to be obtained, where mixed or secular motives are allowed too great freedom of range, or power of impression.

Besides, God has *absolutely promised to take care of his faithful servants*. He has made provisions for the support of the ministry, which rarely fail of their object. They who preach the Gospel, shall live of the Gospel: 1 Cor. 9: 14. Absolute want rarely overtakes the faithful preacher of the Lord Jesus Christ. The

Divine arrangements for the ministerial office imply temporal, as well as spiritual care. There is surely encouragement for the exercise of faith, in regard to the things of this life, as well as the things of the life to come. Can a young man put his trust in God for the inward supply of needed grace through the Spirit, and distrust his heavenly Father concerning inferior things?

The people of God must walk by faith. Their heavenly Father will not leave them to perish with hunger or want, in the path of duty. Ministers with even small salaries are, moreover, better supported than the mass of mankind. Thirty thousand volunteers went into the Mexican war, at eight dollars a month and a quarter of section of land; and shall the soldiers of the Cross fear to enlist on low wages? Was there ever a minister, to whom God did not give as much as, in His infinite wisdom, He saw to be enough?

IX. THE OPPOSITION OF RELATIVES AND FRIENDS occasionally presents obstacles to a young man in his endeavours to enter the ministry.

*Great deference* is always to be paid to the opinions of parents and guardians. They who are set over us in the Lord, possess a natural authority, which, within proper limits, claims obedience, and always respectful consideration. A conflict with the supreme power in a family usually presents an undutiful appearance, and ought, if possible, to be avoided.

A little *patience and delay* will, in most cases, remove obstacles. Nothing is more winning and conciliatory than a meek and quiet spirit. Few parents, or friends, are so unreasonable as to persist in opposing a young man's conscientious convictions of duty in the choice of his profession. This is more especially the case, in regard to the Christian ministry. There is a power in God's claims upon the heart which, when urged by the consistent example of a holy life, rarely fails to disarm opposition, and to gain for conscience the liberty of following its dictates. Right and truth commonly secure victory in the end.

Trials of this nature lead to *fervent and persevering* prayer. The obstacles, which God places at the entrance of the Christian ministry, are designed to mature and to discipline the character. Parental opposition should lead to searching self-examination. Perhaps the opposition has its rise in pure but mistaken motives; but, even if it be of an unreasonable kind, and spring from enmity to the office and the work of the ministry, still it should arouse our spiritual activity in appeals to God for its removal, and in earnest efforts for its sanctification to our own growth in grace.

Finally, if the conflict be a direct one, between obedience to God and obedience to man, the safety is *in coming out on the Lord's side*. However painful the struggle, whatever temporal losses may be incurred, and however severe the self-denial and humiliation, it is best not to "confer with flesh and blood," but meekly and firmly

to follow the convictions of the Spirit in preparing for the sacred office. If "a man's foes are those of his own household," the consolations of Christ will more than compensate for every trial. "Verily, I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting."

X. THE WANT OF NATURAL ABILITY is sometimes presented as a reason against studying for the ministry. Perhaps it would be well, were this plea of disqualification more frequently entertained. The misfortune is that those who do not possess the mental ability requisite for the office, rarely feel their own deficiency.

A modest man, anxious under a sense of moderate mental capacity, may justly be encouraged by the remark, that his *mind may possess more strength* than the estimate, formed of it by himself, might imply. The judgment of friends is often more reliable than our own. Where their judgment concurs with an individual's own sense of deficiency, it ought to be regarded as final. The office undoubtedly demands, in itself, the highest mental resources that can be obtained; but it condescends to accept the offer of moderate intellectual powers, especially when there is the counterbalancing element of common sense and good judgment.

It is deserving of remark, that *ability often develops itself*, by a course of study, in quite an unexpected manner. A dull youth often makes good progress, and even surpasses in attainment those who were brighter at the beginning. "Slow but sure" is no unpromising sign in a scholar. Sir William Jones, when a youth, was chid for dulness by his teacher. Nothing daunted, but on the contrary, stimulated, the young boy soon became the pride of Harrow, and at length the greatest oriental scholar of his age. Education often develops the faculties in a manner far beyond their original mental promise.

In the work of the ministry, *holiness of heart* compensates for the want of shining talents. In fact, no gift has the lustre of a grace. Many a young man, of fervent spirit and devoted piety, accomplishes far more in his Master's cause, than one whose superior literary qualifications are unaccompanied by the same religious zeal. John Flavel has said, "No gifts, no duties, no natural endowments, will evidence a right in heaven; but the least measure of true holiness will secure heaven to the soul. As holiness is the soul's best evidence for heaven, so it is a continued spring of comfort and of well-doing in the way thither. The purest and the sweetest pleasures in this world are the results of holiness. Till we come to live holily, we never live comfortably. Heaven is epitomized in holiness. And, to say no more, it is the peculiar mark by which God hath visibly distinguished his own from other men. P's. 4: 8, 'The Lord hath set apart him that is godly for himself.'



As if he had said, This is the man, and that the woman, to whom I intend to be good forever : this is a man for me. O holiness, how surpassingly glorious art thou !”

There can be no doubt that an eminent degree of holiness goes far to render acceptable the services of a minister of comparatively moderate intellectual endowments. One of its great advantages is that it is connected with *mental illumination in spiritual things*. The discernment of piety surpasses that of genius. A minister, who is earnestly devoted to God in his work, and is “mighty in the Scriptures,” possesses a capacity for dealing with the souls of men which one of inferior spiritual illumination can never equal by superior learning. And besides this, as all success comes from God, the man of devoted piety and of fervent prayer is in the way of securing greater blessings upon his labours. Dr. Alexander once remarked that he never knew of an earnest, devoted minister, with good common sense, who failed to do well in the ministry, even though his talents were of a moderate order.

God *provides, in his providence, a place* for every one whom he calls to the work of the ministry. The field varies as much as the mental character of ministers. Where the highest grade of service cannot be obtained, the people learn to appreciate that which is comparatively inferior. How many destitute settlements, and feeble churches, would remain for years without the preaching of the Word, if God did not send to them men, well adapted to this self-denying work, although incompetent to occupy more responsible stations. “Depend upon it, if the minister be truly called, and faithful to his calling, the Spirit will make the most of him. Whether as a natural orator he be a good or bad specimen, musical or harsh, graceful or awkward, brilliant or dim, deep or superficial, ideal or unideal, pathetic or not, he will be sure to be good and useful ; and whether the world will hear him or not, the true Church, the spiritually discerning Church, will always regard it as a privilege and blessing to sit under his ministry ; and even the world shall be constrained to confess that there is something about him which art can neither imitate nor equal.”

Whilst the standard of ministerial qualification needs to be raised higher and higher, Providence does not exclude from the service those who are not eminent in mental endowments.

XI. Young men, BORN IN AN OBSCURE AND LOW CONDITION, are sometimes discouraged from looking forward to the work of the ministry.

The ministry, as has been already stated, has never sought its distinctions in high genealogies. Our blessed Lord was lowly born ; and his apostles were called—many of them—from the most ordinary occupations and positions in life. In all ages of the Church, the supply of the ministry has been chiefly from the middle and poorer classes of society. “Pauperism is a very different thing

from poverty—which in itself is neither dishonourable nor demoralizing. A poor man is by no means of necessity a pauper. An honest, hard-working mechanic or labourer, may be as truly independent and as worthy of respect as the man of wealth. His straitened means may serve only to call out all the latent energy and strength of his nature; and thus often one who is poor becomes more truly a MAN than if he were rich. There is a poverty which invigorates both body and mind, which teaches the virtues of frugality and economy, and which leads to hardy industry.”

The true dignity is in being *born again*. There is a spiritual genealogy which traces ancestry up to the King of heaven, and ennobles character with the wealth and titles of worth. The graces of religion, more than the adventitious circumstances of this life, give true position to a man whom Providence destines to usefulness.

Education comes to the aid of the lowly. It not only trains the mind to an equality of ability and privilege, but it polishes the manners, refines the language, purifies the taste, and qualifies to take rank in the most prominent spheres of employment.

All professions find, in the children of the obscure, some of their brightest ornaments. A hundred years ago, there lived a poor boy in the city of Oxford, whose business was to clean the boots of the students in the University. This lad became, in the providence of God, the eloquent *George Whitefield*, who preached salvation to thousands on two continents. *Nathaniel Bowditch* was born of obscure parents, and in low circumstances. On account of poverty he wore his summer clothes to school one winter, and became the laughing stock of the scholars. When only eleven or twelve years of age he was apprenticed to a shoemaker, who allowed him a slate and pencil on his bench, and he rose, in the appointed time and way, to be the renowned mathematician. *Benjamin Franklin* was the son of a tallow-chandler, born to penury, but destined to be a philosopher, and to stand before kings. *Sir John Copley*, a Lord Chancellor of England, was the son of a Boston portrait-painter. *Hugh Miller* worked for several years as a stone-mason. *Virgil's* father was a potter. *Luther* was the son of a poor miner, and *Zwinglius* of a shepherd. *Bunyan* was a tinker. *Columbus* was the son of a weaver, and *Milton* of a scrivener. *Bloomfield*, *Gibbon*, *Gifford*, *Linnaeus*, *Dr. Carey*, and *Roger Sherman*, were shoemakers. *Cowley* was the son of a grocer, *Pope* of a linen-draper, *Collins* of a hatter, *Beattie* and *Butler* of farmers, and *Akenside* and *Henry Kirke White* of butchers. *Jeremy Taylor* was the son of a barber, *John Hunter* a carpenter, and *Scott*, the commentator, was a shepherd.

A lawful and honest occupation brings honour to any man. According to an ancient custom in Prussia, which obliges all the princes of the royal family to learn a trade, the *Prince Frederic William*, recently married to the Princess Royal of England,

learned the trade of a compositor in the printing office of Mr. Haul, at Berlin. Was there anything disparaging in this?

“Honour and shame from no condition rise;  
Act well your part: there all the honour lies.”

No man's outward condition keeps him from the work of saving souls. If God has put it in his heart to enter the ministry, the Church bids him a welcome to the office, whether high or low, rich or poor, polished or uncouth. Providence will take care of him, and give him the qualifications, internal and external, to fulfil the duties of his calling.

XII. Another thought, calculated to repress and discourage an ingenuous youth in his meditations about the ministry is, that IT IS TOO VAST A PROFESSION.

Certainly the ministry is a profession of immense magnitude, of fearful responsibility. Even Paul could not contemplate it without bewailing his insufficiency. Angels could not fill it in their own strength. To preach salvation by Jesus Christ, is the greatest work in the universe. Well may a sinner of a mortal race feel that it is a vast profession! May the Lord, in his mercy, impart unto all ministers and candidates a more serious impression of its functions and obligations than has ever yet been realized!

There are three considerations to commend the office in the midst of the fearful discouragements of its greatness. FIRST. God has ordained the ministry as an office to be filled by *men*, not angels: “that the excellency of the power might be of God, and not of us.” (2 Cor. 4: 7.) SECONDLY. It is an office to be filled by men whom *He calls*; not by men who enter upon it by their own independent selection. “No man taketh this honour unto himself, but he that is called of God, as was Aaron.” (Heb. 5: 4.) THIRDLY. It is an office to be filled by men whom *He helps*; not by men who engage in it in their own strength. “Our sufficiency is of God, who also hath made us able ministers of the New Testament.” (2 Cor. 3: 5, 6.)

#### CONCLUSION.

The class of topics, specified as causes of anxiety to young men who have the ministry in view, invites careful consideration and importunate prayer. The present discussion was designed to assist in removing some of the perplexities of candid and inquiring minds. It is a sort of general commentary on popular objections. From the nature of the case, a more copious discussion of all the topics, in a single paper, was impracticable. Notwithstanding the cautions frequently interposed throughout this paper, it is quite possible that some minds may take undue advantage of the prevalent spirit of encouragement which pervades it. Throughout the whole discussion, the Board *assume*, and regard as *fundamental*, the following



propositions: 1. The individual possesses, in other respects, the qualifications requisite for making a useful minister. 2. The Holy Spirit can alone give a call to the work of the ministry. 3. The standard of mental and moral requirement, prevalent in the Presbyterian Church, is not intended to be lowered by the arguments and incidents herein stated, but on the contrary, the age demands higher qualifications than any preceding one.

There are exceptions to all rules; and some rules allow more exceptions than others. In all cases, however, a candidate must exhibit such evidences of a call to the ministry, in his spiritual, mental, literary, and outward qualifications, as satisfy the Church that God has appointed him to edify the body of Christ.

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### A GEM FROM AN OLD CASKET.

THAT familiarity begets indifference, has passed into a proverb. Such is the law to which all things are more or less subject. The old must give place to the new. This is eminently true with regard to literary style. The intense, never-ending demand of our times is for something new, and to meet this, everything must be said and done in some new way. Many have no patience with the logical method and severely simple diction of former times. The colloquial and rambling style is the fashion now,—and fashion much sways in the world of letters as in the world of pleasure. Even the Gospel message must be set off in new style and pointed with wit and anecdote, or smothered with flowers of rhetoric; for men, they say, will have it so!

But let there be reason in all things. Extremes are to be shunned. A thing is neither better nor worse for being old or new, and it is not wise or just to pass indiscriminate censure or praise in either direction; to disparage or overprize the past or the present. Since we are so made that novelty charms, let us wisely note this law of our nature. But let us take care not to abuse it; which we do, when, to entertain a succession of novelties, we neglect those better things, that have won the suffrage of the wise and good, and stood the test of criticism for centuries. The treasures of past ages should be had in everlasting remembrance. There are books the world could not afford to do without. What a blank would be left were it possible to erase from the world's literature Butler's *Analogy*, Milton's *Paradise Lost*, and works of kindred excellence!

What, then, is to be done when old works of surpassing merit are in danger of being eclipsed by a multitude of new-born productions of subordinate value? There is danger of this. In fact we see the actual result every day. Books of great intrinsic worth are virtually postponed for others of very questionable value and ephemeral

character. It becomes then a question of some importance, by what means to restrain this tendency, without, however, proscribing everything new; for then the productive mind of the world would be brought to a dead stand. Mr. Hamilton, of London, in that gem of a book, "The Mount of Olives," has indicated the true plan. "The desire of novelty," says he, "is not in itself blameworthy; but there is one form of it which we would like to see more frequent. To *freshen* old truths is nearly as important as to discover new ones; and instead of telling or hearing some new thing, our time would often be as advantageously occupied in thinking over and brightening up some *old* thing." This is just and striking; and it falls in so exactly with what I wished to say, that it gives me great pleasure to quote it.

One often thinks what a pity that so excellent a work as the "Westminster Shorter Catechism," greatly as it is prized, should not be prized and used far more than it is. Let us *freshen* it up. Let us commend it, not only to the young, but to the old too. Let us point out its beauties and dilate upon them. Take for instance the answer to question *thirty-six*. "The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end." What a cluster of diamonds! What an assemblage of glorious things! Is it possible in any other words of the same compass to set forth so much of the blessedness of the Christian's portion this side of heaven? Poor, sorrowing, lost, afflicted soul; sometimes thou art sorely tempted almost to despair. But cheer up. Think of thy portion—not of that unspeakable one in sure reserve, but of that now in hand. No matter what thy lot. It may be thou art overwhelmed with ills that mere nature cannot sustain thee under. But think a moment. Thou hast a title to—nay, thou hast possession of—priceless blessings. Think over these five several benefits. *Assurance of God's love*.—Not his general love, his love of benevolence merely, but of complacency too. He delights in thee for what he has wrought in thee. Amazing grace! And to be assured of this benefit; to have a warrant to say, I know in whom I have believed, and am persuaded he is able to keep what I have committed to him, against that day. This blessing all do not attain to; but God has graciously made it accessible to all; and what but the Christian's own fault hinders his actual possession of it. Then, *Peace of conscience*.—Ah, thou art somewhat sensible of thy ill desert and sinfulness. But the gracious covenant is so ordered as to make full provision for thee. God in Christ is not only reconciled to thee, but He has in a measure removed thy unholy opposition to Him. And since thou art reconciled to God, thou knowest the import of the blessed word—*peace*. John, 14: 27. Thy glorious Advocate has so triumphantly interceded for thee, that the next benefit in order, *Joy in the Holy Ghost*, follows as a

matter of course. And when it pleases God to grant a large measure of this earnest of heaven, then it matters not what the outward accidents of the humble soul may be,—lofty or lowly, honoured or despised in the world's regard, dwelling in a palace, embracing a dunghill, or pining in a dungeon—it is all one. That soul has within itself a fund of life and joy. Who shall harm it? No wonder it joys in God. But full conformity to the image of Christ will not be attained to in this life. It is therefore a blessed provision that the lineaments of that image shall be growing more and more distinct and symmetrical. Child of God, thou wilt never be satisfied with thy attainments here, and if thou thinkest thou art now perfect, thou hast not yet learned thy first lesson in the school of Christ. Reach forward. Despair not. God will grant thee *Increase of grace*. As the outward man perishes, the inward man shall be renewed, day by day. And this by logical sequence involves the next benefit, *Perseverance to the end*.—Practically considered, this is the culminating point. What would it avail to have the blessedness of heaven in prospect, and desires awakened for its fruition, if, as a matter of fact, the gracious soul may come short of the prize? Thou knowest full well, humble child of God, that of thyself thou couldst not persevere. But thou shalt be held up—kept by the power of God, through faith unto salvation—being confident of this very thing, that He that hath begun a good work in thee will perform it till the day of Jesus Christ. Is not this a most blessed truth?

“The soul that to Jesus hath fled for repose,  
He will not, he will not forsake to its foes;  
That soul, though all hell should endeavour to shake,  
He'll never, no *never*, no *NEVER* forsake.”

Perseverance to the end! And that end, though it may seem dark, and clouds may gather around it, and for a time terrors may encompass the soul in view of it, yet darkness, and clouds, and terror shall soon vanish. That sad end shall be but the bright beginning of immortal blessedness—the portal of eternal life and joy.

Thus have I essayed to freshen *one* of the beauties of the old Catechism. But in that Casket of Gems there are a hundred and six beside, all rich and polished. True, they are somewhat old-fashioned, but not a whit the worse for that; nay, the better. The Westminster Catechism is later than our common version of the Bible by thirty-eight years; yet who needs to be told that the ‘marvellous English’ of the Bible is yet a good model of Anglo-Saxon; that simply as a classic, “a well of English undefiled,” it should be conned until the mind is thoroughly imbued with its spirit and its very words become wrought into the texture of the soul. In like manner, the study of the Catechism is friendly to the cultivation of a healthy taste for pure, manly, nervous English. This is, so to speak, an incidental excellence only; but it is one by



no means to be lightly esteemed. But its crowning quality is that it forms an orderly and perfectly developed system of Bible truth, briefly, clearly, and comprehensively worded. This it is what has made it precious to the hearts of God's people from its first publication; and this doubtless will insure it a wider and more beneficent sway in the world's future than it has had thus far in its past.

## REMARKS.

1. A summary like the Shorter Catechism, containing so much biblical truth, admirably systematized, and condensed to the last degree, teaching in outline all that man needs to know concerning God and the way of salvation, and all the duty that God requires of man, should be highly prized by all who love and revere God's truth.

2. Such a summary is the very thing to be diligently taught to the young. Their plastic minds should be occupied with its form of sound words long before they can fully comprehend them; so that when the mind expands, and a spirit of inquiry is awakened, they need not, like the heathen, to study the first principles of Divine truth; nor need they, when the awfully solemn question—how shall man be just with God?—presents itself to their awakened souls, be totally ignorant of the true response; nor need they be so liable, as the unindoctrinated are, to be caught by plausible, *partial* statements of truth, or to lapse into fundamental error.

3. It is a great, but not uncommon mistake, to suppose the Shorter Catechism is adapted to the capacity of children only; whereas in fact it transcends their capacity. They learn it very much as they learn Latin and Greek; principally with a view to prospective benefit. Its critical analyses, nice discriminations, orderly consecutive arrangements, brevity, yet wonderful comprehensiveness, demand the application of mature, vigorous, and trained intellect for their full appreciation. A child's book indeed! Yes, verily, as the Bible itself is, wherein are shallows in which a child may wade, and unsounded deeps where Leviathan may sport himself.

4. Since the memorizing of the Catechism is so important in the religious training of the *young*, as a fence against error, a guide to truth, and a most efficient aid in its clear and definite comprehension, it follows that adults, no matter what their age, station, or intellectual stature, who unfortunately have never committed to memory this compend of truth, should diligently set themselves about it. They should make it their daily companion, next to the Bible. They should treasure up its pregnant words, ponder and inwardly digest them. One answer a day will carry them through its one hundred and seven in a little more than one short summer. Let them not think it a mere childish matter. However wise and learned, one can never outgrow the Shorter Catechism.

W. P. V.

## THOUGHTS CONCERNING THE PRESENT EXTRAORDINARY REVIVAL OF RELIGION.

(Continued from p. 251.)

A NOTICEABLE characteristic of the present revival, and one which augurs well for its durability, is *the absence of any special animal excitement*. Such is the constitution of our nature that a high degree of excited feeling must necessarily be brief. This accounts in part for the brevity of most revivals in former years. Unnatural excitement is unfavourable to health, and hence it cannot be long sustained without a reaction. We regard it therefore as an auspicious token of its continuance that the existing state of feeling is such as a healthy tone of piety demands, and consequently such as may be continued during a series of years, or during one's whole life, without unduly exhausting his mental or physical energies.

2. Closely allied to this is *the absence of artificial means to produce excitement*. Human machinery has been so prominent a feature in some revivals in former times as to afford too much ground for the impression that in the view of the chief actors in those scenes, the work was to be carried on and continued rather by man's device than by the Holy Spirit. The language employed was also too often of such a character as to indicate a belief that it depended on the agency of the Church whether the revival would be continued, rather than on the will of God. Remarks of this character are now seldom heard. The prevalent utterances and measures in this revival contain a recognition of the fact, so distinctly asserted in Scripture, "that it is not by might nor by power, but by my Spirit, saith the Lord." This circumstance is highly favourable to a continuance of the present religious interest. Though according to God's appointment, we are to employ means for promoting the revival, we ought to feel that he is not dependent on us, but we upon him, for all saving influences, and that the means we employ must be scriptural and not of human invention. The diligent employment of such means as he authorizes, with a pious recognition of our entire dependence on *him*, indicates a state of feeling suitable to us and honourable to God; and where this feeling exists, there is reason to hope that he will continue to bless us by carrying on his work.

3. A prominent instrumentality in promoting the revival has been *frequent and united prayer*. The first movement of this kind was the establishment of a business-men's prayer-meeting in the city of New York, September 23d, 1857. The particular occasion of this was the pecuniary embarrassment which paralysed their commercial pursuits, and temporarily blighted their prospects of worldly gain. The pious portion of this respectable and influential class of men very wisely resorted in this emergency to a throne of

grace, both for the purpose of seeking Divine direction, and of asking God to overrule their pecuniary losses for their spiritual good. A daily prayer-meeting was established from twelve to one o'clock, in one of the Reformed Dutch churches, which was soon so largely attended as to require a second and a third place of meeting in different parts of the city. Very soon a similar meeting was commenced in Philadelphia, and with like results. One of them in Jayne's Hall has been attended by from two to five thousand. Influenced by these examples, Christians in other cities, villages, and neighbourhoods all over the country held daily prayer-meetings; and many of these meetings, particularly in New York and Philadelphia, have been continued till the present time. They have been conducted, with slight exceptions, in a discreet and orderly manner. There has been no noise; no boisterous speaking or praying; no extravagant gesticulation; no bitter, acrimonious spirit; no attempt at denominational ascendancy. Evangelical Christians of every name have met on common ground, and their prayers and exhortations have been so much alike that most of the time it would be difficult for a stranger to tell to what denomination they belonged. And besides these daily union prayer-meetings, social meetings for prayer have been held daily or weekly by each separate church, or by a union of different churches of the same denomination. But the mode of conducting them has not varied materially from those first mentioned. Prayer, reading the Scriptures, and singing, interspersed with brief and earnest exhortations, and the whole brought within the space of one hour, have been the chief characteristics of these meetings.

The topics for prayer have uniformly related to the outpouring of the Holy Spirit and the progress of Christ's kingdom. With this great object in view, particular classes of persons have been especially prayed for, and requests have been often presented in behalf of particular individuals, but without mentioning their names. On Saturday prominence has been given to the anticipated services of the ensuing Sabbath, first that God would bless the preaching of his word to the edification of his people and the conversion of sinners, and secondly that he would bless Sabbath-school instruction, and make it effectual to the salvation of the numerous youth and children congregated in these important nurseries of the Church. Though none of these objects are new, and though the mode of presenting them at these meetings, whether in prayer or exhortation, has not been novel nor unusually striking, they have possessed sufficient interest to keep the solemn attention of those present, not excepting the unconverted, and to bring them back again from day to day for months together. Many have become savingly impressed at these meetings, or have received impressions there, which, in the use of other means elsewhere, have ripened into a hopeful change of heart. In our judgment it is a strong evidence of the presence of the Holy Spirit that meetings for prayer



are so attractive to men not professing piety. Preaching often attracts such men when prayer does not. Their desire to attend prayer-meetings is, therefore, one of the signs of the times, indicative of the purpose of God to bring them into his kingdom and to qualify them for usefulness in his Church.

4. The revival has been greatly advanced by *the preaching of the Gospel*. This is the ordinary and divinely-appointed agency for edifying and enlarging the Church; and it has not been ignored in the present instance. In some places, in addition to the stated preaching of the word, protracted meetings have been held for several days in succession, at which the preaching of the Gospel has been made the power of God unto salvation to many precious souls. And for months past, nightly services for preaching have been held in several of our large cities, in tents erected for this purpose, which have been attended by thousands. But the preaching on these occasions has been rarely by evangelists or revivalists, but almost exclusively by pastors and other resident ministers. There has been no flourish of trumpets; no drumming together of the people by the influence of popular names; no claptrap oratory; no calling up the anxious to occupy particular seats. The preaching has been faithful, earnest, and evangelical; and with the above exceptions, it has consisted in the regular ministrations of the pulpit, followed by pastoral visitation and private conversation with the serious and inquiring. There has seldom been any outburst of feeling, either under preaching or at the prayer-meetings; but in both a solemn stillness has indicated the special presence of the Holy Spirit. Conviction for sin has appeared to be sincere, intelligent, and subduing; but not so pungent and overwhelming as we have witnessed in some former revivals. Conversions have not usually been sudden; and in no instances known to us have they been publicly announced from day to day, as was once the practice at protracted meetings conducted by revival preachers. But though the manifestation of a change has generally been gradual, the evidence of its saving character has not been the less satisfactory. Converts have usually exhibited humility and gratitude, and a readiness to engage in active religious duty. Young men especially, thousands of whom have been hopefully converted, have become zealous co-workers with their pastors in endeavouring to do good, and a considerable number are turning their thoughts to the Gospel ministry.

5. Another means for promoting the revival has been *the calling of conventions* to deliberate on the subject, to discuss questions relating to the measures proper to be pursued, and to pray, preach, and exhort; stirring up each other's minds by way of remembrance, and at the close, issuing earnest pastoral letters to the churches. The first of these conventions was held at Pittsburg, December 1st, 1857, and was continued over two days. It was composed for the most part of ministers and elders of the Synods of Pittsburg, Alle-

ghany, Wheeling, and Ohio. Concerning this Convention, a correspondent writes in a private letter, that it "was owned of God as an important means of stirring up this great interest in the field covered by these four Synods. It had more to do with the work, not only there, but throughout the land, I am firmly persuaded, than journalists seem willing to allow. I doubt whether ever so large a body of ministers and elders in contiguous fields were so simultaneously and ardently enlisted in the Master's work, as in Eastern and Central Ohio and in Western Pennsylvania, from the day the Convention adjourned. So far as I observed, no peculiar interest developed itself, except in spots here and there, until after the concerted humiliation and prayer, observed early in January, and earnestly advised and agreed upon by that Convention. On that day hundreds of churches were gathered together in that field; unwonted numbers met; ministers preached with unwonted zeal for Christ's glory; and Christians prayed with great fervour. The Spirit had commenced his work, and the flame of sacred influence spread so rapidly that the world and the Church too were astonished."

In February, a similar Convention was held in Cincinnati, composed chiefly of ministers and elders from the Synods of Cincinnati, Kentucky, Indiana, and Northern Indiana. The attendance was large, and the exercises, which lasted between two and three days, contributed much to deepen and extend the religious interest in the bounds of those Synods. In May, a third Convention was held at Xenia, Ohio, called by members of the Reformed Presbyterian, Associate Presbyterian, and Associate Reformed Presbyterian Churches. The last two bodies have since become one, and are now known as the United Presbyterian Church. That Convention was largely attended, excited unusual interest, and produced the happiest results. Other smaller meetings were held in different sections of our land for religious conference, preaching, and prayer; and they all doubtless had their influence in imparting an impetus to the movement which was to reach in due time (and has since reached) the farthest shores of our widely extended country.

6. God has been pleased to employ *the officers and private members of the Church to an unusual degree* in promoting the revival. The noonday prayer-meetings in our cities have been generally conducted by business-men. Clergymen have often taken part in them, but their principal management has by common consent been yielded to laymen. Indeed these meetings were first proposed by a layman, and probably at every meeting since, laymen have, more or less, both exhorted and led in prayer. Their lips have also been opened at other times and places to speak a word for Jesus; and many have been brought to Christ through their instrumentality. Young Men's Christian Associations, composed mostly though not exclusively of laymen, have likewise been particularly active in various ways in promoting the revival. They have devoted much

time in sustaining prayer-meetings in different places, have exerted their influence to induce others, especially young men, to attend, and have contributed liberally to provide accommodations and pay incidental expenses.

Some apprehensions have occasionally been expressed that the laity might encroach on the functions of the ministry, and that Young Men's Christian Associations might assume the position and prerogatives of the Church. We cannot say that there has been no ground for these apprehensions. But though a few impulsive and inexperienced persons have now and then manifested some tendencies of this character, they have given us no alarm. The controlling influence has invariably been in favour of ecclesiastical order. Christian ministers and churches have been duly respected, and the arrangements for religious meetings on the Sabbath have always been made, we believe, as far as possible, so as not to interfere with the regular public services in the churches. We have also been informed that at the prayer-meetings conducted under the direction of Young Men's Christian Associations, no person is permitted to lead one of the meetings until he becomes a communicant in some evangelical church; thus showing that they design to act virtually *in the Church*, and not outside of it; to *build it up*, and not to create a separate and independent interest.

The Church of Christ is a divinely constituted body, and no professed Christian society can ignore it and assume its place without a criminal disregard of the authority of Christ, and a virtual renunciation of their *Christian* name. The Church is divinely organized by the appointment of ministers and other officers; and persons not divinely called to the ministry cannot encroach on its peculiar functions without committing sacrilege. But there is ample room for all to employ their gifts in doing good without leaving their appropriate spheres. Prayer and exhortation are not the exclusive functions of ministers of the Gospel; though unhappily few of our church-members compared with the whole have hitherto been willing to engage in these duties in a public manner. We rejoice that the present revival is developing the latent talents of the Church in these particulars, by calling into active exercise the gifts of our business-men. Their ability and willingness to pray and exhort in social meetings, instead of being regarded with apprehension by ministers, should be hailed as tokens of Divine favour. Pastors will be greatly aided in their labours by these auxiliaries. Instead of discouraging them in these efforts, or circumscribing the number of those who shall take part in them if qualified, we would say with Moses, when Eldad and Medad prophesied in the camp, and when Joshua said to him, "My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!"

The instrumentalities which are specially needed preparatory to



the introduction of the millennium, are faithful and zealous ministers, and earnest, active, and benevolent church-members. With reference to the former, Christ instructed his disciples to pray that the Lord of the harvest would send forth labourers into his harvest. This prayer has been long on the lips of God's people; but it has never been answered so fully as it is likely to be now. The large increase of materials for future ministers indicates the near approach of that mighty revolution which is to be accomplished by means of a preached Gospel. When "the Lord gives the word, great will be the company of those that publish it." With regard to church-members, we have an illustration of their increased activities prior to the millennium, in the extraordinary manifestations recorded in the Acts of the Apostles concerning the Pentecost. Peter intimated that the glorious things they then saw would characterize, in their substantial features, the Gospel dispensation, and especially the period of its final triumph. When God "pours out the spirit of grace and supplication" (as he is now doing) on his redeemed people, gives them a holy courage to "stand up for Jesus," and imparts that enlarged and practical benevolence which has for its object the conversion of the whole world, we may reasonably conclude that his "set time to favour Zion is come." May the Lord give grace both to ministers and people to meet the responsibilities which devolve upon them at this eventful period.

J. W.

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## Household Thoughts.

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### A ROYAL PRINCESS.

[We have given in former numbers of this Magazine some interesting illustrations of Queen Victoria's household character; and we are glad to find that her distinguished daughter, lately married to Prince Frederick William of Prussia, possesses similar views of family affairs. The following extract is from an exchange paper.—ED.]

#### HOW VICTORIA'S DAUGHTER MANAGES HER HOUSEHOLD.

THE Berlin correspondent of the Daily Telegraph writes as follows: The reserve maintained at the royal palace has given rise to various rumors, which have caused much delight to the good people here. The heroine of the incidents I refer to is Princess Victoria. You must know that on state occasions there is comparatively little ceremony observed here, while the every-day life of the royal family seems to be regulated more strictly on the principle of etiquette than that of Queen Victoria. A Prussian Princess,

for instance, is not allowed by her Mistress of the Robes to take up a chair, and, after having carried it through the whole breadth of the room, to put it down in another corner. It was while committing such an act that Princess Victoria was lately caught by Countess Perponcher. The venerable lady remonstrated, with a considerable degree of official earnestness. "I'll tell you what," replied, nothing daunted, the royal heroine of this story, "I'll tell you what, my dear Countess, you are probably aware of the fact of my mother being the Queen of England?" The Countess bowed in assent. "Well," resumed the bold Princess, "then I must reveal to you another fact. Her Majesty the Queen of Great Britain and Ireland has not once, but very often, so far forgotten herself as to take up a chair. I speak from personal observation, I can assure you. Nay, if I am not greatly deceived, I noticed one day my mother carrying a chair in each hand, in order to set them for her children. Do you really think that my dignity forbids anything which is frequently done by the Queen of England?" The Countess bowed again and retired, perhaps not without a little astonishment at the biographical information she had heard. However, she knew her office, and resolved to prove not less staunch to her duties than the Princess.

A scene similar to the one narrated recently happened, when Countess Perponcher, on entering one of the remote chambers, took the Princess by surprise, while busily engaged in the homely occupation of arranging and stowing away a quantity of linen. But all objections the Countess could urge were again beaten back by another equally unanswerable argument taken from the everyday life of the mistress of Windsor Castle.

After having gained these two important victories, Princess Victoria, true to the auspicious omen of her name, carried the war into the enemy's camp. The chambermaids, whose proper business it is to clean the rooms, discharge the duties of their position in silk dresses. The daughter of the richest sovereign in the world decided to put a stop to this extravagance. One fine morning she had all the female servants summoned to her presence, and delivered what may be considered a highly successful made speech. She began by telling them the expense of their dresses must evidently exceed the rate of their wages. She added that as their wages were not to be raised, it would be very fortunate for them if they were allowed to assume cotton articles of clothing. "In order to prevent every misunderstanding," the Princess continued, "I shall not only permit, but order you to do so. You must know that there ought always to be a difference in the dress of mistress and servant. Don't think that I want to hurt your feelings; you will understand my intention at once, if I tell you that—" and now came the same unanswerable argument from the Court of St. James. She told them briefly that at that Court people in their position performed their duties in cotton, and that she liked to be ruled by her mother's practice.

## Historical and Biographical.

### ORIGIN OF THE AMERICAN BIBLE SOCIETY.

BY CAMEROY.\*

THE relation of the Newspaper Press to the accuracy of future history is of great importance. These papers will soon be appealed to as sources of information, and their statements be made the basis of conclusions, which will have their influence in shading or brightening the pages of the record that may hereafter be made. They ought, therefore, to be correct, and especially, when what is thus put forth touches upon the past, and affects the conduct and character of men, who are no longer here to speak for themselves. We wish, therefore, to call attention to some things which have recently been asserted respecting the *origin* of the American Bible Society, which we deem *inaccurate*. And, we do this the more readily, knowing that the facts in the case will be to no one more acceptable than to the esteemed individual who has fallen into these mistakes. Our object is truth, and such is his.

In his second letter to Dr. Vermilye, Dr. Van Rensselaer stated that "the American Bible Society was founded in the city of Burlington, New Jersey, in 1816." This mistake was pointed out, and was promptly corrected by the author, as we knew it would be. But, in correcting this mistake, he has fallen into others, quite as great, and must have again "relied upon tradition," which he admits "to be very uncertain and treacherous." His mistake, he thinks, was in using the word "*formed*" where he should have employed the word "*originated* or *planned*." He, therefore, puts the affirmation in a new shape, and states as "fact,"

1. "That the American Bible Society was originated and planned in the city of Burlington, New Jersey;
2. "That the public meeting at which the first measures were taken, was held in that old Quaker city; and,
3. "That Dr. Elias Boudinot was the chief agent, in Providence, in founding the Society."

We call in question the *accuracy* of these statements. What "tradition" may be in that old Quaker city, we know not, but certain it is, that the *records* of the past are against these several positions, as we shall endeavour to show. The idea of a national institution of this kind was first suggested to the New York and Philadelphia Bible Societies, by the British and Foreign Bible Society, in 1810. The suggestion, however, was not favourably received by either of these Societies. Indeed, the directors of both returned a decided negative to the proposition. And thus the matter rested for some time. But the explorations made in different parts of the country in reference to the destitution of the Bible, necessarily called attention

\* These Letters originally appeared in the *New York Observer*. It is generally known that "Cameroy" is the Rev. JAMES W. McLANE, D.D., the Collator of the new edition of the Bible.—ED.



more and more to some efficient method of removing that destitution. To this Samuel J. Mills turned his thoughts, and took the lead in devising the way of relief. He saw the wants of the country in his missionary tour, in 1812 and 1813, and he saw as clearly that the local Societies were not able to meet them, and that some other and more efficient plan must be devised. This was the beginning.

"It is," says Dr. Spring, in his admirable memoir of Mills, "but justice to say that the plan of the existing American Bible Society originated in the bosom of Samuel J. Mills. . . . The formation of this national institution he thought of, and suggested, and pressed the suggestion, long before it entered into the mind of any other individual. With the gentlemen who were interested in the early stages of this measure, he had frequent interviews; and, though he concealed the hand that moved it forward, was himself the principal mover of the design, and a principal agent in inducing others of greater weight of character to become its abettors. The writer well recollects the efforts of this persevering man to attain this important object."

Equally clear and decisive is the testimony of the Rev. Daniel Smith, of Natchez, the companion of Mills in his second missionary tour in the Southwest, who says :

"An important matter, that occupied much of the attention of our lamented brother, was the formation of the American Bible Society. It was on his mind for years before it was formed. Indeed, he once gave me distinctly to understand that it originated with him. At a very early period, he procured a friend to write one or more essays on the subject, which were published. He carried the plan with him on both his missionary tours to the South and West, and exerted his influence in favour of the contemplated institution."

As far back, then, as 1812, the plan of such a Society was in the grasp of Mills, and was urged upon the attention of others. The "essays," to which Mr. Smith refers, were, doubtless, those which are found in the *Panoplist* for October, 1813, and March, 1814, in which the plan of such a Society is set forth with great clearness and force. The simple fact is, that Mills went from one individual to another, and from place to place, with this burden on his heart, and tried to interest men in it. In the early part of 1814, he procured a consultation of sundry individuals as to the expediency of setting the plan on foot at the meeting of the Presbyterian General Assembly, of that year. It was thought, however, to be best that the movement should begin with some one of the State Societies. The way onward is now easily traced. An individual, a member of the Assembly that year, and to whom Mills had unbosomed himself fully on the subject, on his way home from Philadelphia, called on Dr. Boudinot, and conferred with him on the subject. The result of this interview soon developed itself in the action of the New Jersey Bible Society, which met on the 31st of August, of that year, in the city of Burlington. The Board of Managers, at their meeting the day before, appointed Dr. Boudinot and Rev. Drs. Wharton and Woodhull a committee to consider and report upon "the most probable means, in the power of the Society, for uniting the people of God, of all denominations, in the great work of disseminating the Gospel of Jesus Christ throughout the world." The Committee next day reported, recommending the formation of a "General Association of the Bible Societies in the United States," which should be composed of delegates, appointed by the Societies in each State, and should meet annually or biennially in some central place, for the purpose

of "conducting the interests of the whole, where they respect the distribution of the Bible beyond the limits of particular States, or where a Society in a State cannot furnish as many copies as are wanted."

The Society directed the President to send a copy of this action to the several Societies, with a request that, in case the plan was approved by them, they would appoint delegates to meet the next year, at a specified time and place, for the purpose of forming such an association. This was the Burlington action, and is *wholly unlike* the present organization. It was not the plan of Mills, and did not meet with general approbation. The Philadelphia Society issued a circular in December, in opposition to it, and sent it to the different Societies. Their objections were, that such an association is unseasonable—is unsanctioned by example—will be useless—may be injurious—and is impracticable. To this, Dr. Boudinot replied, in a very able pamphlet, but the plan was *abandoned*, and the contemplated meeting did not take place. The great object, however, was not given up. The New York Bible Society, where Mills's influence was more particularly felt, afterwards took up the subject in a more practicable form, and considered the question of establishing a *national institution*. Their deliberation resulted in the adoption of a resolution :

"That it is highly desirable to obtain, upon as large a scale as possible, a co-operation of the efforts of the Christian community throughout the United States, for the efficient distribution of the Holy Scriptures."

To secure this end, they proposed that a convention be called, to meet at — on the — day of — next, for the purpose of effecting such co-operation, in the formation of a "General Bible Society." A copy of this action was sent, by them, to Dr. Boudinot, with the request that he would fill the blanks, and issue a call for such a convention. The venerable man entered at once and heartily into the measure—issued the call, and thus convened that body of great and good men, who met in New York, in May, 1816, and formed the American Bible Society. It was a glorious day in the feelings of Mills—the completion of his long-cherished desire and persevering efforts. He was, of course, present on the occasion, and, says his biographer,

"When the discussions had proceeded so far that it was no longer doubtful that a union of different denominations would be formed in this stupendous work of charity, then you might have seen him, elevated on a distant seat behind the crowd, contemplating the scene with a look of divine delight, which it would require the pencil of a West or a Raphael to delineate."

"We were greatly surprised," said a venerable member of that convention, who still lives to see the good which was then secured to this country and to the world, "upon coming together, to find that we all thought and felt alike on the subject before us, and we afterwards learned that the reason of it was, that Mills had communed with most of us on the subject before we came together." The simple truth is, that he was the great pioneer in this movement. The plan of the Society originated, as Dr. Spring says, in his bosom. His was the hand which, under God, moved it forward. He was the chief agent in founding the Society. Its great antecedents were not in Burlington, but elsewhere, and in the soul of this devoted man. We would detract nothing from the praise of that venerable patriarch who took such an interest in the formation of the

Society, and whose liberality gave it such an early impulse. The name of Boudinot will long live among men, and be cherished from the cottage, where the poor widow weeps over her Bible, to the wigwam of the forest, where the Indian learns, at the foot of the cross, to forgive and bless his enemies. But, while we say this, and feel this, we are not willing to see the origin of the Bible Society removed from the place where it belongs, the bosom of Samuel J. Mills. It is to us a pleasing fact, that men of the same name were concerned in laying the foundations of the two great national societies, which, in England and America, are giving the bread of life to a famishing world.

CAMEROY.

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## DR. VAN RENSSELAER'S REPLY TO CAMEROY.

### ON THE ORIGIN OF THE AMERICAN BIBLE SOCIETY.

ALL Christian men seek "the truth, the whole truth, and nothing but the truth." So far as I may have committed errors in the history of the American Bible Society, or may hereafter commit them, it is my sincere desire that they may be corrected. I do not admit, however, that my revised statement of the origin of the American Bible Society contains any error; while I think it can be shown that my old friend "Cameroy" has himself fallen into material mistakes. Let the truth be evolved by discussion.

The *idea* of a national Bible Society was undoubtedly in many minds long before its formation. The British and Foreign Bible Society, which was established in 1804, suggested to the Philadelphia Bible Society the expediency of forming a similar institution in the United States. The proposition was received by some favourably, as appears from the advocacy of Mills and from the New Jersey movement, but it met with opposition from the Philadelphia and New York Bible Societies, and elsewhere. There can be no doubt that Samuel J. Mills ardently desired the formation of a national Bible Society; and other prominent and enterprising men of that day were of a similar mind. I have no disposition to detract a particle from the merits of Mills, whose name is precious among the people of God. I am forward with "Cameroy," in giving to that truly good and gifted man, all praises for his thoughts and efforts and prayers, as a Bible distributor, and as an advocate for a national institution. But the chief question is, who originated and planned the *measures* which led to the final success of the scheme? Hundreds had thought of applying steam to machinery and machinery to navigation; but Watt and Fulton enjoy the reputation of reducing those great ideas to practical and useful results. Without at all disparaging the efficiency of Mills in propagating sentiments favourable to the organization of a National Bible Society, I believe that the claims of Dr. Boudinot, as its *founder*, cannot be overthrown.

Dr. Spring, whose admirable Life of Mills has furnished the principal facts in Cameroy's communication, summed up the question more impartially than Cameroy has done; and I beg leave to add a sentence to the extracts, quoted by Cameroy from that book. Dr. Spring speaking of



the interview between "a respectable member of the General Assembly" and Dr. Boudinot, at Burlington, N. J., after the rising of the Assembly in June, 1814, says :

"It was at this interview *the foundation of this lofty edifice* [the American Bible Society] *was laid*, and if it has inscribed on one side the endeared and memorable name of ELIAS BOUDINOT, it has on the other the humble inscription of *Samuel J. Mills.*" p. 97.

The terms "originated," "founded," &c., are used somewhat indefinitely. Neither Mills nor Boudinot "originated" the idea of a National Bible Society. All admit that its formation was first proposed by the British and Foreign Bible Society. Mills took up the idea with great earnestness, and advocated it with all his powers; but BOUDINOT was the man who originated and executed, under God, the measures which resulted in its formation. Let us examine the facts, and see if they do not warrant this conclusion.

At a meeting of the Board of Managers, held on August 30th, 1814, at Burlington, in Dr. Boudinot's house, resolutions were offered by Dr. Boudinot, which had in view the formation of a National Bible Society. On the following day, Dr. Boudinot, chairman of the committee on this subject, brought in a report, which was adopted by the Managers, and also adopted by the State Society, which met in Burlington on the same day, August 31st. The great object in view was to form a national union of Bible Societies, "for the purpose of disseminating the Scriptures of the Old and New Testament according to the present approved version, without note or comment, in places beyond the limits of the United States, or within them, where the State Societies, or any one of them, shall be unable, from any circumstance whatever, to supply their wants, or where there shall not be a Bible Society established in the State." The details of this plan might have been changed, certainly with the approbation of the local Societies, by the Convention, when met. The object was, in general, the same that is contemplated by the existing American Bible Society.

Dr. Boudinot immediately issued circulars to all the Bible Societies in the United States, then few in number. The subject met with favour for a time; but the Philadelphia Bible Society, the oldest of all, became strongly opposed to the contemplated movement for a general Society, and sent a circular in opposition to the one issued by Dr. Boudinot. Dr. Boudinot states, in his report of 3d of April, 1815, that he sent answers to the Philadelphia circular, "but in most instances they arrived too late, the Societies having taken their measures immediately on receipt of the address from Philadelphia. This has prevented the success of the whole measure, which at first seemed to give universal satisfaction."

The good man, however, was not discouraged, although he had much to contend with. The Philadelphia Society, with Bishop White and Robert Ralston at its head, was opposed to a national institution *under any form*. The Philadelphia plan was simply to secure annually the publication of a report, giving an account of the operations of all the Bible Societies in the country. The Society in New York also declined to take any measures to send delegates to the first general meeting, which was to have been held in Philadelphia during the meeting of the Assembly in May, 1815.

In regard to this opposition on the part of the New York Bible Society, Cameroy omits to state, that it was owing to objections to any General Society, as well as to objections to the plan proposed. The Report of the Board of Managers, of the date of Nov. 29th, 1814, says :

“ This Board, however, were not able to discover any advantages likely to result from the contemplated institution, which could not be compassed by a more simple, expeditious, and less expensive process, namely, *by correspondence.*” The Report then specifies objections arising from [the expense of delegates, consumption of time, impracticability of securing their attendance, and concludes by declaring] “ the inexpediency of delegating in this manner the control of their respective funds, *under any regulations that might be devised*, to secure the ends proposed.”—pp. 11, 12.

The New York Bible Society, therefore, was at this time, not only opposed to Dr. Boudinot's plan, but to any plan whatever for a General Society ; preferring to do the work by “ correspondence,” and unwilling to trust its funds out of its own hands. The Board of Managers of the Society, where “ the influence of Mills was more particularly felt,” state that they were “ unanimous” in their conclusion.

Such an amount of opposition to a General Bible Union would have caused many a man, less resolute than Dr. Boudinot, to abandon the project in despair. But Dr. Boudinot felt that he was commissioned to do a great work, in his divine Master's name. At the meeting of the New Jersey Bible Society, on August 30th, 1815, he made “ a very long report” on his favourite subject, which was referred to the Board of Managers, and by them referred to a committee to report at their next meeting in April, 1816. But the meeting in April was too remote for a man of his energy. He continued to correspond on the subject, with his large heart bent on accomplishing its purpose. Fortunately, about this time, the New York Bible Society, under the urgent representations of Mills, began to reconsider their previous position of *opposition to a general Bible Union of any sort.* Thus it was that the Society ‘ where Mills's influence was more particularly felt,’ began, *more than a year after the New Jersey movement,* to think favourably of a ‘ General Bible Institution for the United States,’ as they expressed it.

In Cameroy's attempt to elevate Mills above Boudinot, he deems it necessary to maintain that the difference between the Burlington plan and the one ultimately adopted, nullified the claim of Dr. Boudinot to be considered the founder of the American Bible Society. He is unwilling to look upon all the movements in behalf of a national institution, as a succession of the same evangelistic efforts. As Cameroy and myself do not agree upon Dr. Boudinot's claim to be regarded the founder of the American Bible Society, I propose to bring up, for examination, witnesses of the olden time ; and, inasmuch as Cameroy loves to *consult the original,* I will quote from official documents. I will begin with the NEW YORK BIBLE SOCIETY, where, according to Cameroy, “ Mills's influence was more particularly felt.” This Society, in their report of December, 1815, state they judged it expedient to call a convention, “ for the purpose of considering whether such co-operation may be effected in a better manner than by the *correspondence* of the different Societies, as now established ; and if so, that the delegates prepare a draft of a plan of such co-operation, to be submitted to the different Societies for their decision.” Here, it

will be seen that the call for the Convention specified *no particular plan*, but left the details to the decision of a Convention. And in order to show the reader that this movement was judged to be only a continuation of measures to secure Dr. Boudinot's object, I ask attention to the following sentences in the report, immediately succeeding the sentence which Cameroy quoted in part. Why he did not quote the whole, is for him to say.

"This vote (in favour of a Convention) has been, by order of the Board, communicated to the President of the New Jersey Bible Society [Dr. Boudinot], *with whom the subject originated*, and by whom it *has hitherto been prosecuted*, as the most suitable person to call such a Convention, at the time and in the manner which he may think fit."—Report, N. Y. Bib. Soc. 1815, p. 11.

Cameroy will see, from the *whole paragraph*, that the New York Bible Society had no hesitation in declaring that the subject of forming a National Society, "originated" with Dr. Boudinot (the very word I used), "by whom it has been hitherto prosecuted," clearly implying that he was the chief agent in forming the Society. As no one denies that the first *measures* in reference to a general organization were taken in the "old Quaker City" of Burlington, I claim that the New York Bible Society fully indorses my three propositions, correctly stated by Cameroy. The testimony of the times, and especially of that "particular" Society, is better than any of Cameroy's reasoning. The men, who drew up that report, knew perfectly well that Mills was an active advocate of a National Bible Society; but they also well knew that the credit of originating and prosecuting measures for the formation of the Society belonged to Dr. Boudinot.

I propose, in the next place, to "collate" my statement respecting the agency of Dr. Boudinot, and of the New Jersey Bible Society in this matter, with the statement of the first Report of the American Bible Society. On the first page of the first Report, Cameroy will find these words:

"The Managers feel it their duty to state that the plan of such an institution was *first suggested* by the British and Foreign Bible Society, to the Philadelphia Bible Society. No *measures*, however, were adopted to attempt its *execution*, until the *New Jersey Bible Society* undertook the experiment. Although baffled in their first effort, their *worthy President* [Dr. Boudinot], acting in conformity to their wishes, *persevered in the good work, and finally succeeded*. Called by the unanimous voice of the Managers to the Presidency of the National Institution, he is, in the decline of life, enjoying that pleasure which springs *from his work of faith and labour of love*, thus far owned of God, and promising the highest and most lasting blessings to this Western Continent." First An. Report, 1817, pp. 9 and 10.

Cameroy will here find no attempt to *break up the connection* between the original "Burlington action," and the final action in New York. The Report of the American Bible Society cordially admits that Dr. Boudinot devised the original *measures* for the *execution of the plan*, and persevered until he *finally succeeded*.

Cameroy will perceive, in the statements of these two official Reports, something more substantial than treacherous tradition; and I think he will also wonder how he came to write with so much confidence that "the *records* of the past are against" my three several positions. The records confirm every one of them.



Cameroy's communication leaves the impression upon the mind of the reader that the ground of the opposition from the Philadelphia Bible Society to the first proposition to form a general association, was the peculiar nature of the original plan. But this is another of his mistakes. The Philadelphia Bible Society opposed the second Convention, held in New York, in 1816, for the same reasons that had been urged in 1814. The Report for 1816, states on this subject as follows:

"To the proposition, *recently revived* by the Bible Societies of New Jersey and New York, for establishing a *general Society for the United States*, they have attended with those dispositions which the magnitude of the scheme and the respectability of its origin required. Without swelling their report by entering into a detail of the reasons of the managers for dissenting from this plan, which were communicated in a printed circular to their sister societies *about the close of the year 1814*, they are compelled to acknowledge their unanimous adherence to *the objections then urged*, as conclusive in their minds against its adoption."

It thus appears that both the friends and the opponents of the General Society of that day, admitted the identity of the objects and aims of the two Conventions. It has been left to Cameroy to attempt a "revision" of the original testimony of the founders of the American Bible Society, and in such a way as to "affect the sense" of the records—not willingly, but unconsciously. The error is of the head, and not of the heart—like mine about tradition.

Finally, let us hear Dr. Boudinot himself, the aged patriarch, the founder of the Institution, and its first President. In the *Appendix* to the first Annual Report of the American Bible Society, is a letter from Dr. Boudinot, which shows that the Burlington action had never been in any danger of dying out. Having drawn up all the early papers on the subject, twice issued circulars to all the local Societies, published answers to objections, made official reports, and carried on an extensive correspondence, the following extract shows the spirit of the man, whose hand was incessantly engaged in the great work:

"Although there have been great temptations to despair of final success, yet have I been so strengthened with the assurance that it was a work of God, and that he would show his power and glory in bringing it to maturity in his own time, and by his own means, that I had determined, in *case of failure in the last attempt*, to commence the great business *at all events*, with the aid of a *few laymen*, who had testified their willingness to go all lengths with me."

In this extract, Cameroy may see a man, whose great singleness and purity of purpose was mingled with indomitable resolution and perseverance—just such a man as Providence raised up to "originate" and "prosecute" the measures, which, in the midst of much opposition, resulted in the formation of the American Bible Society.

Dr. Boudinot was prevented by severe sickness, from attending the Convention that met in New York, in 1816. In his absence, his friend and fellow-labourer Joshua M. Wallace, Esq., of Burlington, N. J., was elected President of the Convention. If the delight on the countenance of the youthful Mills, at that Convention, was "worthy of the pencil of a West, or a Raphael," what painter could delineate the hope and faith and peace that illuminated the mind and features of the venerable patriarch in his sick chamber, praying for the consummation of the last efforts of his long life, and waiting for the consolation of Israel?

The truth is that Mills, as Cameroy well expresses it in one of his sen-

tences, was a "*pioneer*;" but Boudinot was the *founder* of the American Bible Society. Mills was absent on missionary tours at the West and Southwest, during almost the whole of the years 1812, 1813, 1814, and 1815, there having been a short interval of time between his two excursions. Dr. Boudinot was in constant intercourse with the chief men of New York and Philadelphia; corresponded with the British and Foreign Bible Society; and, as President of the New Jersey Bible Society, from its foundation in 1809, he was familiar with all the practical bearings of Bible distribution, and well knew the difficulties resulting from a want of union in these efforts. It is unreasonable to suppose that such a man never thought of the advantages of a National Society, prior to the interview at Burlington, in 1814. The time had at length come for action. That interview may have assisted in stimulating the enterprising mind of Dr. Boudinot to commence the work of organizing; but whatever may have been its influence, that interview only establishes the connection of the name of BOUDINOT with the foundation of the American Bible Society.

Whilst amicably discussing the comparative merits of Boudinot and Mills, in reference to the point at issue, let us gratefully acknowledge that both of these excellent men were servants of our Lord Jesus Christ, raised up to do a great work, in their respective spheres, in their day and generation; and that whatever usefulness crowned the labours of their lives, all its praise is due to God alone.

C. VAN RENSSELAER.

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## Review and Criticism.

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THE REVELATION OF JOHN THE DIVINE; or, a New Theory of the Apocalypse, corroborated by Daniel and other prophets. By SAMUEL S. RALSTON. Published by Smith, English & Co. and Wm. S. Young. Philadelphia, pp. 208.

THE commentaries which we have read on the Apocalypse (and they have not been a few) have cast such varied and uncertain light on its obscure predictions, that we felt some reluctance in undertaking the perusal of this volume, placed in our hands for examination. Without committing ourselves to the correctness of our author's "new theory," we are willing to admit that it is as plausible as most expositions we have seen. The "new theory" is based on the assumption that the opening of the seven seals with which the book containing the revelation was sealed, unfolded the entire series of prophecies contained in it. And whereas the seventh or last seal was opened before the close of the 11th chapter, it is a fair inference that the events predicted in that chapter would be the conclusion of all the prophecies recorded in the book. Adopting this principle, the several visions of the revelator at the opening of each successive seal, extend from the first century of the Christian era to the end of time. The visions which are recorded in the 12th and following chapters relate, for the most part, as the author believes, to the same occurrences which are predicted in the preceding ones, being a repetition of those visions, and they really belong therefore to some one of the seals. Hence by fixing the chronology of the events predicted under each seal, as con-

tained in chaps. 6-11, and comparing with these the subject-matter of the predictions recorded in chaps. 12-20, our author forms a synopsis of the whole book, and presents the same to the eye in the form of a chart, to which he frequently refers the reader as he proceeds in his exposition.

Our author fixes the commencement of the millennium at 2016, about fifty years before which time, he thinks, the two witnesses, representing faithful ministers, will begin to prophesy, and continue their ministry during and a little after the millennium, when they will be slain, i. e., lose their influence, by the rise of enemies and persecutors of the Church. The reign of Christ will be spiritual and not personal. For this opinion he assigns two reasons, which we consider sound, viz., the nature and office of *faith* do not favour the notion of a personal reign: "We walk by faith, not by sight;" and the office of the Holy Spirit does not favour this notion. He was sent to apply the atonement of Christ, in view of which Christ said it was "expedient" for him to go away; and hence it may be inferred that he will not return personally to complete the work assigned to the Holy Spirit. Our author maintains the literal return of the Jews to Palestine, and advances the opinion that the Turks are descendants of the ten tribes, and will form a part of that returned and regenerated people, who will hereafter inhabit that country. Some other conjectures equally curious are made concerning the Ishmaelites, Russians, &c. Those who are desirous of studying the Revelation will obtain valuable material for thought by perusing this volume. We are glad we have read it, though we cannot say how far the scheme of interpretation proposed is correct in all its details.

A SERMON, preached in the Chapel of the College of New Jersey, and an Address to the Members of the Senior Class. By JOHN MACLEAN, President of the College. Published by request of the Senior Class. Trenton, 1858.

The class of 1858 showed their wisdom in requesting for publication this admirable discourse. It unites in fine combination the spirit and doctrines of true religion, with remarks on the opinions of classical and other writers. It is just such a sermon as was suited to the occasion. The closing address is full of practical wisdom and tender interest. We give an extract from the sermon, the text of which was, "The fool hath said in his heart, There is no God."

"If there be a God, whose providence is universal, and if this be conceded, what greater folly can there be than to disregard his authority, and thus practically deny his being? This seems to be the folly more particularly alluded to in the text. And this, my hearers, is a folly of which very many are guilty. Could men indulge in all manner of iniquity if they believed in the providence of God and the certainty of an eternal retribution? And yet how many a sinner has said to himself, if we are to judge them from their conduct, God will not require it, 'God hath forgotten, he hideth his face, he will never see it.'

"Suppose, then, that God takes no notice of human conduct; yea, make the dreadful supposition that there is no God, what relief can this bring to the mind, in view of the dread uncertainty hanging over the future? The wicked man cannot assure himself that he will not be forever miserable after death. He cannot prove that he shall not exist in a future state. If there is no God, and he exists now, what is there to prevent his existing hereafter? That in this life there is an established connection between sin and misery, is undeniable. The youth who gives himself up to plea-



sure and self-indulgence, is sure to reap the fruit of his youthful folly sooner or later, nor will any subsequent reformation exempt him entirely from the natural consequences of his previous rash and sinful conduct. And this is true with respect to all violations of the laws of our nature—to all excessive indulgence of appetite or of passion. What, therefore, can those expect in a future state, who, during their earthly existence, indulge in all manner of crime and folly? If there be no God to punish them hereafter for their transgressions of his law, how will this help their case, and prevent their being wretched beyond expression in a future state? Even unbelievers in the providence of God admit that a virtuous course of conduct is attended with greater advantages than a vicious one, and that ‘every advantage is on the side of virtue.’ *Hume* says so in so many words. The same idea is thus expressed by another distinguished writer: ‘Virtue is the *good*, and vice the *ill* of every one.’—*Shaftesbury*. Bishop Butler, treating of God’s moral government over the world, observes that one might mention what has often been urged with great force, as an instance of a moral government established in nature, that in general ‘less uneasiness and more satisfaction are the natural consequences of a virtuous than of a vicious course of life.’ If this be so, what reason can be assigned for believing that these natural consequences will not also follow in a future state of being? And does not the admitted fact, that in this life every advantage is on the side of virtue, supply a strong argument in favour of a divine Providence? If there be not a divine Providence—and especially if there were no God to ordain that order of things from which results the fact that virtue has every advantage over vice, how shall we account for this remarkable fact? We can assign no adequate cause for its existence save the one, viz.: that God is, ‘and that he is the rewarder of them that diligently seek him.’ This furnishes a full solution of the matter, and nothing else does or can.”

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## The Religious World.

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### REVISION OF THE BOOK OF DISCIPLINE.

THE Committee, appointed by the General Assembly of 1857, to revise the Book of Discipline of the Presbyterian Church, met in the City of Philadelphia, on August 1st, 1858. The Committee consisted of Dr. James H. Thornwell, Dr. R. J. Breckinridge, Dr. James Hoge, Dr. Charles Hodge, Dr. E. P. Swift, Dr. A. T. McGill, *Ministers*, and Judge George Sharswood, Judge William Allen, and Judge Humphrey H. Leavitt, *Ruling Elders*. All the Committee were present except Judge Leavitt, who was detained by professional duties, and Judge Allen, who accidentally failed to receive notice of the meeting of the Committee.

The Committee, after laborious sessions, extending through several days, completed their labours with great unanimity. We shall publish their proposed emendations in a future number of the PRESBYTERIAN MAGAZINE. The eminence and ability of the Committee go far to commend their work to the churches.

We publish this month two brief notices of the Revision, one from "*The Presbyterian*," and the other from the "*Banner and Advocate*." We heartily approve of the general commendation of "*The Presbyterian*," and at the same time think that the two exceptions, taken by the "*Banner and Advocate*," are of great weight, and entitled to serious consideration.

(From "*The Presbyterian*.")

We publish entire, on our first page, the Revised Book of Discipline as it will be reported to the next General Assembly by the very able Committee to whose labours we alluded last week. The Committee desire that it should be laid before the Church at once, that it may be fully canvassed before its merits come up for discussion. It should undergo a careful examination, at least, by every minister and ruling elder. We feel quite sure that it will be regarded as a vast improvement on the present complicated and vexatious system. After all, however, there is an inherent difficulty in making an assembly of three hundred persons, met together necessarily but for a very short time, a judicial tribunal; and there are also serious questions as to the propriety of occupying one-fifth or more of the valuable time of such a body with cases which often resolve themselves into mere personal or neighbourhood janglings. We are assured that there must ultimately be something of a radical change in this part of our discipline, and that the question is only one of time. Sooner or later one of three things will probably have to be done; 1, either to divest the General Assembly of its judicial powers, and make the Synods the last resort; or, 2, to appoint a commission; or, 3, to reduce the size of the General Assembly by a change in the mode or ratio of representation.

As to the capabilities of our system, when properly administered, for securing, in the most thorough and satisfactory manner, the rights of all—both office-bearers and private members—there can be no doubt. Its fundamental provisions are as complete a safeguard against heresy, injury, and wrong, as can be conceived. The higher court, for instance, by virtue of its own inherent power of inquest, can revise and rectify the proceedings of the lower; the inferior courts, by virtue of the right of reference, may call in the wisdom and aid of the superior, whenever circumstances render this necessary or expedient; aggrieved parties are effectually protected against injury by the right of appeal; so that any member of the Church, however humble or obscure, may have access to the higher courts for full redress; whilst the Church at large, through any of its members, has the means for a perfect hearing, through the right of complaint. These principles involve all that is necessary for the protection of the purity of the Church, and of the rights of all under its jurisdiction.

The Book of Discipline, as amended by the Committee, will probably be found as perfect as is practicable upon the present basis. We may recapitulate briefly some of its most important modifications. In the first place, it defines more clearly the cases in which an appeal can lie, and distinguishes more accurately and intelligibly between appeals and complaints. The right of appeal is given, 1. In judicial cases, to a party aggrieved by the decision of the inferior court. 2. In non-judicial cases, where the decision is injurious to any person or persons. 3. In cases where, though no personal injury is inflicted on any individual or

party, yet where great mischief to the Church is apprehended; any minority of the inferior judicatory, in such cases, having the right to appeal.

Complaints are applicable to every species of case, judicial or otherwise; but in judicial cases, an aggrieved party cannot complain; and where there is an appeal a complaint cannot lie.

That fruitful bone of contention, as to who are "the original parties," in cases of appeal, is effectually removed. In both appeals and complaints, the lower court is no longer considered a party; the accuser and accused in the lower court, being still the only parties when it is carried up. The process in appeals will be first to read all the records, second to hear the appellant and appellee, and finally, to call the roll for the opinions, and take the vote. Another important change consists in admitting the lower court to take part in the case and vote. They are not to be considered as so much under the influence of prejudice as to warrant their exclusion; they are not to be parties but judges. In cases of complaint the records are first to be read, next the complainant heard, and then the opportunity given for general discussion; after which the vote to be taken without calling the roll for opinions.

The entirely new chapter which is introduced, provides for passing judgment without a process. 1. In cases where the offence is manifest and conspicuous, having been committed in open court; and 2. Where the party makes confession. This chapter also provides for a difficulty which has probably embarrassed every session, by allowing a church-member of good character, but who is convinced that he has never experienced a saving change, to withdraw from the communion.

Another important source of perplexity is obviated, by the declaration that non-communicating members, or, in other words, the baptized children of the Church, are not proper subjects for discipline.

We have merely glanced at a few of the more prominent points in the Committee's work. We presume that most, if not all of these modifications, will prove acceptable, and we are sure that the very able Committee deserve the thanks of the Church for so faithfully discharging the duties devolved upon them.

(From the "Banner and Advocate.")

This very able Committee have brought their labours to a close. The result, so far as they are concerned, is on our first page. It will now be for the churches to examine and to prepare, by their Commissioners to the Assembly next spring, to amend, if need be, and to adopt and send down to the Presbyteries for confirmation.

From a hasty glance we are disposed to say, that the emendations are, for the most part, very judicious. Two or three, however, may not meet with unanimous approval. Chap. I, Sec. III, seems inconsistent in its parts. If *baptized persons* are "members of the Church," "under its government," and "bound to perform *all the duties* of members," as they assuredly are, then they are certainly "proper subjects" for discipline. They have a *right* to it, as an instituted means of grace, and the church Session is bound to extend it to them.

But possibly there may be some special signification attached to the phrase "judicial prosecution," as distinct from Church discipline. If so, then the section reads strangely. They are *members under the govern-*



ment of the Church, and bound to perform all the duties of members, and yet may neglect and transgress, and not be brought before a judicature! This is anti-Scriptural and anti-Presbyterian in doctrine, or it is a justifying of a great dereliction in duty, as to practice. We trust that the churches will never sanction it. Let the section be amended.

Chap. III, Sec. VI, and Chap. IV, Sec. XIII, provide for the employment of counsel, *other than members of the Court*. "Professional counsel," as such, may not be employed, but any church member may be. This is an innovation. It provides for the introduction of lawyers, who may be professors in the church concerned, as advocates before the Session, and in one case, and possibly in all, as appellants and appellees, before all the Courts up to the Assembly. What may be the practical working of this scheme, we cannot predict. The churches will likely look at it before they sanction it.

Our columns will be open to discussion *pro* and *con*, to a reasonable extent.

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## The Atlantic Telegraph.

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THE Atlantic Cable was successfully laid, in the good Providence of God, by the "Agamemnon" and the "Niagara" on the 5th of August, both vessels reaching, on that day, their respective destinations. We shall give, in our next issue, some account of this great work. In the mean time, we present to our readers the two odes, written, for the celebration in New York, by Mrs. Ann S. Stephens.

### THE CABLE.

#### *Air—"Star-Spangled Banner."*

Oh, say not the old times were brighter than these,  
 When banners were torn from the warriors that bore them;  
 Oh, say not the ocean, the storm, and the breeze,  
 Are freest or prouder when war thunders o'er them,  
 For the battle's red light grows pale to the sight,  
 When the pen wields its power, or thought feels its might.  
 Now, mind reigns triumphant where slaughter has been,  
 Oh, God bless our President! God save the Queen!

Let the joy of the world in rich harmony rise;  
 Let the sword keep its sheath and the cannon its thunder;  
 Now intellect reigneth from the earth to the skies,  
 And science links nations that war shall not sunder.  
 Where the mermaids still weep, and the pearls lie asleep,  
 Thought flashes in fire through the fathomless deep.  
 Now, mind reigns triumphant where slaughter has been,  
 Oh, God bless our President! God save the Queen!

When the sunset of yesterday flooded the West,  
 Our old mother country lay far in the distance;

But the lightning has struck! We are close to her breast!  
 That beautiful land that first gave us existence—  
 We feel, with a start, the quick pulse of her heart,  
 And the mother and child are no longer apart,  
 For mind reigns triumphant where slaughter has been,  
 Oh, God bless our President! God save the Queen!

The blood that was kindred throbs proudly once more,  
 And the glow of our joy fills the depths of the ocean;  
 It thrills through the waves, and it sings on the shore,  
 Till the globe to its poles feels the holy commotion.  
 Let us join in our might, and be earnest for light,  
 Where the Saxon blood burns, let us strive for the right,  
 For mind reigns triumphant where slaughter has been,  
 Oh, God bless our President! God save the Queen!

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ALL HAIL.

*Air—“ God save the Queen.”*

ALL hail, across the main!  
 Thought thrills our cable chain,  
     Hear! Nations, hear!  
 Mind is victorious,  
 Columbia's made glorious,  
 While God watches over us,  
     Hear! Nations, hear!

No storms the chain shall break,  
 Nations our greetings take,  
     Hear now our call!  
 Peace speaks from shore to shore,  
 Good will be evermore,  
 While this work we adore,  
     Praise God for all!

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*In Memoriam.*

[The following tribute to a lovely and distinguished Christian lady, the daughter of the Rev. Dr. George Potts of New York, is an extract from the funeral address delivered by the Rev. JAMES W. ALEXANDER, D.D., in the University Place Church, New York, on the afternoon of July 30th. May the Lord sanctify this sweet and touching tribute to the soul of the reader!—ED.] (From “The Presbyterian.”)

TRIBUTE TO THE LATE MRS. MARY ENGLES.

MY mourning brethren, all seek for rest, as has been said; but ah! some more than others! To some the posture, all through life, is but a

waiting till their "change come." The sorrower cries "*Then shall I be satisfied, when I awake with thy likeness*"—but not till then. These are they who find here no continuing city, and whose eyes are ever unto the hills whence cometh their help. In consistency with resignation to God's will, they have an insatiable desire for rest in him. To say that they are *willing* to die, were weak language; they restlessly long for the consummation. The heart exclaims, "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better."

*With Christ!* this is heaven. Disciples of old knew what it was to be "with Christ," while he tabernacled among men. Disciples now have an inkling of what it is to be "with Christ," in ordinances and communion. But the complete acquaintance with this glory is reserved for the time when we shall be caught up, and "so shall we *ever be with the Lord.*"

Excellent as is our incomparable version, it may sometimes receive a reflected ray from others. In that passage where the prophet Daniel, under the greatness of the revelations, sinks to the earth, he is reassured and raised by the address, "O man greatly beloved." The Vulgate has it, "O man of desires"—*Vir desideriorum*. And this is a fit title of many a wearied Christian sufferer. He is fraught with desires, yea, is all longing and irrepressible pining for the home of his soul. As a pious and eloquent German once expressed it to a friend of his and ours, "I am a homesick man!"\*

That world towards which the believer is aspiring is not dull or torpid, but a state of high, transcendent progress, of intellectual and moral flight towards an infinite standard which it delightedly pursues but never reaches. It is my persuasion that no virtuous attainment in knowledge is lost, or confined to the present world, but that each of God's children will find the acquisitions of life hallowed, perpetuated, and perfected. Our adorable Creator has set before us as objects of pursuit, TRUTH, BEAUTY, and HOLINESS, "these three." Correspondent to these are the love of truth, refined taste, and the moral faculty. These are not to be forever disappointed. If the true, the beautiful, and the good, in our present shattered state, are sometimes disjoined, the day is coming when they shall be discerned not only harmonious, but coincident, like sides of the same pyramid converging towards its divine apex. And unto this consummation the redeemed soul is perpetually tending, amidst the seeming hinderances of sublunary evil.

It elevates our estimate of the divine discipline, to contemplate the manifold dealings of wisdom and love, in moulding a human subject for heavenly glory, by the stern hand of afflictive dispensation. "He doth not afflict willingly;" yet he afflicteth much and oft. "What son is there, whom the Father chasteneth not?" In cases of special love, there is poignancy of suffering under the scourge. But all the severities of love fall into the brief period, the mere instant, of the present life, and all are terminated by death. They who are Christ's enter into peace, where "the weary be at rest."

The transition is natural, if it can be called a transition, to her who lies before us, beautiful in sleep. This is the favourite scriptural term for the departed. They sleep in Jesus. This speaks of deep repose, while

\* Ich bin ein Mann des Heimwehs!



it points towards an awaking at "the resurrection, that is, the redemption of the body." She has "fallen asleep;" as the child, weary of weeping, sometimes turns in the mother's arms and rests. And parental solicitude, retrospective of a thousand particulars, which none but a father or a mother comprehend, will acquiesce in such relief and escape from trial. We speak so often, my brethren, of the domestic relations, that we are apt to forget how profound are the sentiments to which they give rise. Some there are, who treat as exaggerations much that is said and written concerning the warmth of attachment between parent and child, brother and sister, friend and friend. I profess myself to be of the mind of those who believe that the affection of a parent, purified by religion, may equal the highest reaches of romance or poetry. But these are chords which the hand even of sympathetic friendship may jar too roughly. The words of human speech cannot tell how great, how tender the deposit of treasured love which lies in those cerements.

Beloved friends, not only resign yourselves, but hush all wishes. God has sweetly interposed, and his touch is love. She whom you cherished, and embraced all the more yearningly if at any time she speeded from the howling tempest to nestle in your bosoms, longed for the infinite solace, and could be content with no earthly covert; wandering in quest of peace, she found no rest for the sole of her foot till she burst from that fainting body. She is with the Lord of Peace. "There the wicked cease from troubling, and there the weary be at rest."

[Here an extract was read from a letter to the Rev. Dr. Hewit, in August, 1857.]

If the character of her whom we lament were unknown, so as to require description, or obscure, so as to demand explication, there might be apology for greater length. But the presence of a whole congregation—may I not rather say of two congregations—together with numerous ministers of Christ, ruling elders, and other friends, attests at once the sympathy and the knowledge which make details superfluous.\* You knew her, many of you, from infancy. Were it necessary to inform you of her person, her youthful grace, her culture in manifold departments of letters and art, her fascination, her tact, her discourse, her pen,—what chapters could be written concerning these! I would rather speak—for to some it may be as yet unknown—of a most remarkable revivification of her piety within the last three or four years. Under this divine influence she felt herself entered upon a new stadium of Christian life. Her labours of love, in schools, in mission work, in seeking the salvation of individuals, in stirring up the languishing graces of professors, in visiting the poor, seeking out the orphan, and watching beside the dying, are among those which adorn our common Protestantism, and more than reconcile us to the absence of female vows and orders, and ostentatious charities. These labours, from their nature, are best known in the houses of sickness, poverty, and old age. So much had this lamented lady identified herself with the spiritual labours of this church, that I hazard nothing in saying that only one death could have been a greater bereavement. Not only has the father lost his child, but the pastor his right arm. I believe I violate no confi-

\* At that season the congregation is much scattered; but notwithstanding that fact, the church was full of deeply agitated mourners, who thus testified their affection for the daughter of their beloved pastor.

dence when I add, that for some years past the thoughts, studies, prayers, and other preparations of the deceased, have been bent towards a missionary destination among the savages of Africa. Yet let us not quarrel with the dispensation which takes away any from early toils and promise of usefulness. Just so the proto-martyr Stephen was taken away, when he fell asleep amidst the murderous missiles which closed his earthly service.

It is worthy of being noted, that as no one was more punctual in attending those daily devotions in this and neighbouring churches which have marked the recent religious awakening, so none evinced profounder interest than our departed sister, in everything pertaining to this memorable revival of religion.

My respected and beloved friends, who here occupy the chief place of mourning—mourn not, but look upwards! She whom you love is with that Jesus who supported her in the serene triumph of the last few weeks. Where else could your most passionate wishes assign her a place?

Reverend brother, it is impossible for me to refrain from a personal reminiscence. It lacks but two years of the half century since you and I, little boys, were schoolmates in a neighbouring city, both sons of Christian ministers, both encircled with joyous groups, and brightened with childish visions of coming years. Ah! what events have since chequered the actual scene! And how many have we followed to the tomb! About three-and-twenty years ago I first saw her whom we are commemorating, then a fair, lovely, artless, happy creature, in her parent's home. Just as pure, and unspeakably more blessed, think of her, O parents, as this moment in the world of spirits. My smitten friends, I know you feel a deep unspoken joy bubbling up amidst these briny waters of grief. Faith of things future and unseen, will, I trust, sustain the hearts of the father and the mother, in that woe which no human sympathy can share; of these brothers, whose loss cannot be made up to them in kind; and of that sister, who is in a foreign land, unconsciously sitting to receive the arrow of evil tidings, which too rapidly is traversing the ocean.

To my Christian friends of this congregation I must be suffered to say, this is not only an admonition, but a rebuke. If she, whose remains are here, wore herself out in duties, it was for your sake. Let her zeal and devotion be your example. Let those whom she admonished and entreated, turn themselves now to God. These courts of the Lord's house have long echoed with her soft yet commanding voice, leading the high praises of God; let the association and remembrance cause every worshipper to hear an invitation from within the veil, saying, "Come up higher!"

As for *her*, let us recur to the truth with which we began. SHE IS IN PEACE. Thero the weary be at rest. Jesus, whom she sought and loved, has at length, earlier than we or she expected, met her with the kiss of peace. He has stooped to wipe away the moisture of weariness and anguish from her marble brow. He has taken her in his arms, out of the last fatal swooning; he has said to her MARY, and she has answered, RABBONI!

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Miscellaneous Articles.

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SIGNALS FROM THE ATLANTIC CABLE.\*

THE union of the two hemispheres is a festival event in the history of the great globe. America, from Greenland to Magellan, thrills with continental joy at the pressure of the sister hands of Europe, Asia, and Africa. And the mighty hemisphere of the East, in one family three, receives, with kindred emotion, the welcome grasp of a long-separated and absent member of the terrestrial household.

The globe is now in electric union. Ye winds, who have swept over American forests, and African deserts, and Asiatic mountains, and European plains, a new agent, swifter far than your aerial speed, is a visitant of the four quarters of the globe. Ye stars of light, who chronicle new achievements in the infinite universe, record in the book of ages the laying of the thought-wire that speaks to nations through separating gulfs. Ye mountains, sublime in the peaks of everlasting hills, let your primeval rocks and verdure respond to the human enterprise which has mounted your Alpine heights, and has now thrown the rein of mastery over your submerged depths, and guides its way across the rugged mountain-path of waters. And thou, old Ocean, majestic in the billows of thy might, that anthem the praise of God from shore to shore,—thou, who ledest the intercourse of nations by outspreading sail and grander steam, to thine azure deep is committed a new trained

\* An Address delivered at the Telegraphic Celebration, September 1st, 1858, in the City Hall, Burlington, N. J., by C. VAN RENSSELAER.



elemental power, from the hands of Him who rules the waves and directs the storm.

Occasions like the present have their high moral purposes. They serve to explain and illustrate the discovery they celebrate; they magnify to its true proportions the triumph of mind over matter; they secure to society an interval of intellectual and genial festivity; they exert an elevating and educating influence on the popular mind; they render homage to providential developments in the world's affairs; and they assist in bringing God to view as the great and glorious Ruler of the Universe.

The successful laying of the ATLANTIC TELEGRAPH is one of those leading and happy events in human history, which, when it occurs first, anticipates the emotions and honours of future triumphs of the same kind. Now is the time and the hour! Our celebration, on the appointed day, brings us into heartfelt connection with the general joy and praise; and the telegraphic poles of Burlington exchange signals with the wires on Albion's cliffs, and return the festival flashes, which pulse with the power of life, from our commercial metropolis to the outstretched boundaries of this great Republic.

The subject of our meditations shall be **SOME OF THE LESSONS TAUGHT BY THE LAYING OF THE ATLANTIC TELEGRAPH.**

I. The first lesson of the submerged telegraph is clearly **THE SUPERINTENDENCE OF DIVINE PROVIDENCE IN THE AFFAIRS OF MEN.** The time and the issuing of this event proclaim the hand of God. Occurring a century, or half a century ago, it would have been incongruous to human affairs. The world was not in a condition to appreciate or profit by an invention which antedated its necessity. God arranges all things so that everything shall be in its place, at the right time, in the mighty system of his advancing Providence. The clock on the dial of ages strikes, only when the seconds and minutes make up the hour. As the discovery of America was not demanded by the condition of the world, prior to the bold and hopeful adventure of the divinely guided Columbus, so an oceanic telegraph came into being only when the wants of the nineteenth century sought it out among the ordained inventions of a responsive Providence. The discovery of America in 1492 stands related to the counsels of God, just as the laying of the Atlantic telegraph in 1858. God is in history. Divinity overshadows every event with grandeur, and gives to it, like the stars, its right ascension in a sphere of glory.

The successful issue of the event we celebrate, as well as its time, brings to view divine Providence. Man walks beyond the bounds of his domain, when he undertakes to thread over, by the line of his skill, mountain peaks, submerged in ocean's depths. Adventurous was he, who first unfurled a sail upon the billows of the defiant deep; but what language can express the boldness, and even hopelessness of that enterprise that seeks to conquer, not

space on the surface wave, but on the unexplored mud and cavern in the darkness of the distant bottom? To what but the interposing help of divine Providence can be ascribed the successful deposit, in the lower parts of the boisterous ocean, of a wire, measured in size by a human finger and in length by a twelfth part of the distance around the globe?

In 1857, the first Atlantic experiment was made. On the 5th of August of that year, two ships, well named—the “*Agamemnon*,” after an indomitable Greek chieftain, and thus representing the spirit of men; the “*Niagara*,” after the great cataract, and representing the wonders of nature—these two vessels set sail with the mysterious cable, one end of which is held by the Old World, as the pledge of its firm faith in the enterprise. Five days out from land, on the 11th of August, the slender cord, intended to reach the New World, is broken by the heaving of the vessel; and the part submerged, of three hundred and forty-four miles, is left a buried and irrecoverable fragment amid the curves of the Atlantic plateau. Thus perished the hopes of the first expedition. Man’s ability was inadequate to the work.

On the 10th of June, 1858, the undaunted ships again set out. Violent storms forebode disaster. The *Agamemnon* is shaken to and fro by the sea, as if to exult over the frailty of human workmanship, and the vessel barely escapes wreck. At last the cable is joined in mid-ocean, and the ships part for the two hemispheres. On the first day the wire is broken on the *Niagara*, on the second day at the bottom of the ocean, and on the fourth day on the *Agamemnon*. Three failures, with the loss of three hundred and thirty-five miles of cable, again rebuke human impotency. The *Niagara* returns in gloom, followed by her cheerless but not discomfited compeer. The conviction settles on the popular mind that the enterprise is beyond human power. And so it is. But not beyond God’s. The Lord on high is mightier than the waves of the sea.

On the third expedition the noble ships reached their mid-ocean rendezvous on the 27th of July, true to each other as the needle to the pole, and eager to make the magnet available at the bottom of the ocean as on its surface. The splice was effectually, but this time rudely made; and “the apparatus was then dropped into the sea without any formality, and indeed almost without a spectator; for those on board the ship had witnessed so many beginnings to the telegraphic line, that it was evident they despaired of there ever being an end to it.” The fact is, that public opinion, both on sea and land, had reached such a point of depression and of renunciation of human ability, as to produce the general feeling that, without the special interposition of Providence, the work must prove a failure. Thus did God prepare the world to put its trust in Him alone. Where else is trust safe?

The ships now slowly part from each other in the concealed

glory of a successful mission. Painful anxiety keeps watch on both vessels. The pilots scan the sea rather than the stars, and the interest is at the stern and not at the prow. Never did maternal affection note, with more tenderness, the breathings of a new-born infant, than did the electricians the continuity of life developed by this wonderful child of nature in the cradle of the deep. Day after day passes without disaster; but, like the crisis between life and death, apprehension only increases until complete safety is announced. The logs of both ships show the variety of contingencies which alternately cherished or depressed hope. The story of the double passage reads, indeed, like the romance of the adventures in the earlier voyages of discovery. But here is the higher moral sublimity of a great and well-matured enterprise, throwing its lights and shadows over the scene. What dangers encompass the daring work! Behold the little line, sparkling by day in the sunbeams, and in the night leaving its slight, phosphorescent track of foam, like silver, on the billows. Is it to reach, at last, its twofold destination? What perils of wind and storm, of waves, and icebergs, and whales, has it to encounter! What perils of Yankee vessels dashing up with unapologizing curiosity to spy out the mystery of the strange proceedings! What perils from the uncoiling of the spiral heaps of those miles of wire; from splicing and running out from one part of the ship to another; from the standing still, as on one occasion on the *Agamemnon*, of the paying-out wheels of the machinery, when the vast ship hung on to the frail cord; above all, what perils from crossing the unknown heights and valleys of the sea, unvisited by man, save by a few plunges of his long sounding-line, or by his own lifeless frame asleep in the watery sepulchre! Columbus on the prow of the *Santa Maria*, in search of the New World, depicts the double gaze, easterly and westerly, of the eager hearts on the *Agamemnon* and *Niagara*. The water at length shallows; the sounding-line telegraphs approaching land; the two harbours are won, and God is glorified.

On the 5th of August, the cable is landed on both shores. The *Niagara's* portion is carried up in glad but toiling procession to the station-house; and the end being placed in connection with the instrument, the deflection of the needle on the galvanometer shows a good electrical condition in the cable. And then and there, in the silence of the awe inspired by success from heaven, and amid the rude scenes of the station-house in the wilderness, the good Captain Hudson, assembling his men, *remembers God* and PRAYS. Few of earth's scenes were more sublime than that one, in the forests of Newfoundland. It stands out in the foreground of history, like Columbus kneeling before God on the soil of the New World, or De Soto planting the cross on the banks of the Mississippi, or Brewster and the Pilgrims praying and singing psalms at



the landing-Rock of Plymouth. Let this scene go down to posterity among the grandest memorials of our national history!

The religious services were introduced by a few appropriate words, beginning with these: "The work has been performed, not by ourselves: there has been an Almighty hand over us and aiding us; and without the divine assistance, thus extended, success was impossible." In the same spirit of "glory to God in the highest," Captain Hudson sent his first telegraphic announcement in the memorable words, "GOD HAS BEEN WITH US. THE TELEGRAPHIC CABLE IS LAID, WITHOUT ACCIDENT; AND TO HIM BE ALL THE GLORY."

This great truth, then, of *God's holy Providence in the world's affairs*, is flashed from Valentia to Trinity Bay, from Europe to America, and around the circuit of the globe, up into the bright arches of the eternal heavens.

II. Another of the lessons, signalled by the Atlantic Telegraph, is THE TRIUMPH OF HUMAN GENIUS, FAITH, AND PERSEVERANCE.

Let it be distinctly acknowledged that every endowment of man is from God. It is the inspiration of the Almighty that giveth understanding. The triumphs of man's intellect are his own, only as the *aided emanations* of a created *instrumentality*.

The human mind, like the stars which differ in glory, has its variations of capacity. The masses are scarcely perceptible on the map of the firmament, inferior glimmerings, or nebulae undistinguishable in the vast abyss of being. The morning and the evening-star is solitary in the grandeur of its brightness. Superior intellects are rare; but with what power they attract and rule! Great men in science and the arts, whose inventions and discoveries advance civilization, reign to distant ages.

Man's intellect, however, is comparatively feeble in its best estate. The children of a succeeding generation often know more than was at first discerned by the mind of inventive genius. Three considerations modify, without disowning, the homage due to the triumphs of the human mind. *First*, new discoveries and inventions generally originate from small and suggestive incidents, and not from independent, original investigation. Thus, the falling of an apple suggested to Newton's mind the principle of gravitation. The idea of the *telescope* grew out of the experiment of a boy, who, in using two lenses, found that a church-steeple was brought nearer in an inverted form. The properties of the *magnetic needle* were discovered by "some curious persons who were amusing themselves by floating a loadstone, suspended upon a piece of cork, in a basin of water, which, when left at liberty, was observed to point to the north." The *art of printing* derived its origin from the effort of a man in Haarlem to amuse his children by transferring to paper some letters he had cut on the smooth bark of a tree. A new epoch was created in the department of *galvanism*, or *animal electricity*, by Madame Galvani's notice of the convulsions in the mus-

cles of frogs by the contact of metals. Electricity for telegraphic purposes was first stumbled upon by Oersted, of Copenhagen, who observed that an electric current, transmitted through a wire placed parallel to a magnetic needle, either above or below it, caused the needle to deviate to the right or left, according to the direction of the current. In short, the triumphs of genius in the arts and sciences generally owe their origin to suggestive and casual incidents, and not to the original determinations of the human intellect.

*Secondly.* Discoveries and inventions are *the work of more than one mind.* Not to multiply illustrations, let us take the single subject of Electricity, the great agent in telegraphing. Dr. Gilbert, of Colchester, is the first to record, in 1660, the phenomenon of electricity, which he produced from various substances. Seven years later, Otto Guericke, of Germany, brought out the electric machine, now so common, although still an object of wonder. In 1730, Stephen Grey divided all material substances into electrics and non-electrics; and shortly after, Dufaye discovered the phenomena of attraction and repulsion. The experiments of Kleist, Cunœus, and Muschenbrœck, dating from 1746, led to the discovery of the Leyden jar in 1755. About this time, Franklin proved by his little kite the identity between electricity and lightning, and gave a new impulse to the science, by establishing the universality of the fluid in nature. About 1780, Cavendish laid the foundation of chemical electricity, by decomposing air and water by means of this agent. In 1790 Galvani, and in 1800 Volta, added to the advances of this science by the discoveries of animal magnetism and the construction of the Voltaic battery. And in 1819, Oersted announced the discovery of Electro-Magnetism, or the relations between Electricity and Magnetism, which constitutes the basis of the telegraphic art. These successive developments of this particular science serve to show that, however great are the successes of intellect, no one mind can ever lay open the treasures of even a single vein in the strata of knowledge.

In the *third* place, it requires time to bring all discoveries into practical use. Even after the leading principle has been discovered, the human mind is slow in applying it to its practical ends. The power of steam was long known; but it was not until 1765 that Watt's invention of performing condensation in a separate vessel from the cylinder was applied to the steam engine; and still more notable, it was not until 1807, or nearly half a century later, that Fulton succeeded in propelling a steamboat on the Hudson River; and not until 1830 that steam was successfully applied to railways.

The Electro-Magnetic Telegraph, like the Steam Engine and other inventions, is the creature of gradual development. Oersted in 1819 discovered the principle of electro-magnetic power; and in 1820, the celebrated Ampère proposed to apply the principle to a telegraph, with the crude suggestion that as many magnetic

needles and as many circuits should be employed as there were characters to be indicated. Schelling and Fechner proposed the employment of fewer needles. *Gauss* demonstrated, afterwards, that the appropriate combination of a few simple signs was all that was necessary to form a language for telegraphic purposes. *Sturgeon*, of England, was the first to construct an electro-magnet by coiling a copper wire around an iron of horseshoe shape. *Barlow*, of England, in 1825, failed to render his telegraph available, on account of the rapid diminution of the galvanic action with the distance, under the arrangements which he made. The great desideratum was to propel the galvanic power through an indefinite circuit of wire. In 1831, Professor *Joseph Henry*, now Secretary of the Smithsonian Institution, showed by his experiments how enormously more powerful magnets might be constructed, while the battery remained the same; and he also showed *how* and *why* the battery might be so arranged that the rapid diminution of the effect of galvanism might be prevented, so that *the effect could be produced in sufficient intensity at a great distance*; that is, so that we might TELEGRAPH. Professor Henry's discovery attracted much attention in the scientific world; but he did not himself undertake to invent a machine for telegraphing, or to decipher the language of electro-magnetism. In 1833, *Weber*, of Gottingen, found that a wire for telegraphic purposes on land required no special insulation; and in this year, in connection with *Gauss*, set in operation a telegraph between the Observatory of Gottingen and the Cabinet of Natural Philosophy, by means of a wire a mile and a half long. In 1835, Professor *Morse*, of New York, constructed in the University of New York, an electro-magnetic Telegraph, about a third of a mile long, and transmitted the word "Eureka" to paper. In 1837 much progress was made. In June of that year, *Cook* and *Wheatstone*, of England, took out their patent, using a deflective point; in July, *Steinheil* constructed a telegraph between Munich and Bogenhausen, employing a deflected needle to make dots and marks, as representatives of the alphabet; and in October of the same year, Professor *Morse* filed his caveat, which gave a general outline of his present system. In this paper, Professor Morse dates his inventions back to 1832, the year following Professor Henry's discoveries; but telegraphing, under his superintendence did not go into practical use on a large scale, until the completion of the Washington and Baltimore line in 1844. At first, two wires were considered necessary to make the circuit, one at the terminus and the other back. *Steinheil*, however, discovered that one-half of the circuit could be formed by the earth, and that double wires were unnecessary.

In the matter of veritable telegraphing, in the present acceptance of that word, Professor Morse, of New York, is justly entitled to pre-eminence among all the inventors of instruments that applied



the previously discovered principles. So many minds have, in fact, co-operated to produce the telegraph to its present working order, that it may be called the invention of the age, rather than of any individual. Nevertheless, Professor Morse, more than any one man, has the credit of bringing the telegraph into practical use on a large scale; sustaining to the telegraph the same relation that Fulton does to steam navigation.\*

Even after the operations of the telegraph were successful on land, it was a bold thought to drop the wire into the bed of the ocean for international communication. But time assists the triumphs of genius and perseverance. In November, 1851, the submarine telegraph was laid between Dover and Calais, a distance of  $23\frac{1}{2}$  miles; and on the same day guns were fired at Dover by means of the electric spark, communicated from Calais. Franklin had, however, anticipated the experiment in another mode, and had fired spirits by an electric current over a river, a century before, in 1748. Planting his Leyden jar, or battery, on one side of the Schuylkill, the philosopher, as an electro-King, commanded the electric current to the other side on a wire, and then summoned it to return by way of the river and earth. Perhaps, before long, some Yankee hand, fond of exploits, may apply American electricity, through the Atlantic ocean, to the touch-hole of British cannon, to astonish the Royal Lion and the Londoners. Various submarine telegraphs have been set in operation since 1851; but the greatest of all is the ATLANTIC TELEGRAPH OF 1858.

It does not detract from this great submarine work, that so many instrumentalities were necessary to its execution. Almost every philosopher has made some contribution to the elucidation of its scientific principles, especially Oersted, Gauss, Sturgeon, Henry, Weber, Steinheil, and Wheatstone; almost every inventor has aided in bringing it into practical use, especially Gauss, Weber, Wheatstone, Morse, and Steinheil; hundreds have assisted in laying the Atlantic cable—Brooke and Berryman in sounding and surveying the ocean path; Maury in foretelling the time of genial skies; Armstrong in applying gutta percha as the insulating material; Field in organizing the companies, furnishing the means, and superintending the whole work; the manufacturers, Glass and Elliott, and Newell, whose cunning skill wrought the ingenious wires; Berdan and Everett, who invented the paying-out machinery; Woodhouse and Canning, the engineers; Bright and Whitehouse, the electricians; Preely and Hudson, Dayman and Oldham, the commanders; Morse and Bache in their constant and valuable counsel from beginning to end; the British and American governments, who supplied the vessels; the gallant tars and laborious

\* In this brief sketch of the discoveries and inventions relating to the Telegraph—which has been compiled from the various sources accessible to the public—the *intention* has been to be impartial, and to give to each individual his due share of honour.

working-men, who encountered toil day and night;—but, whatever number of persons may have been employed, intellectually or physically, in laying the Atlantic cable, it is certain that the work done is a great work, and that the mind of man, which fathomed the idea and anchored it in the deep, has a mighty range for its exploits, even from the stars of heaven down to the chambers of ocean's darkness.

Whilst due honour should be awarded to all, on both sides of the Atlantic, who have aided, by thought or hand, this transmarine achievement, the names that will be forever most dear to American minds are FRANKLIN, HENRY, MORSE, and FIELD:—*Franklin*, for identifying lightning with electricity, and thus connecting earth with the heavens; *Henry*, for devising the means and demonstrating the practicability of telegraphing through an indefinitely long circuit of wire; *Morse*, for reducing the electric current to a written language; and *Field*, for successfully executing the great sub-Atlantic enterprise.

The present commemoration holds in special honour the *laying of the Atlantic cable*. This work involved three separate and special classes of difficulties:—1. The organization of the men and means for the enterprise, including the immense cost of the experiment, which was about two millions of dollars. 2. The making of the right kind of cable, which involved the greatest skill in the selection of materials and in their mechanical combination into one cord. 3. The laying of the line at the bottom of the ocean, which required the space of two large vessels, careful coiling and uncoiling, and paying out into the sea by the most ingenious machinery.

The present celebration gives mingled homage to science, art, and practical skill. Taken all together, the combinations of the Atlantic Telegraph constitute unquestionably one of the greatest triumphs ever accomplished by the human intellect. The event teaches a lesson of faith, energy, and perseverance, to universal man.

III. Another lesson of the Atlantic Telegraph is that IT BRINGS GREAT ADVANTAGES, political, social, economical, and religious, to the world. Many benefits, numerous as its own seven-fold cord, are wrapped up in the inventory of those mysterious strands.

1. The promotion of the *friendship of nations* is one of the first natural advantages of the Atlantic Telegraph. The division of the world into different nations by means of mountains, rivers, and oceans, is a part of the arrangements of infinite goodness. Great ends of mercy, as well as of retribution, were answered by the confusion of tongues and the dispersion of mankind. In the progress of ages, the diversity, necessary to the best interests of the race, was to be relieved by the providential preparations for a more genial intercourse. The sharp, repulsive prejudices and rude hostilities of the earlier eras of civilization were to be superseded by a system of attracting influences. At the present day all the ten-

dencies of the world's advancement are towards intercourse, unity, and peace. The swift communication of thought is the best harbinger of universal concord. As the original dispersion of mankind was accomplished by the confusion of language at the tower of Babel, so its reunion in the bonds of peace is promoted by the creation of a new, universal language, surpassing the resources of combined human tongues.

The wire itself symbolizes the union of all lands, and the fraternity, which Grace is to give to the nations. Higher than physical juxtaposition is the intellectual and moral nearness of vision that outstrips the course of the sun, and becomes a universal source of light and genial attraction. The very existence of neighbourly ties sanctifies intercourse. Never did Science before, thus re-echo, from the deeps of the sea, the hosannahs, which rang through the firmament at the birth of the Prince of Peace: "Glory to God in the highest; on earth peace, and good-will towards men."

As a specimen of the connection between the diffusion of intelligence and national peace, it may be stated that if there had been a telegraph, the last war with Great Britain might have been avoided. The British Orders in Council, which restricted our commerce on the continent, and which constituted one of the prominent causes of our Declaration of War in 1812, were actually repealed before that declaration was made, although the slow rate at which intelligence then travelled, prevented our receipt of the intelligence in time. So also the great battle of New Orleans was fought after the preliminaries of peace were signed; but there was no telegraph to flash an armistice into the smoke of the contending armies.

In proportion as the nations are brought into daily communication, mutual respect and sympathy are engendered. Diplomacy will cease to be a mischievous appendage to thrones and cabinets. And since no movement can occur in national policy without its instantaneous communication to the whole world, it is clear that the Telegraph must become the Oracle of Peace. Congruous to its character, is its first enunciation of peace with China, and intercourse established between the civilized world and three hundred millions of hitherto self-inclosed barbarians!

No two nations on the earth ought to be united by firmer bonds than those two, whose telegraphic stations now respond flash to flash. War between England and America would imperil the interests of civilization. Welcome to all Anglo-Saxon hearts is the new union-tie, which enables the Royal Queen and the Republican President to exchange, on the same day, mutual congratulations in behalf of fifty millions of kindred freemen. May the British lion and the American eagle ever dwell in peace together, and the little child of the Telegraph lead them. In the eloquent language of GOVERNOR KING, of New York, at a recent celebration, "For England I have a noble, kindred feeling. In common she speaks the language of Shakspeare, Milton, Bacon, and Newton; and united,



we may walk down the future centuries, a mutual benefit, and the hope of struggling nations."

2. Another benefit of the Atlantic Telegraph is in its *relations to commerce*. A merchant\* justly remarked, in the New York Chamber of Commerce, of the newly-laid telegraph, "We hail this as a commercial enterprise, carried into effect, more than for any other purpose, to answer the demand of a growing commerce,—of a commerce guided by the light of an advancing civilization."

Intelligence aids commerce in many ways. First, it places the operations of commerce upon the true and broad foundation of knowledge. Secondly, it gives regularity to its laws. Thirdly, it stimulates its advances into all quarters of the globe. And Fourthly, it gives equality to all who engage in its enterprises.

A knowledge of the state of the markets in all parts of the world, at the time of acting, must effectually check rash and illegitimate speculation. The telegraphs in our own country have already equalized prices throughout its length and breadth, and regulated exchanges with the most exact precision. The same results will be now obtained for commercial operations between Great Britain and America, and eventually for the whole world. The quotations of the business of the day on the Royal Exchange and at the Bourse, whose transactions close an hour or two before those in Wall Street begin, will have a daily influence upon the American market. And soon, the Exchanges of all the capitals on both hemispheres being in full telegraphic and commercial union, Commerce will possess the advantage of a new power, worthy of the mysterious winds that waft her ships and of the grand seas that bear them in their course.

It is a remarkable fact that one of the earliest mercantile results of the Atlantic Telegraph was to communicate the information of renewed intercourse with China, thus placing American vessels, trading with that distant land, on the same footing with English or other foreign vessels, which otherwise would have had the start of ten or fifteen days.

The Atlantic Telegraph is to Commerce what the gathering of facts is to Science. It encourages, enlarges, purifies, invigorates and confirms its domain. Let Commerce, then, bring her offerings from afar, gather her tributes from every shore, and wherever the winds swell the glad sails of her ships, do homage to this new benefactor of the great mercantile world.

3. The advantages of the Telegraph to *the various branches of mechanical labour* are incalculable. Knowledge and civilization are the allies of human industry. Every new invention tends to mitigate human toil, to dignify labour, to increase the sources of comfort, and to elevate the working classes, intellectually, morally, and politically. The labourer with his barrow, the blacksmith at

\* Mr. A. A. Low.

his forge, the boat-builder in his yard, the shoemaker with his last, the tinman at his instruments, the carpenter with his saw, the mason with his trowel, the hatter at his block, the painter with his brush, the printer at his types, the tailor with his needle, in short, all mechanics, of every occupation and grade,—and work is honourable in all; idleness is vice—I say, all mechanics are interested in, and benefited by, every discovery and invention of the age. It might have seemed to some a singular and incongruous thing, to see workmen in New York turn out in a procession, two miles in length, on the day the success of the laying of the Atlantic cable was announced. With a full band of music and with banners, the hardy workmen, in their everyday clothes, marched in a festival procession, which extended from Union Square to the Park. This was the testimony of men of sense to the general value of the new improvement, and to its influence on their own interests and happiness. Whatever promotes the prosperity of the city and of the country, helps the cause of the labourer and the mechanic. This principle is as true as the hammer to the head of the nail, or a plummet dropping straight down by the side of a wall.

When the working men of New York had assembled in the Park, the President of the Commissioners of the Central Park thus forcibly addressed them.

“*Fellow-citizens and fellow-workmen of the Central Park*: This procession of labouring men of the city, turning spontaneously from their daily work into line of two miles long, with ploughs, drays, spades, and all the insignia of labour, adds a most significant feature to the celebration of this most wonderful achievement of time. While bankers, and brokers, and shipowners, and manufacturers are all fathoming the influence of this event upon their peculiar vocations, the intelligence of the labouring man is not behind in discovering its bearings upon his interests and the interests of labour throughout the world. Movement, activity, transportation by rail and by ship, by land and by sea, are the life of this great market-place of the West and of the East. All inventions facilitating the exchange of material products and articles, and the interchange of thought, must enhance the greatness of this metropolis; and it is not singular that you who are engaged in a work that is to add beauty to its greatness should sympathize in an event that so deeply concerns its advancement. Whatever tends to equalize the prices of commodities operates to arrest those sudden periodical shocks that paralyse trade and manufactures, and bear so heavily upon labour. This the ocean telegraph must do, and I find a chief gratification in a faith that points out to me this result. While officials speak of this event in the language of state, this demonstration of labour shows that the great heart of the people beats with an enthusiasm worthy of the day and of the wonder of ages. It cannot be that this new avenue of thought, that brings

the civilized people of the earth within an hour of each other, will ever fail to subserve the highest interests of humanity.”

4. The power of the telegraph in *extending the knowledge and influence of republican institutions* will aid to bless the world. Our country has remained isolated from the nations until the well-being of its free institutions has been well demonstrated in its history. The Old World has felt some of the movements of liberty; but its irregular fires of inspiration have been followed by desolation. Before the influence of America in overthrowing tyranny could be fully felt upon the earth, it was necessary to bring its system of government into closer proximity with the Old World. Steamships and the press have already contributed to this result; and now, the quick light of the telegraph exhibits, side by side, the institutions of freedom and the thrones of tyranny. The cause of liberty always gains by light. The increase of knowledge tends to the political regeneration of the earth and to the establishment of the great principles of popular government from pole to pole. “The tyrants of the world will quail under the searching glances of an argus-eyed public sentiment. The present system of telegraphing is, as it were, blending the mind of the world into one stupendous republic.”

All inventions are in freedom's favour. It has been said that the locomotive was a great democrat; and so it is, in the true sense of that word. In the same enlarged signification, the Atlantic Telegraph is a true republican. Railways and electric wires unite in unfolding the glories of self-government to expectant nations; and even the interest taken by Americans in the very celebration of the Atlantic Telegraph, goes up like a jubilant shout, to cheer the hopes of the oppressed and to warn Tyranny of its doom. Soon may Freedom's be a universal dominion:

“And henceforth, there shall be no chain,  
Save underneath the sea,  
The wires shall murmur through the main  
Sweet songs of liberty.”

5. The influence of the telegraph upon *the press* will be salutary and powerful. More than any other department of business, the press feels the power of this great enterprise, which establishes almost instantaneous communication with all parts of the world. The Telegraph will not only stimulate the desire of the people for intelligence, but it will throw increased ability and activity into the press, in order to meet the growing demands of the public. The newspaper is one of the great institutions of the age. If its necessity has ever before been questioned, all doubt of its power and usefulness vanishes before the landward and seaward telegraphs, which send to the press the contributions of all nations.

6. *Science* shall receive rewards from her own achievements.

The ocean telegraph has been already of use to science, by



showing what modifications the electric wave undergoes under such new circumstances. It will serve, if it endures, to throw light upon the velocity of galvanic electricity, and enable the electrician to investigate the general laws of the fluid, when thus constrained.

The Atlantic Telegraph can also be employed in determining the difference of longitude between observatories, or stations, in Europe and America, and may be brought into use for certain astronomical purposes.

It is, in short, a piece of philosophical apparatus on a grand scale. The electrician will cherish it with the love of the astronomer to his telescope, or the chemist to his retort. Its connection with further discoveries is a certainty in an age of physical inquiry.\*

Among the rewards of science on this occasion, is the universal homage yielded by the multitude. No longer regarded as an aristocrat of high pretensions, living in the seclusion of a grand, but selfish and useless domain, Science is welcomed as the handmaid of industry and the arts, and obtains from the masses to-day the most triumphant honours. This restoration to her true position is proof of her native dignity and worth. Never has Science received so hearty and gracious a demonstration to her praise. Whilst Jupiter places at her feet the thunderbolts of the firmament, and Neptune the trident of the Ocean, and Vulcan the miraculous implements of Cyclopean forges, the crown of glory is placed upon her head by the Queen of Beauty, amidst acclamations which fill the conclave.

7. The benefits which the telegraph will confer upon the cause of *Religion*, are as certain as that Religion's is the greatest cause on earth. Christianity has, in the first place, a common interest in all that relates to the advancement of society. Whatever cultivates good-will among men, facilitates commerce, stimulates industry, enlarges the sphere of free institutions, benefits the press, and aids science and knowledge, advances religion too. Every new discovery is tributary to the kingdom of Christ. Of how much use to religion has been the telescope, the microscope, the compass, the loom, the printing-press, the steam-engine! Thus will it also be with the Atlantic Telegraph, through the general relation between the progress of society and the cause of truth and righteousness.

But further than this. Religion derives a direct advantage from

\* The "London Morning Post" says, that it is understood that the Atlantic Cable transmits the electricity with sufficient rapidity, but that it retains it, time being required for its discharge, after it has been communicated to the wire. The first signal is transmitted instantaneously; but the wire does not readily part with the charge, and the electricity it retains prevents the effect of a second signal from being perceived on the distant instrument. This difficulty, which was experienced in the Telegraph to the Hague, was overcome by discharging the wire after each signal, and this was done by sending the electrical current in the reverse direction. Such an arrangement does not seem to be sufficient to put the Atlantic Cable in satisfactory working order. Science, however, will doubtless discover a remedy in due time.

the use of the telegraph, like the secular interests of society. A knowledge of the state of mankind in every nation constitutes the basis of evangelical effort, and stimulates the prayer and zeal requisite to carry on its operations. If the angels of heaven were to descend, as visible messengers, to report daily the condition of the world, they would perform the service that the telegraph, in the name of heaven's King, is commissioned to do, through the inspirations of its swift-winged words. Every agent on earth is God's agent to execute his will. The luminary that compasses the circuit of the heavens, and the time-defying spark that pervades the cable of the deep, have each, in their origin, purpose, and results, a relation to Deity. God carries forward the plan of redemption by means of the vast system of events, which, each and all, small and great, old and new, make up the glory of Providence. Telegraphs ride over mountains, and leap through the seas, that they may prepare the highway of the Lord, and be the forerunners of the chariots of his salvation.

It is easy to realize that this great invention of the century impresses upon the mind and heart of the religious world the idea of UNITY, and thus aids in creating a power, antagonistic to the injurious separations and alienations, too long prevalent in the Church. A better era is at hand. Unity is the familiar lesson among the religious demonstrations of Providence. Unity is the loving truth of Gospel grace. Unity springs from genuine Christian intercourse, like the morning light, to bless the world. Unity gladdens the train of enlarged evangelical efforts among the millions of mankind. Unity is celebrated by the moral influences of each world-related event. Unity is transmitted, with the love of God, to the Church, in every new memorial of His power and glory.

Such is a brief view of the general blessings radiating from this work of light, whose success we are met to celebrate.

It is not, indeed, to be disguised that the telegraph may also be employed for purposes of evil. If Satan transformed himself into an angel of light, it is no marvel if he still use the agency of light in strengthening his influence and dominion. But, for the purposes of the wicked, light is the most hazardous and self-destructive of all weapons. The devil, in his attempts to quote Scripture, was overwhelmed by the replies of the Son of Man. All assaults upon the cause of truth and liberty through the telegraph, will be repelled by the avenging power of right, in the Providence of the Most High.

IV. Another thought is transmitted through the Atlantic Telegraph, as a commemorative lesson to the immortal minds that celebrate its achievement. It is that this great event is among the most impressive, as well as the latest of the providential indications of THE APPROACH OF THE MILLENNIUM.

The age in which we live is intense with activity, change, and progress. There seems to be a marshalling of events to terminate a great and triumphant campaign. Behold the nations of Europe

sighing after a better day amid the gloom of ancient systems, the Ottoman empire expiring in desolate impotence, the great and portentous commotions that have swept over India's plains, the Jews looking to Palestine with revived national aspirations, the unfolding of the gates of China to the intercourse of a long-excluded world, the grand preparations on the Pacific's shores, the opening of Central America as the highroad to the recovery of the kingdoms farther south, the numerous and industrious explorations in Africa, as if to connect her, in time, with the general movement of this electric age; and above all, behold the progress of Christianity in every land, and especially the existing revival of religion which is gilding the mountain tops, and breaking in with glory upon the darkness of thousands and ten thousands of human hearts;—all these, with other providential declarations in the political and religious world, announce a crisis in human history. The horoscope of Time points to great changes in the zodiac of nations; and all the events on this world of wonders seem to be propelling it towards a sublimer destiny. The kingdoms of the earth, as at the Advent of Christ, are in providential training, with a great expectation; and just at this period, the telegraphic achievement towards universal progress and unity startles continents into awe.

What is the consummation, foretold by this combination of uniform signs? It is no less than the MILLENNIUM—when the Lord shall reign King of nations as He is King of saints. This event, according to Prophecy, cannot now be far distant. Its exact period is, doubtless, beyond the computations of the human mind. Biblical scholars differ about the time of the commencement of the latter-day glory, mainly because they differ about the commencement of certain eras, spoken of by Daniel and John, in reference to the duration of the reign of Antichrist, whatever may be meant by that term. Many students of prophecy in the Protestant Church have fixed upon the year 1866 as the one that is to witness “the beginning of the end.” Assuming the year 606 (the time when the Emperor Phocas conferred on Boniface III the title of Universal Bishop), as the year for the commencement of the persecution of the Church, they add to it the 1260 years, which mark the precise time of the reign of Antichrist, and thus arrive at the result of 1866, as an important era, preliminary to the Millennium, if not actually introductory to it. Some, however, reckon the 1260 years from the year 756, when the Emperor Pepin gave temporal dominion to the Universal Bishop, and thus fix the millennial epoch in the year 2016. Admitting this latter computation to be the most probable, the interval between 1866 and 2016 is not longer than might be expected, for putting into complete and successful operation all the means requisite for the full introduction of the Millennium; although God may bring it to pass at any period, like the sudden and universal illumination of the firmament by His messenger lightnings.

There can be little doubt that the millennial glory is to begin



before many years. One of its antecedents is the preaching of the Gospel to every creature, a great spiritual work, which is in the course of victory. The prediction that in those days "many shall run to and fro, and knowledge be increased," is being remarkably fulfilled by the aspects of the times. The text places intercourse and knowledge in conjunction; just as the railway and the telegraph, which are the champions of each, and each of both, are usually found in juxtaposition. The telegraph will soon sway its amazing power in every realm; yea, it already reigns. "There is no speech, no language; their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." The quick, pervading nature of the telegraph is suited to a day of knowledge. Its cord harmonizes with the universal song, "Glory to God in the highest; and on earth peace, good-will toward men." Soon will it announce that nations have beaten "their swords into ploughshares and their spears into pruning-hooks," and that "the earth is filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Nor is there any agent in nature that so well symbolizes the instantaneous transactions of the resurrection morn. "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Amidst these scenes of miraculous transition, there shall be "NO MORE SEA," and "TIME SHALL BE NO LONGER."

Help us all, heavenly Father, to be prepared for these great events of immortality! And may our beloved land, with its banner of stars as an ensign among the nations, be among the foremost to promote the glory of the latter-day, and to utter with its telegraphs and its voices, "the kingdoms of this world have become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever!"

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### THE LORD HATH NEED OF THEM.—MATT. 21: 3.

(By the author of "Learn to say No.")

OUR Lord Jesus Christ, when he was upon the earth, appeared as a poor man. Though he was rich, yet for our sakes he became poor. Though he was in the form of God and thought it not robbery to be equal with God, yet he took upon him the form of a servant.

Jesus, during his estate of humiliation, gave occasional proofs of his power and glory; and a little before he was to submit himself to the greatest humiliation and suffering on our account, he would make one triumphal entry into Jerusalem. But though as God he was King of kings and owner of all things, yet as man he

was poor; and though he could, when he pleased, dispose the hearts of the people to do him reverence, to precede and to follow him crying, Hosanna, still he voluntarily continued in that state of poverty that he had not any beast to ride upon in this display of his kingly office; and as he needed one, he sent two of his disciples into the city to bring the animal he required. He might by his word have created one as easily as at first he said, "Let the earth bring forth the living creature after his kind," but he chose to take one already made by him by the ordinary operations of his providence. So now, when he would have silver and gold to carry on his work in building churches, printing Bibles, teaching the heathen, he might, if he saw best, just command it to rain down out of the skies, or to start up out of the earth. But that is not his way; and he has created enough of it already, and it is all his, too, whether it be yet in the bowels of the earth, or in the chests of the rich, or scattered about, a mite here and a mite there, in the pockets of the poor; it is all his, and he suffers it to remain where it lies hoarded, or where it is employed in serving the purposes of commerce until he has need, and then he calls for it.

The horses, the ships, the railroad cars are his, and sometimes he has need of them to carry him in the person of his ambassadors to preach the Gospel. He might create the carriages or the ships for the occasion, if he chose; or he might put wings to his servants, if he chose; or, by a miracle, he might multiply copies of the Bible, and give them to myriads of angels to fly everywhere through the air, and drop one into every house; but this is not his way. He makes use of the ordinary means, and bids men be his servants in all this work. When he had need of the ass and her colt, he might have moved the owner to bring them to him, or he might have summoned one of the angels and sent him for them. So now, he might appear visibly before you, or speak to you out of the clouds and call for your money, or say, Take this animal, or that grain, or that piece of jewelry, sell it and give the price to me; or he might commission an angel to fly down and tell you what things in your possession the Lord has need of; but this is not his way now. His way now is to speak to you through his word, by his providence, and by his ministering servants; and they tell you that the Lord has need of men to go into all the world and preach the Gospel to every creature—that everywhere amongst the heathen there is need of schools, and of funds to carry on those schools—need of Bibles and religious books, and need of money to print and distribute them. His servants, the officers of the Missionary Board, publish the fact that the Lord hath need of men and money to carry on his work, and the ministers in every pulpit repeat the call, and every missionary paper reiterates the message in every family into which it goes. *The Lord hath Need, The Lord hath Need, THE LORD HATH NEED*, rings in the ears of all God's people, from one side of the country to the other. The

Lord hath need of some of your money. Parents, the Lord hath need of your children. Children, the Lord hath need of your services; he hath need of *you*. All people, the Lord hath need of your labours and prayers until Jerusalem shall be made a praise in all the earth.

Had you been at Jerusalem when Jesus made that triumphal entry into the city, would not you have been amongst those that carried palm branches; and would not you have been ready to pull off your best garment, and spread it on the ground for his beast to walk on; and would not you, with all your might, have shouted Hosanna? Or had he sent a messenger for your horse, or anything you owned, would not you have sent it, and right gladly, too? And you, children, surely you would have been glad to have been with the children who hailed the King of David as he entered the temple; with them you would have cried Hosanna, and had he needed anything that you possessed how cheerfully would you have offered it.

Well, Jesus has need. He desires that his name be made a praise in all the earth; he wishes to ride prosperously, and you can help in bringing people in India, and China, and Africa, and everywhere, to know Christ, and to praise his name. You can help support the schools, so that out of the mouth of the little ones, all over the earth, praise shall be perfected. There is need for help now in India, in China, Africa, Siam, Japan, amongst our Indian tribes, and everywhere where Christ is not now praised.

The Lord hath need. Therefore take an inventory, and see what you have which you need more than the Lord needs it. What can you spare? Does the Lord's service need whatever you can spare? Is there a horse that can be spared from this man's stable, or any of the cattle from that man's herds; any luxuries from this table, any superfluities from that person's dress? The Lord hath need of it.

When about to make any new purchase, do you first stop and inquire whether you have more need for the article than the treasury of the Missionary Board has for the money, in order that the heathen may learn of the way to be saved?

When about to dispose of a piece of property, and perplexed to know where you may safely deposit the money, remember that the Lord hath need, and be assured he will make a good use of all you intrust to him.

Perhaps that was a poor man whose animal Christ called for; and perhaps it was all he had, and it may be, too, that he had use for them just then, but he sent them. Christ, however, we doubt not, sent the animals back again when he had done with them; and likewise now whatever you lend to the Lord he will make good to you in some way, for "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again."



It is the LORD that hath need; and it is JUST NOW that he needs, for God our Saviour would "have all men to be saved, and to come unto the knowledge of the truth." Would he have all men to come to the knowledge of the truth? But how many thousands, millions will die before you can reach them with the words of truth and life. Therefore, the need is NOW.

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### BIBLE THEOLOGY CONSISTENT WITH HUMAN REASON.

THE philosophy of the plan of salvation, as revealed and developed in the sacred Scriptures, has so often been considered, and the consistency of the revealed with the natural law so often shown, that one cannot expect to advance any new views of the one or proofs of the other. Yet so varied is the human mind that the presentation of the same idea clothed in different words, or from a different point of view, will sometimes make an impression, never before following a score of previous repetitions. With this view, we propose to consider the consistency of the theology of the Bible with human reason.

We will not stop with the atheist to argue that there is a God, a great creative, self-existent, omnipotent first cause. Nor will we repeat the conclusive and uncontradicted argument derived from history and observation, to show that man is a religious creature, acknowledging always his dependence upon a Supreme Being or Beings, and thereby evidencing, from the internal consciousness of the entire race, our relation as subjects of a higher power. We are tempted to enter upon the enticing field of God's external providences, to show how mercy and goodness are exhibited in all his creation, thence to draw the conclusion that this mercy and goodness would not stop short at provision for our carnal wants, and leave unsupplied that intense thirsting of the soul for the spiritual and eternal. And hence, that it is natural that we shall expect such light upon these great interests as would satisfy the craving of the spirit and make plain and sure the path of rectitude. This light is the true religion. It would be pleasant and easy to examine the many lights which have been exhibited to the world, each claiming to be the true emanation from the Deity, and to show that to the enlightened mind none can claim so high a regard from the intellect as that portrayed in the Christian Bible, and thus demand for it the need of being the true light of the world—the true religion—until some purer, more spiritual, more reasonable system disputes with it the palm. All these points however have been so clearly, elaborately, conclusively exhibited and illustrated by others that we propose to take them as granted for our present purpose, and from this

stand-point to apply to this *best of religious systems* the crucible of human reason, and independent of its pre-eminence thus established, to examine its claim to Divine authority and human obedience.

We confine ourselves to internal evidence. We leave out of our consideration all the usual external proof derived from human, and consequently fallible testimony. We propose to take the system as if offered now, for the first time, for our adoption, and without other evidence of its genuineness than its own consistency with our finite reason.

The cardinal fundamental truths taught in the religion of the Bible may be reduced to the following:

1. Man's original creation in a state of purity and holiness.
2. Man's fall from this state, and the consequent corruption and depravity of his entire nature.
3. God's beneficent design to wish to restore man to his original purity, and the difficulty of reconciling the claims of his justice with the designs of his mercy.
4. The reconciliation of these conflicting attributes by the scheme devised, viz., the expiation of man's sin by the vicarious sacrifice of a Being combining the infinity of the God with the mortality and finite nature of the man.
5. The terms upon which this atonement is made efficacious, viz., Faith in the heart and consistency in the life.

Are these truths consistent with the teachings of human reason?

I. *Man's original creation in a state of purity and holiness.* It is a fact well known, that ancient philosophers had arrived at this truth without the revelation of the Bible. Aristotle bases his system of ethics upon the assumption that all human passions are pure, and that error lays only in the excess. He carries the doctrine far beyond its legitimate results, but still it effects the purpose for which we use it, viz., to show that human reason discovers in human nature such relics of original purity as to authorize the belief of the existence of such a state. But without invoking the authority of any great name, we may arrive at this truth ourselves. Let us examine the human heart, analyze its passions, explore the deep regions of original motives, and we shall be forced to the same conclusion. As to the better feelings and affections—love, gratitude, pity, &c.—argument is unnecessary. To the baser passions, then, let us appeal; for example, envy, revenge, hatred, avarice, covetousness. Is there a foundation of good, a corner-stone of purity, upon which such passions as these are reared? A few moments' reflection will show that there is.

To admire the good, to seek to arrive at its attainment, is laudable. To remove real obstacles in the way is necessary to success. Real or imaginary thwart our purposes, and produce unpleasant reflections. A successful aspirant in the same race becomes in our eyes an obstacle to the attainment of the desired end, and hence *Envy*.

To love and protect those dependent upon and dear to us, is

praiseworthy. To shield them from present harm and future injury, is pleasing and grateful to a generous heart. Every injury unprevented by us, grates harshly on these better feelings, reproaches our self-love for neglect, and demands a reparation, and hence *Revenge*.

To love the right must necessarily produce a contrary feeling for the wrong. If both right and wrong make the same impression upon the heart and excite the same feeling, there could be no incitement to the one nor prevention of the other. The existence of real or imaginary wrong gives rise to this repulsive emotion of the heart, and hence *Hatred*.

To provide not only for present wants, but to lay up for future necessities, is the prudent foresight of a reasonable being. So great and unexpected are the events which a day brings forth, that the teachings of experience prompt to the accumulation of more than actual necessity requires. This desire for accumulation becomes a master passion, and hence *Avarice*, and in its train *Covetousness*.

The list might be extended until we had exhausted every passion. Sufficient illustration has been given for our purpose, viz.: to demonstrate the traces of a pure fountain for all the dark schemes flowing forth from the human heart.

While we have thus to dig deep into the foundations of the passions to seek for laudable motives, it requires but ordinary observation to arrive at the conclusion, that by some means the waters have become bitter and the streams turbid, and this brings us to our second proposition, viz.:

II. *Man's fall from this original state of purity and holiness, and the consequent corruption and depravity of his entire nature.* We might here appeal again to the sages of antiquity to show that the perverseness of man's nature, and his tendency to do wrong, was by them all admitted as a fact, differing, as they did, only in the causes assigned in explanation of the fact. With some, the mind was a blank paper, and received from education the perverted, sinful dispositions. With others, as before stated, his nature was pure, but excess indulged in, caused the errors of his life. While with others, his evil passions were held to be his original nature, and education and culture alone transformed him from a beast into a civilized man. But we need not this testimony. We have an unerring witness in the consciousness of each individual, and this witness we propose now to examine. Let every man review his own life, take up one by one every honourable, noble, praiseworthy act which memory has retained—spread open before himself, as if to the All-seeing eye, every hidden motive conspiring upon his will, to produce his action, select the one to his own search, most free from unworthy motives, and then confess to himself whether even his own consciousness cannot discover in the hidden recesses of his heart some trace of selfish love, some taint



which bars the claim of perfect purity in all its bearings. If the blurred eye of erring man can thus discern the trace of sin, how polluted must it seem to the undimmed vision of perfect holiness and purity. Strive as we may against it, with shame confess it to ourselves, and straight resolve that in the future we will not again be forced to confess so mortifying a fact, and yet again and again in our own self-communings we discover this underlying stratum of selfishness, tinging every fountain that breaks forth from the heart.

We thus find in human nature these conflicting elements, the one indicating a pure, perfect, and holy origin, the other evidencing a depraved and corrupt principle pervading the entire soul. By the unaided light of human reason, then, we discover in man the relics and evidence of a perfect original, but so marred and defaced by error and sin as to destroy its symmetry, and almost obliterate its proportions.

What disposition will the Creator make of such a creature? This question brings us to the consideration of the third point, viz. :

III. *God's beneficent design and wish to restore man to his original purity, and the difficulty of reconciling the claims of his justice, with the designs of his mercy.*

Nature teaches us not only that there is a God, a great, self-existent, omnipotent Creator, but that this God, in his creation, has looked to the comfort, well-being, and happiness of his creatures in the disposition of his Providence. The only fact, in the remotest degree militating against the thousand proofs of his beneficence, is his permission to the existence of sin; and even that seems to be only the consequence of the bestowal upon man of the gifts of free agency. That such a God should not desire the restoration of man to a state of holiness—a state consistent with his own attributes—would be utterly at war with all the manifestations of his Providence.

But if such be the desire of Omnipotence, how shall it be effected? What difficulty lies in the way of an immediate, unconditional restitution of man to his original state of purity? That it is in the power of God to do this is unquestioned. It is true that an essential attribute of the Most High, without which we would not recognize his perfection, is justice. A just retribution to the wrongdoer, is not only demanded by the obedience of the righteous, but enters into all the ideas which human reason can devise of the Ruler of the Universe—such an idea has been universal with mankind from the earliest ages, and is not only consistent with, but demanded by human reason. To that reason, then, a difficulty exists in reconciling the claims of divine justice with the designs of divine mercy. It may be replied, that this is but an apparent difficulty. With Omnipotence all things are possible. Granted, but how does human reason dictate that this apparent difficulty can be avoided? A thousand expedients might

be suggested by an all-wise and omnipotent God; but we are inquiring into the consistency of the alleged revealed scheme with human reason—of this reason, then, we must demand a scheme—and this brings us to the consideration of our fourth point, viz.:

IV. *The reconciliation of these conflicting attributes by the scheme devised, viz. : the expiation of man's sin by the vicarious sacrifice of a being combining the infinity of the God with the mortality and finite nature of the man.*

It has been often said that if God desired the restoration of man to holiness, he need only will it and it is done. By the word of his power it can be effected immediately. But does reason suggest this as the probable means to be used by the Almighty? We can judge of him only by the manifestations we have in his works. Do they indicate such a course for the effecting of the object? On the contrary, in all nature we find God working by means—bringing about effects from causes in such direct succession that every operation of nature can be traced from cause to cause until finally found emanating from the great first cause. Judging of his probable course in any contingency, from what we see of his operations in other cases, reason discards the idea of God's exercising his omnipotence to restore man by a miracle; but on the contrary, dictates that he would set in operation some causes by which to bring about the effect desired by him. Then we must have a scheme which must operate on man (who by the consciousness of us all is a free agent), which by the operation of causes shall effect the end desired.

Can man, by himself, by the operations of his own mind, change his depraved nature? The idea of changing the nature of *the spirit*, by the infliction of penances upon *the body*, is rejected at once by human reason. The operation must be upon the spirit. The disease is in the spirit; there the remedy must be applied. The question then recurs, Can man, by himself, by the operations of his own mind, change his depraved nature? The consciousness of the entire race, from the earliest period to the present day, and in every quarter of the globe, answers in the negative: and hence we find man, civilized and savage, everywhere, going out of himself, abandoning the hope of self-restoration, and seeking the interposition and aid of a higher power, by means of expiatory offerings or sacrifices. The practice and conduct of the entire race may be safely taken as the sum, or conclusion of combined human reason, as to the necessity of such expiatory sacrifices. The instinct of the soul is thus manifested; the grasping after something external—something vicarious—which shall stand in man's place, and receive the punishments due to his own transgression. The idea of sacrificial atonement is in all systems of religion twofold: 1st, The appeasing of offended Deity for past transgression; 2d, The manifestation of the person sacrificing of a desire in the heart for reconciliation with, and con-

formity to the will of God. Now, that the blood of goats and of bulls cannot have any direct efficacy in washing the spirit free from pollution, is manifest to human reason, but as an external type of an inward operation of the spirit (which operation combines the idea of an utter abandonment of self-purification, with the imprecation of aid from on high), it is in perfect accordance with its best teachings.

This being established the question arises, What sacrifice would be most propitious as an offering for sin? If an offering could be found, sufficiently noble and important in itself, to be applicable to the whole human race, at all times and in all places, and could be offered in such a manner as to be capable of appropriation, at all times, by every person whose heart was experiencing the inward operation above described; and such an offering could be made by the voluntary consent of such a Being, human reason must declare such a sacrifice to be, above all others, most propitious as an offering for sin. What must be the nature of such a being? The multitude and magnitude of the offences for which he stands, as a vicarious sacrifice, demand of him a nature far superior to any human being: in short, nothing but the infinity of a God will meet the exigency of this demand. At the same time, as he is to stand in the place of man, and answer for the sins of man, there is something peculiarly appropriate in the idea that man's representative should be himself a man. For man, however, to sacrifice a being so superior to himself, without his own consent, would add infinitely to the sum of his transgression. The voluntary consent, therefore, of the offering to the sacrifice, is essential to its efficacy.

Having seen, heretofore, that the chief efficacy of a vicarious sacrifice (so far as the man is concerned) was dependent upon the inward operation of the spirit, combining the idea of an utter abandonment of self-purification, with an imprecation of aid from the Deity, it is not essential that the sacrifice should be offered anew for every person desiring to partake of its benefits, if by any means each person may be enabled to appropriate to himself the benefits of the offering, such appropriation by faith, therefore, is perfectly consistent with human reason.

Now, we do not pretend to assert that such a scheme as the atonement of Jesus Christ could ever have been devised by man, but we do assert, and think it now stands proven, that the scheme, when presented for our acceptance, as the revelation of God, is thus made perfectly consistent with human reason. The terms upon which man may appropriate to himself the benefits of this sacrifice will, however, show this consistency much more clearly, and thus we are called to consider the last of the cardinal truths taught in the religion of the Bible, viz.:

V. *The terms upon which this atonement is made efficacious, viz.: Faith in the heart, and consistency in the life.* When we



seek to effect any object we look to the obstacles in our way, and devise our plans with a view to the removal of those obstacles. Our object being to purify the human heart, we should inquire the difficulties which exist in the heart itself. What are they? We would answer unhesitatingly, self-love and pride. Man is wedded to himself by the most indissoluble bonds. Humility is to the heart the most repulsive of feelings. If we could break these bonds, and free man from this self-love; if we could not only humble his pride, but make him rejoice in that humility, and prize it as the dearest of his affections, we would remove that stratum of selfishness which we discovered underlying all his actions, and relieve him from that state of rebellion against good, which is evidenced in his carnal state. How can this be done? *First*, By requiring of him an utter abandonment of all reliance upon himself or his own actions. *Second*, By compelling him to accept of the desired boon, upon terms which, while it humbled his pride, made him to rejoice in this humility. These objects can be effected by requiring of him to look solely to the mediation of a great sacrifice, made for his benefit, and to make the terms of its appropriation so simple and so universal, that the highest and the lowest shall find it within their reach—the greatness of the one, offering him no help, and the lowliness of the other, interposing no obstacle. All these objects are effected in the terms proposed by the Gospel—justification by faith—that there should be a continuance in well-doing, would be as necessary a sequel in the demand of human reason as experience would show it to follow the truly contrite and broken heart. Here we might conclude properly; but one other idea forces itself upon our consideration. While we have endeavoured to show the consistency of the Gospel plan of salvation with the demands of human reason, yet it is evidently such a scheme as man would never have devised. For when we seek to control the actions of our fellows, knowing their nature, we place before them considerations appealing to that nature. The idea, therefore, of seeking to control mankind, by requiring of them to war with their own nature, to annihilate their self-love, and mortify their pride, would, to all human reason, have met with certain failure. God must have devised this scheme. Then man's reason approves of the plan.

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## Household Thoughts.

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### GOOD ADVICE.

DR. WAUGH lived to see his sons fixed in respectable stations in the world; and it had been his object in preparing them for eter-

nity, to qualify them also for honourable and useful conduct in the affairs of this life. He inculcated that fear of God, that justice and benevolence, which are the best security for the rights and for the happiness of social life; and taught them to be frugal, not mean; prudent, not subtle; complaisant, not servile; and active in business, but not its slaves. There were four habits which he recommended earnestly in his counsels, and by his own example, and which he stated to be essentially necessary to the happy management of temporal concerns; these were punctuality, accuracy, steadiness, and despatch. Without the first, time is wasted, those who relied on us are irritated and disappointed, and nothing is done in its proper time and place; without the second, mistakes the most hurtful to our own credit and interest, or that of others, may be committed; without the third, nothing can be well done; and without the fourth, opportunities of advantage are lost which it is impossible to recall. Such were his own habits in so eminent a degree, that his cash book, from the date of his settlement in London, to the day of his death, is in existence, and exhibits every item of expense he incurred, and every sum he received.

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### EARLY PIETY.

A PIOUS son or daughter, who adorns the Christian profession, is an inestimable blessing to a family, rendering most efficient aid in the right training of others. A wicked son or daughter is a curse, and it will be a singular deliverance if they ruin only themselves.

Besides present usefulness, a speedy conversion will greatly increase their power to be useful in time to come. Doing good is an art for which we need to be trained as for most other arts. The earlier children enter into the service of Christ, the more complete will this training be; they will have a greater amount of Christian knowledge, and larger experience of the truth, and having been accustomed in early life to make the glory of God their end, and his word their rule, they will not have formed those sinful habits of feeling or conduct, which even grace itself does not wholly eradicate.

Conversions in later life seldom make as useful men in church or state. The active, leading men in our several congregations are those, as a general thing, who enter early into the Church. Early piety also affects much the requisition of useful skill and learning. A Christian, in the nature of things, cannot be a drone. He serves a Master whom he loves, and whom he desires to serve with all his powers. He is therefore disposed to qualify himself for such service. If, therefore, we desire children to become good scholars,

good mechanics, good merchants, *good anything*, we should desire and aim to make them first good Christians!—servants of Christ!—for nothing furnishes a more powerful stimulus to improvement than religion.—*Dr. Hutton's Sermon.*

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## Historical and Biographical.

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### AMERICAN BIBLE SOCIETY.

A FEW PLAIN STATEMENTS IN REGARD TO THE VERSION QUESTION,  
BY THE SENIOR SECRETARY.

#### No. I.

IN 1847, while it was not doubted that our English Bibles were generally correct in sentiment, it was found that in minor, unimportant points, there were many discrepancies. As this was embarrassing to our proof-readers, it was resolved that a *collation* of various copies be made and a standard thus fixed. This work was intrusted to the Committee on Versions, a Standing Committee whose *main* business was, and is, to inquire into the character of Foreign Scriptures asking patronage. That Committee, in March, 1848, as they had been requested to do, presented a series of Rules for their guidance in the collation, which Rules were well considered and approved of by the Board. The following is the list:

March 25th, 1848.

After the experience of several meetings, the Committee would adopt the following resolutions, as expressing the results of their examination hitherto, and to serve as rules for their further guidance.

1st. That the Royal Octavo edition of the English Bible issued by this Society be adopted as the *basis* for corrections, and that the said edition, when so corrected, be the standard to which all other editions published by the Society shall be conformed.

2d. That the said American copy be compared with recent copies of the four leading British editions, viz., those of London, Oxford, Cambridge, and Edinburgh.

3d. That the comparison include *the Italic words, orthography, capital letters, and punctuation.*

4th. That so far as the four British are *uniform*, the American copy be conformed to them, unless otherwise specially ordered by the Committee.

5th. That the Reviser be instructed in his further labours to apply the principles and cases previously adopted and decided by this Committee, and that hereafter he lay before the Committee such cases as have not before been acted upon, or such as may seem to need further consideration.

6th. That in respect to the indefinite article, the form *an* be used before all vowels, diphthongs, not pronounced as consonants, and also before *h* silent or unaccented, and that the form *a* be employed in all other cases.

September 22d, 1848.

After much deliberation, the following additional Rules were laid down as a guide to the Reviser:

1st. *Resolved*, That in cases when the four English Bibles selected for collation, and also the original translation and our own copy, vary in *punctuation*, the usage of a majority of these copies shall be followed.



2d. *Resolved*, That when the London, Oxford, and Cambridge editions agree in the use or omission of the *hyphen*, the same be adopted.

3d. *Resolved*, That when the term Scripture or Scriptures refers to the whole volume of inspired truth, it begin with a capital, but when the reference is to some particular portion, it begin with a small letter.

September 27th, 1848.

After some experience in the use of the Rules adopted at the previous meeting, it was concluded to omit the Society's edition in regard to *punctuation*, and to be guided by the majority of the other five selected. Dr. Spring being consulted approved of this change.

The Corresponding Secretary was directed to inquire of the Board whether these corrections proposed in our Bible shall be made according to the Rules submitted and the *plan of procedure marked out*.

October 2d, 1848.

The Corresponding Secretary stated to the Committee that at the last meeting of the Board the subject of revising and correcting our copies of the Bible was intrusted to the Committee on Versions with power, they following the Rules which they have marked out. After proceeding with the examination of cases submitted by the Reviser, it was resolved, by the Committee on Versions, That the Rev. Dr. Robinson and Rev. Dr. Vermilye be a Sub-committee to inspect the further alterations made by the Reviser, and see that they are made according to the rules prescribed, and if cases of peculiar importance arise, to convene the entire Committee.

The above minutes were all read to the Board at its meeting following their respective dates.

As all principles were now settled in regard to the version, and the work committed to the Sub-committee and Collator, the other members of the Committee and the Secretaries (being advisory members) had little to do with what was in progress. The whole Committee had frequent meetings in regard to *foreign* versions, and occasionally the Collator met with them and proposed some text or point when he wanted advice. Nothing, however, was proposed or discussed beyond the mere work of collating the text.

April 28th, 1850.

The Sub-committee charged with the collation of the English Bible, through Dr. Robinson, reported, that in connection with Rev. Mr. McLane they had now gone through the entire Bible, comparing our copy with British copies according to the rules laid down and adopted in March, 1848, and that new plates were in process of construction in conformity with the amended copy. The Sub-committee recommended that Mr. McLane be requested to read again with care the sheets of the amended copy as issued from the press, for the purpose of seeing that the changes recommended be correctly printed. It was also resolved by the Committee that the same Sub-committee—Rev. Drs. Robinson and Vermilye—be continued, and requested to confer with Mr. McLane, and assist him in perfecting the proposed edition.

March 17th, 1851.

The Sub-committee laid before the Committee various points, and obtained their views in regard to the same. The Sub-committee were instructed to prepare and submit a general report of what has been accomplished by them and the Committee in revising the Bible, to the end that the same, when approved, may be submitted to the Board.

April 21st, 1851.

The object of the meeting being to hear a report from the Sub-committee pertaining to the work of revision, the Rev. Dr. Robinson proceeded to read said report, which was full, clear, and to the Committee highly satisfactory.

They directed that the same be submitted to the Board at its next regular meeting. At this next contemplated meeting of the Board, on the 1st of May, 1851, the report of the Committee was read, and the following resolution adopted :

1. That the Octavo Reference Bible, now in the course of preparation under the direction of the Committee on Versions, be adopted as the Standard Copy of this Society; to which all future editions published by the Society shall be conformed.

2. That in order to carry out the preceding resolution, the Committee on Versions be charged with the supervision of the press, and the Superintendent of Printing and the Proof-readers be responsible to them.

I have now presented the various minutes of the Committee bearing on the subject of collation, excepting one or two in regard to the compensation of the Collator, and one when the Committee resolved to put brackets around 1 John 5 : 7, as expressing doubt as to its genuineness. But as this came directly before the Board, May, 1854, and they were unwilling to allow such a mark to be added by *them*, and as the Committee consequently withdrew the resolution, it need not here be given.

We now pass to a new and important occurrence in the history of the adopted standard. While individuals here and there had occasionally expressed doubts as to the work, no public objection was made to it until a young clergyman in Baltimore, no professed friend of the Society, published in January, 1857, a sharply written pamphlet, bringing out in bold relief and at times with great extravagance, certain changes which had been made from our former Bibles. The members of the Maryland Bible Society (composed of several denominations) being near at hand, were soon brought in contact with the pamphlet, and though having little fellowship with the writer, were startled and alarmed at the disclosures made. They commenced correspondence with the Parent Board, expressing their dissatisfaction with the new standard, and inquiring when a deputation, if sent from their society, would be received. At a meeting of the Board on the 7th of May, 1857, a deputation from this body was received, when the whole topic as to the collation was fully discussed; and the following resolutions adopted:

*Resolved*, That the Board have received the deputation from the Maryland Bible Society, and have heard their kind and frank communication, written and verbal, and with great satisfaction, and with the hope that by cherishing a similar spirit in both Boards, a wise Providence will lead them to see and feel alike in regard to the subject which has been under consideration.

*Resolved*, That the whole subject as now presented be referred to the Committee on Versions to consider, and to report to the Board their views in regard to the same.

The above resolution, with all documents relating to the new collation, being referred to the Committee on Versions, they assembled on the 2d June following, and after much deliberation concluded that they could not wisely report until they had time to hear more fully the sentiment of the Christian public in regard to the new "Standard Bible." No further meeting was held until September 11, three months after.

As public attention was now aroused by the rumors widely circulated as to the alterations in our common Bible, as the Board and others had now begun to examine anew the Committee's report and the new Standard, it may be well to pause here in our history and consider several questions which naturally arise in connection with the above minutes.

1. *What is the true character of the Bible as prepared by the Committee,—in what does it differ from our former Bibles?*

I begin by stating that there has been much uttered by different persons in regard to the defects both of the old Bible and the amended one which is far from being correct. Some have spoken of the errors, blemishes, inconsistencies, uncouth expressions, and absurdities of the former, in a style worthy of a new revision Baptist. Now, every candid reader of that Book knows that it has some blemishes, both in the text and in the chapter headings, but that they do not mar the sense and hurt no one. They are at worst but the *smallest* spots on the sun, not worthy of a thought compared with the flood of light, warmth, and beauty which its pages have for centuries poured upon the English-speaking race and made it the hope of all other people. It is slanderous and wicked in the

extreme thus to *characterize* that noble Book, which until lately, all the Protestant world have united in honouring. It makes the infidel rejoice.

On the other hand, the newly collated Bible has none of those *extreme* and dangerous defects which some have imputed to it.

In regard to the text, there is nothing, except in the few instances where the Committee have gone behind the translators, which is not found in *some* of the excellent British Bibles collated; nothing, I trust, which will not prove, on re-examination, to be of service in making the standard now ordered by the Board. And as to the accessories, the complaint is not so much that they are in themselves hurtful, as that they are unconstitutional, and that the example which they set will open the door for endless calls for changes hereafter. Dr. Thomas Scott and many others have made new accessories to the text which have been useful, and so might those of the late standard be in some circumstances. I cannot but think, however, that the chapter headings anywhere of the Canticles and Isaiah, so unlike those of all commentators, would leave many a reader in the *dark*, inquiring, with the Ethiopian eunuch, of whom the prophet was speaking, when the old headings would have served as another Philip to teach him.

I repeat, then, that the late standard is not the dangerous book which some have depicted it, and should not be treated as such, though a Bible society constituted like ours be not able to adopt it as its standard.

The peculiarities of the newly collated book may be briefly stated as follows. In a few instances the Committee have passed beyond the limits of collation, and introduced what was not found in the English Bible to be examined.

In Ruth 3 : 15, the gender of a pronoun is changed from *she* to *he*, thus making it accord with the Hebrew and with the *first* edition of King James. For the same reason there is a change made in Canticles 2 : 7, from *he* to *she*.

In Matt. 12 : 41, the Committee have inserted the article *the* before judgment, because, as they say, the Greek requires it. In orthography, both of ordinary words and proper names, a change has been extensively made, as *mortar* for *morter*, *sponge* for *spunge*, *Judah* for *Juda*, *Zion* for *Sion*, &c.

The punctuation has been changed, putting in one instance a period between Anathema and Maranatha. Parentheses have in many cases been omitted. In 1 John 2 : 23, the last half of the verse, which had been left by the Translators in *Italic*, as of doubtful authority, the Committee have put in Roman letters, because now inserted in all critical editions, and because they have no question as to its genuineness. Had this *latter* case at least come before the Board *distinctly*, would they not, as in the case of 1 John 5 : 7, have said it was not *their* duty to alter it?

But the great change introduced, and that which has more than all else occasioned dissatisfaction, is in the *headings* to the chapters. Here, an almost total revolution has been made in the Old Testament and the New. In the Old Testament a new principle has been observed, namely, that the New Testament terms, *Christ*, *Church*, etc., are not to be used in the Old Testament. Thus in the Psalms, Canticles, and Isaiah, we have Messiah and Zion in the place of Christ and the Church. This is on the plea that the chapter headings should be made of words in the chapter which follows, a rule, however, which the Committee themselves have not always observed. These are some of the instances in which the Bible prepared by the Committee varies from the former ones, and do not belong to the work of collation.

II. *Why did the Committee on Versions make such a Book after adopting the Rules of 1848?*

Certainly not from any unworthy motive. They are far above suspicion of having done anything which *they* view as unauthorized. But being scholars and not constitutional lawyers, they considered the term "version" in the constitution applying simply to the *text*, the inspired part of the Bible (while the Board consider it as including the entire book, as I shall show hereafter). This view Dr. Storrs has fully illustrated in his Minority Report, and I need not repeat. With that *limited* view of the term version, they felt at liberty to change the chapter headings, and other accessories, as they judged most likely to improve the book. They evidently looked *then* upon the subject of headings as a very



unimportant matter, so unimportant as not to require any authority or consent from the Board. Indeed, there is not a line in their minutes which shows that the subject of headings was once before the entire Committee, until the Sub-committee had prepared copy, and plates were cast for two Bibles at least and one Testament. Those are the books referred to in the minutes of April 28th, 1850.

I have myself no recollection before that date of any conversation in regard to headings, except at one meeting of the Sub-committee, when I happened to be present. The eighth of Acts was then spoken of, and some others, when I learned they were to be improved. I stated what had hitherto been the views of the Board on that subject, and the reply given, when called on by Unitarians to alter the heading of John 1, and of others to strike out italic words, etc., namely, that we took King James's Bible as we found it, and could not make alterations, and that *this* had given us peace. But as my impression then was that very few headings were to be altered, and they but slightly, I dismissed the matter from my mind. I much doubt whether the members of the Committee generally had any agency in regard to them, or gave any advice, until a late period at least. I should like to ask my worthy friend, Dr. Storrs, how many of those headings he had read or heard of, before they were in the hands of the stereotyper? Though this work of altering the headings was, as I believe, projected and carried through mainly by the Sub-committee and Collator, no blame is to be attached to *them* if they believed the headings as no part of the version, and that none of the Committee's rules had been violated. Yet, as this matter has now become one of so much importance, it is highly proper that its origin and progress should be understood.

III. *Why did the Board of Managers sanction such a Bible as the one presented by the Committee?*

This now appears mysterious. But it must be remembered, that when the work of collating the Bible was taken up, nothing beyond that duty was ordered or thought of. The rules adopted by the Version Committee provided for nothing beyond. When the work was reported as *finished*, it was said to have been prepared according to the rules which the Board had sanctioned. The Board had boundless confidence in the wisdom and integrity of the Committee. The report came before them at a business meeting in May, when there is always a pressure for time. It was a long document, making thirty-two pages. The leading portions, and not the details, could alone be read. The first half of it was taken up with the description of older versions, and the early errors and changes of the present one. Much of the language, too, was technical, so that the whole could be but very imperfectly understood on a single reading. Our meetings, too, are mostly composed of the lay managers, who have eagle's eyes in the Society's ordinary work, but are not familiar with version questions.

In those circumstances (so unlike our present) it is no marvel that the Board accepted with thankfulness, what their excellent Committee had thus brought before them. As an individual I have to confess, with regret and some compunction, that I knew not how unlike the book was to what I supposed had been contracted for, until I saw the report in print, and even then I understood it not as I now do, on examining the book itself.

IV. *Why did the public by silence sanction this book for years?*

If it is a marvel that the Board, on a single hurried hearing, should have sanctioned the work, is it not a greater marvel that the same work, with the Committee's report, should have gone over the land for six years before any complaint was made? How shall we account for this implied long approval?

Simply by concluding that the book came to them in such a way that no suspicious were awakened, that the few alterations in the text were not noticed, and that most readers, as is usual, did not read the chapter headings at all, until an unlooked for Providence led them at length to do so.

And in this now long and tacit approval of the Board of the community, is there anything more wonderful than is very often seen in secular and other institutions, where an *evil* of some kind remains unsuspected and undisturbed until some unlooked for event brings it to light. Then all see it, and wonder that they

had not seen it before. Bible revisions, I venture to predict, will not now, for one generation at least, go through the Board without *rigid scrutiny*, whatever other mistakes may occur. One of our largest contributors says it has caused a *study*, and given a knowledge of the character of our old version, which more than compensates for all the trouble occasioned. In the next, and probably *last* article, I shall aim to show that the English Bible, as a *whole*, and as in common use by our various Protestant denominations in 1816, was the basis of their union in the American Bible Society, and that any new and changeable basis would cause dissension and early self-destruction.

JOHN C. BRIGHAM.

THE VERSION QUESTION.—NO. II.

*The English Bible, as a whole, and as in common use by our Protestant denominations in 1816, was the true and lawful basis of their Union in the American Bible Society in 1816, and the adoption of any new and changeable basis would cause dissension and early self-destruction.*

This was the topic which, as stated last week, I proposed to discuss at this present time. Our first inquiry will be as to the meaning of the first article of the Constitution, namely: "The sole object of the Society shall be to encourage a wider circulation of the Holy Scriptures, without note or comment. The only copies in the English language to be circulated by the Society, shall be of the version now in common use."

What was the object of the founders in adopting the above article? Most clearly that they might thus remove, if possible, every cause for disagreement, and lay a *foundation* on which all friends of the version might stand and work together in harmony. They must add no comment, for they might not agree. They must use that one English version then in common use by them, and not the Douay version or any other in the language.

The next inquiry is, in what sense was the term *version* to be here understood? The Version Committee are of opinion that it includes the bare *text*, that only, as I stated last week, which came out of the Hebrew and Greek. But this, most obviously, is not its common popular signification in earlier or later times. Any one who will look into the history of the older versions will find that the term includes not only the *text*, but those marginal readings and other helps used by the translators in bringing out the meaning of the original. When the writers of that day meant *text* they said *text*. Wickliffe's version, Tyndale's version, the Geneva version, Luther's version, are not spoken of as being their *texts* merely, but mean their translations, their Bibles, including their respective peculiarities (Coverdale's, for instance, has the chapter headings all collected before each book). Even our Committee on Versions thus use the term in question repeatedly in their report of 1851, as a synonyme with Bible. Take a few examples:

"The Geneva Bible, so called, was translated at Geneva by English scholars, who had taken refuge there during the reign of Queen Mary. The New Testament was printed at Geneva in 1557; and the whole Bible in 1560. *This version* was reprinted at London in 1572, and often afterwards." (The italics mine.)

"In 1568 appeared the Bishop's Bible, so called, in folio. It was a revision of Cranmer's or the Great Bible, by Archbishop Parker and other bishops; and took the place of Cranmer's Bible as the authorized *English version*."

"At the accession of King James I., in 1603, the *two versions* last named, the Bishop's Bible and the Geneva Bible, were those mainly in use in England; the former authorized to be publicly read in the churches, and the latter mostly used in private families."

But what proves beyond doubt the correctness of our definition is the manner in which the term was used when our translation was made. The "authorized version" of King James, as stated by Cotton, and confirmed by many others, included not only the marginal readings, references, and heads to chapters, but the

translator's address, and the Apocrypha. The same to this day belong to the authorized version of England. Not that all are inspired like the text and need not always accompany it, but are still a part of the version. In further proof of this wider definition, it will be found that no press in England except the three authorized, can print the text of King James, with or without his accessories, unless something *further* accompanies it. Bagster's duodecimo Bible has the authorized text, as he says, but has with it new references. Others publish in the same way, if only the accessories are changed or comments added. On the other hand, the authorized presses can publish no other accessories. But our view is made still more clear in regard to the present rule for Scotland. In 1839 the system of having a King's Printer for Scotland, was done away, and a Royal Commissioner, appointed to permit any one to publish the Scriptures on certain conditions, his *license* accompanying each copy. The following is the form of license where there are new accessories or any changes made from the ordinary King James. It is in a copy in which it is stated that Prof. Robert Lee has the marginal references revised and improved.

"In terms of Her Majesty's Letters Patent to Her Printers for Scotland, and of the Instructions issued by Her Majesty in Council, dated Eleventh of July and Twentieth December, Eighteen Hundred and Thirty-nine years, I hereby License and Authorize James Cowan, Stationer, Edinburgh, to print within the premises situated Paul's Work, Canongate, Edinburgh, occupied by John Alexander Ballantyne, and to Publish, as by the Authority of Her Majesty (*but so far as regards the Text only*), an Edition of the Holy Bible, with References, and the Psalms of David in Metre, (Scotch Version,) in Diamond Type, Decimo-Sexto size, to consist of Seven thousand copies, as proposed in his Declaration, dated Eighteenth October, Eighteen hundred and Fifty-three years: the Terms and Conditions of the said Instructions being always and in all points fully complied with and observed by the said James Cowan.

"J. MONCRIEFF.

"EDINBURGH, 14th November, 1853."

Now whenever there is no change from the authorized version, the words in parentheses are omitted. What can this mean, unless there are accessories which are authorized and those which are not? It has no meaning.

But let us pass next to the British and Foreign Bible Society, and see how they treat the subject. By their constitution the only copies to be circulated by the Society are those of the "authorized version." We accordingly find their books to contain the accessories of King James wholly or abridged, and no other, and they say explicitly, in correspondence, that they "should not feel at liberty to publish any other." No fact in history is more clearly settled than that the above Society, the parent of all Union Bible Societies, can publish no new chapter headings any more than a new text. Not that both are alike inspired, but are alike essential to peace and to agreement.

We come now to the organization of the American Bible Society in 1816. This was formed mostly by delegates from some sixty of the local Societies which had sprung up after that of England. The pledge made as to the basis of this union, is at the head of this article. Though the term "version in common use," for reasons already given, is substituted for that of the "authorized version" of the older Society in England, the close similarity of the constitutions of the two Societies as a whole, the warm recognition by the older one, and its generous donations to the younger, leave no room for doubt that the *same book* was to be circulated by both, namely, the common English Bible. Indeed, the British Society *could encourage* none but the "authorized version." Both Societies in their early years (as was the case in regard to Sunday-schools) aimed mainly to supply the wants of the *poor*. This led them both to make their books cheap as possible, as they were to be given away by the auxiliaries, some of which specified this as their *sole* object. To secure low prices the accessories, which add much to the expense, were usually omitted, particularly the references, and the chapter headings were greatly abridged. This whole topic is so clearly set forth in the Fourteenth Report of the Managers, and is so conclusive, that I copy the following extract:



“Plates have recently been prepared for a new Minion Bible, and also for a new Nonpareil; the books of these denominations being in such demand that the former plates have become considerably worn. In preparing these plates great pains have been taken to have them not only accurate, but finished, and acceptable in all respects. The Minion Bible, the one intended for general distribution, contains headings or contents to the chapters, which, for the purpose of making a thinner and cheaper book, were omitted in the former Minion Bible. The new Nonpareil Bible also contains abridged headings to chapters, such as will serve as a partial index to the topics contained, without adding much to the expense. These headings referred to, as well as others published by the Society, are taken from King James’s Bible, the ‘version in common use’ mentioned in the constitution. The managers would not feel justified in publishing any other headings than those found in this version. These (following the example of the British and Foreign Bible Society) they have always felt at liberty to publish, in the same way as they publish other inspired helps, such as the title-page of the Bible, the order of books, the Monthly Extracts, and the Annual Report. None of these helps were ever considered by the Board as being what is intended by ‘note and comment.’ These headings, therefore, were contained in the first books issued by the Society, and have never been omitted, except for the sole purpose of saving expense. But the complaints for this omission have been so numerous, especially from poor families, who had no concordance, that the Board have often regretted this sacrifice of utility to economy.”

The above statement, as I well remember, was made because full headings were now for the first to be published, and because complaint had been made from the East of the single line heading of some copies, as containing comments, particularly John 1. I will add, too, that the above statement was prepared by the Anniversary Committee of which Dr. Milnor was Chairman, was read to the Board and approved, and then read to the Society at the Annual Meeting, without a dissenting voice from any quarter.

Now it must be remembered that those who gave the above testimony were not ignorant of what they affirm. Most of them had been for eight or ten years in the Board, and nearly one-half of them from the very beginning. Col. Varick, who was the first Treasurer in 1816, was now in 1830 the President, and always at his post. John Pintard, Esq., was during all this period the Recording Secretary, and Messrs. W. W. Woolsey, Isaac Carow, John Aspinwall, Cornelius Heyer, and others, belonged to the Standing Committee which had made all contracts for plates and printing, and well knew the entire history of the institution. Two years later, when new plates were prepared for a quarto royal octavo and a duodecimo Bible with full accessories, the same testimony is repeated. Where, then, is there a possible ground for belief that the text alone was the basis of our union, or that accessories were varied in any case from design, except where abridged? The above extract shows that the managers *supposed* the first book published (those from plates given by the New York Bible Society) had chapter headings of the ordinary English Bibles, when we now see they were so only in part. Many of them were taken from British copies, several of the books had no headings, and the origin of some is unknown. From a report of the New York Bible Society of a previous year, it appears that the plates were obtained of a stereotyper in the city whose name is not given. Nothing in this case shows that there was a *design* to publish a book different from the ordinary Bible, but the contrary.

I have now endeavoured to present some of the reasons for a belief in the first proposition at the head of this article, namely,—that the English Bible as a whole, with text and accessories, is the true and lawful basis on which the American Bible Society was founded. That it was *designed* so to be, few, I believe, who read with candour the above statements and facts, will question.

Let us now turn and consider the theory of Union as advanced and acted on by the late Version Committee. In their view the *text* is to be guarded with great care (except in cases where it disagrees with the originals or is inconsistent with itself.) But while thus guarded, the accessories, not being inspired, may be altered by the Board, or its committees, whenever they judge an *improvement* can be made in them.

Now while such a theory might be propounded to a private publishing house, or a denominational Bible Society, about to bring out a new copy, it seems hardly credible that it could be thought of by a society composed of eight or ten denominations with their different predilections and habits. Suppose, when the founders of our Society were assembled, it had been proposed, after providing well for the preservation of the text, to insert the chapter headings of the Bishops' Bible, or Matthews', or the later ones of Dr. Adam Clarke, or Thomas Scott. Would they have listened to such a proposition for a moment? And yet some of those headings, particularly of Scott, are more like those of our common Bible than are those prepared by the Version Committee. Let the reader who doubts make the comparison. Or suppose again it had been proposed that the founders unite and make a new series of headings better adapted to the age than those of the old Bible. How long a time would such an undertaking have required? Could they have formed a series at all with their many-sided parties? No more than they could have united in making a common church creed. But they could agree to take those which each party had always received, although there were some cases, as in the text, where the best taste was not exhibited, and where even the ecclesiastical or theological notions of some might be slightly infringed. Such, as it seems to me, would have been the course of the founders had they *studied* and *discussed* the subject of accessories. But the more obvious history of their course was that, without discussion, and as a matter of course, they agreed to circulate their one common Book, in the forms to which they were all accustomed, using the accessories wholly or abridged as a general rule, and at times laying them wholly aside. Our peace and prosperity are to be found, if found at all, in following their wise example. No practical man, as it seems to me, could hope to preserve a Union Bible Society whose Bible could be altered at pleasure by its Executive Board—it could live nowhere this side of Utopia.

If the one which a kind Providence has given us, and which He has long blessed with peace and prosperity, were now to change its old fixed basis and open the door for further changes, as the progress of the age or the fancies of men might and would demand, then its days would soon be numbered, and millions at home and abroad who are now looking to it for the Bread of Life would look in vain. Depend upon it that if this Union Society fail (as in these days of denominational jealousies and strife there is some danger) that no other of the like Union character will succeed. Those now united, but then sundered denominations, as a part of one is now doing, will prepare *denominational* Bibles, till they become as numerous and varied as our hymn-books, and then a long farewell to that mighty, peculiar power which our present version has for centuries exerted on the Anglo-Saxon race, *because* it was viewed by all as the *one Book of God*, to which every party bowed. Is it not better to bear, if need be, with a few imperfect accessories, rather than put in peril such an all-prevalent instrument of God! We cannot be too fearful of its loss.

I had hoped to conclude my statement the present week, but must ask room for the remaining portion in your next number. I shall aim then to give a candid account of the final action of the Board, which led to the resignation of six of the Version Committee; and also to notice some of the objections urged against the venerated Bible of our fathers, and of course of those who would preserve it.

J. C. BRIGHAM.

### THE VERSION QUESTION.—NO. III.

#### OBJECTIONS.

I. It has been repeatedly urged by members of the Version Committee, as an apology for their altering the chapter headings, that they were not made by the translators as a body, but simply by two individuals. The apology looks plausible, until it is remembered that after the first draft of the version was made by the forty-seven translators, six of their number were *selected* to revise the work, and prepare one copy to be committed to the press. Last of all, two others, Bilson, Bishop of Winchester, and Dr. Miles Smith, afterwards Bishop of Glou-

cester, again revised the *whole work*, and prepared arguments or chapter headings to the several books. Dr. Smith also wrote the preface. None will deny that those several revisers and finishers were equal, at least in learning and position, to the other translators, probably their superiors. No one can well doubt, simply because it is not *said*, that the forty-seven saw and approved of these revisions, etc., that such was not the case. It is highly probable that they, as co-translators, were consulted before publication. At all events, those revisers had as much authority to do their work as the forty-seven had in theirs, and *all* comes out together as part of the "authorized version." And even if the headings of 1611 were actually *written* by two individuals, how many more than this number wrote those of 1851?

II. It is said that our old Bible has chapter headings which are uncouth and obscure, and sometimes incorrect. We have been furnished repeatedly with a list of the former character, though I usually notice many of the same in the different lists, showing that this class must be rather limited, as it is. Our respected friend, Rev. Dr. Turner, read a list to the Board at one meeting (the most full and faulty which I have seen), taken mainly from the historical books of the Old Testament. There were some, indeed, presented which could be much improved. Many of the members of the Board seemed quite surprised at the list. I had the curiosity afterwards to inquire, to some extent, of those present, whether they had ever *noticed* them before? Not a man did I find who remembered to have seen or heard of one of them, showing how little harm they could have done, or were likely to do. I could not then but ask myself whether the correction of these few headings, with others less objectionable, would compensate for agitating our whole community, and putting even the safety of the Society in jeopardy.

I have, during the past year, spent no little time in comparing these headings, as found in our old Bible and in the new one, and I hope others will do the same. My conviction now is, that in the new book some of the headings are decidedly improved, while in others they are as decidedly made worse, while with the *great mass* of them they are of nearly equal merit, though with some preponderance in favour of the old, as to evangelical tone, and as most in keeping with the text. I might furnish many examples illustrating the three classes referred to. But I will give simply one or two of each.

### First Class.

#### GENESIS, CHAPTER XX.

##### Old Headings.

1 Abraham sojourneth at Gerar. 2 Denieth his wife and loseth her. 3 Abimelech is reproved for her in a dream. 9 He rebuketh Abraham. 14 restoreth Sarah. 16 and reproveth her. 17 He is healed by Abraham's prayer.

##### New Headings.

Abraham sojourneth at Gerar. 2 and denieth his wife. 3 Abimelech taking her is reproved in a dream. 9 He rebuketh Abraham, 14 restoreth Sarah, 16 and reproveth her. 17 At the intercession of Abraham, he is healed.

#### 1 SAMUEL, CHAPTER XVI.

1 Samuel sent by God, under pretence of a sacrifice, cometh to Bethlehem. 6 His human judgment is reproved. 11 He anointeth David. 15 Saul sendeth for David to quiet his evil spirit.

Samuel sent to Bethlehem to anoint one of the sons of Jesse. 6 Seven of his sons pass before Samuel. 12 David is chosen and anointed. 14 Saul, troubled by an evil spirit, sendeth for David.

### Second Class.

#### CANTICLES, CHAPTER II.

1 The mutual love of Christ and his church. 8 The hope, 10 and calling of the church. 14 Christ's care of the church. 16 The profession of the church, her faith and hope.

The graces of the bride and her beloved, and their delight in each other. 8 He inviteth her to behold the beauties of spring. 14 His care of her. 16 Her trust in him.



## ST. JOHN, CHAPTER III.

1 Christ teacheth Nicodemus the necessity of regeneration. 14 Of faith in his death. 16 The great love of God towards the world. 18 Condemnation for unbelief. 23 The baptism, witness, and doctrine of John concerning Christ.

Jesus' discourse with Nicodemus. 22 He tarrieth in Judea. 23 John the Baptist at Enon. 25 His testimony concerning Jesus.

*Third Class.*

## EZEKIEL, CHAPTER XIX.

1 A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit, 10 and for Jerusalem, under the parable of a wasted vine.

Under the similitude of a lioness and her whelps, the prophet deploreth the fall of the royal family. 10 And under the figure of a vine plucked up and wasted, is shown the desolation of Jerusalem.

## ST. MARK, CHAPTER XVI.

1 An angel declareth the resurrection of Christ to three women. 9 Christ himself appeareth to Mary Magdalene: 12 to two going into the country: 14 then to the Apostles: 15 whom he sendeth forth to preach the Gospel: 19 and ascendeth into heaven.

Jesus' resurrection. 9 He appeareth to Mary Magdalene; 12 to two disciples on their way into the country; 14 and to the eleven, 15 whom he sendeth forth to preach the Gospel. 19 His ascension.

In looking over the headings, as a whole, I could not but agree fully with one of the most prominent ministers in New England, that "while some of the headings are improved by the Committee, I am astonished at the *extent* to which their changes have been carried." Here is the great evil of these changes: they are made in hundreds of cases where there seems to be no reason whatever, unless to make new ones—the mass of the former, after all that has been said against them, are not only good in sentiment but good in *style*, or the *text* is not, for they are alike. I cannot but ask, too, if it is not a marvel that two pious and learned men like the Bishops of Winchester and Gloucester should make headings to the whole Bible, and yet have not one, or scarcely one, which did not seem to the Version Committee to need their improvement? I am the more struck with this when I remember, that during my more than thirty years' connection with the Society, not an individual (except the small class mentioned at the East), ever asked the Board to have the *headings* altered, while scores have requested changes of some sort in the *text*. The italic words in the text they have often desired to have removed (many of which, by the way, no more come out of the originals than the headings, and might, with like justice, have been altered by the Committee).

III. Another objection to the chapter headings being a part of the version is that they are sometimes omitted and sometimes differ in different books. True, they are, at times omitted, so is the whole Old Testament, while the Psalms, the New Testament, and the Gospel are often printed separately. Yet all belong to and are still a part of the Version. It seems always to have been the practice in regard to the text and accessories, that portions could be omitted, but nothing added or substituted in place. This is plainly the design and rule, though it has not always been carried out, any more than the Sabbath and other regulations in England and America. In Scotland, it was many years after King James's Version was completed before it displaced that of Geneva in families, and became current. But while the accessories have at times been altered, it has by no means been so common as has of late been represented. I have now before me an Edinburgh quarto, of 1775, with the old accessories complete; and during the last twenty or thirty years they seem to be *uniformly* so, except where they

are admitted to be changed from the common version, and marked as *unauthorized*. When not changed, as I have said in another place, they are authorized the same as the text. In England these accessories have, in a few instances, been altered, particularly by Dr. Blaney, and apparently with some kind of sanction or tacit approval, as was the case with changes which the *text* has undergone in orthography, etc. But these changes have all been exceedingly rare—plain exceptions to a general *rule*. To say that departures from that rule have ever been common in Great Britain or her dependencies, would be as incorrect as to say that the waters of the Mississippi run *northward*, because in a few circling eddies, portions of them do run in that direction. The whole current has been the other way. In our country, where all have the liberty to publish the Bible as they please, these accessories have in former years undergone some changes, as might be expected, and evidently without being ever *noticed*. To learn the truth on this subject we must be candid, and look not to the exception but to the prevailing rule—to the *aim* of our fathers. They most plainly started with the idea of publishing the common English Bible, as a whole, the same as published in the mother country. This one simple idea was deeply imbedded in their minds, though in some of the earlier editions of smaller books they were not always careful to see whether the headings agreed with that idea—they took that for granted.

I cannot but think that one who will go over this subject thoroughly, without theory or bias, will be satisfied as to *these* points: 1. That the authorized version of England includes with other accessories the chapter headings. 2. That while there have been omissions, abridgments, and in a few instances, some changes in these appendages, there has at *all* times been a *general* agreement, and in latter years, since plates were invented, an almost perfect uniformity, in England and even Scotland, where they have not been professedly altered. 3. That the British and Foreign Bible Society feels bound to use the headings of the “authorized version” and no other. 4. That the first Bible Societies in America, from 1808 to 1816, aimed, as they professed, to follow her example and distribute the same book, and thus were frequently *aided* by her. 5. That the founders of the American Bible Society had still the *same* book in view, and evidently designed to use the same accessories when using any. 6. That some of the early Boards, many of whose members had been in office from the beginning, declared it their bounden duty to use only the headings of the common Bible. 7. That the present Board has, therefore, with all propriety, become settled in the same views and purpose, after the new and careful examination recently given to the subject.

IV. Objection has been made by some as to the manner in which the question was finally settled by the Board, not being sufficiently courteous and kind toward the Committee. If impartial men were to judge by the oral or written *terms* used by the two parties, they would, I think, conclude that the *former* has, in this respect, most reason to complain. *They* have in fact written *nothing* against the Committee, and in discussion they have been considerate and gentle, with constant assurance of their high regard for all its members as men, and without any impeachment of motive when dissenting from a portion of their work. The late *protest* of the Committee, and the anonymous newspaper articles of some who were of, or who had acted with them in the Board, will show how far this has been the case, when the course of that body has been under review. Then the charge as to haste on the part of the Board before final action; what are the facts of the case? In May, 1857, after the deputation from the Maryland Bible Society had been received, the whole subject, with all documents bearing on it, was referred, not to a *new* committee, but to them, the same who had made the collation, to consider and give their advice in the new circumstances which had arisen.

The Board, importuned by correspondents, were looking for a report as early as September and October, but waited patiently until November 12th before they received one. Not being prepared to adopt the report, as presented, it was again referred back to the same Committee, to report one week afterwards. When that time came, the Chairman stated that they were unable to unite in any report. One of their number, as stated last week, then moved for a new committee of *nine* to take up the matter, and give their verdict. The request was cheerfully

and at once complied with. A committee of rare ability and candour was appointed, and the mover made chairman. On the 14th of January eight of the Committee united in submitting the *resolutions* published last week; a minority report was also read by the Chairman. Here was certainly anything but improper haste and rashness on the part of the Board. I know some have objected that the Committee of Nine did not have an interview with the Version Committee. But they had one of the members present, and had their minutes, their report of 1851, and all documents relating to the subject; and some of the members had *repeatedly* listened to the statements of the Committee and the Collator in the Board. The Committee learning that papers had been read by Rev. Dr. Turner and Dr. Muhlenburgh, those documents were sent for, as also the book of the Collator, in which by agreement all the variations found were to be recorded. This book, however, was not, to their great regret, yet completed. By this time too it had become abundantly manifest that the Version Committee never would consent to such a return to the former accessories as the Board felt to be both proper in itself and *indispensable* to the welfare of the Society. They therefore adopted with great unanimity the resolutions of the Select Committee, as given last week. There seemed to be no hope from further delay, and very many of the auxiliaries had become urgent to know what course the Board designed to adopt. Time, I trust, will ere long satisfy all that the decision made was one of true wisdom, pointing to our former peace and prosperity.

V. Another objection hinted at of late is the lack of denominational equality in the Board. There is some truth in this objection, though the inequality has not arisen from any effort or desire to have it so. It has come from what was at first well-nigh a matter of necessity, and from subsequent inattention. When the Society was formed, there were no Congregational churches in the vicinity, and the Methodists having other arrangements of their own, did not co-operate but to a limited extent. But even then one from each of those denominations, Jeremiah Evarts and George Suckley, were elected. The Presbyterian churches were at the time many and strong in the city, and all co-operated heartily. They had consequently a large representation at the first. The Dutch churches, the Baptist, and the Episcopal, were also somewhat numerous, and interested in the objects of the Society, and were correspondingly represented. Thomas Eddy of the Society of Friends was also a member. The persons thus appointed became familiar with their work, interested in it, and could not well be spared from its duties, *merely* for the sake of greater equalization. After the Methodists came in as a body, the representation from them has been increased, as it has from the Congregationalists, since they have various churches here and in Brooklyn. At present I believe the former have four elected members and one attending Vice-President. The latter at this moment have no member, owing to removals of their own the past year.

But it should be understood that we have eight Standing Committees of seven members each, taken to a considerable extent from ministers and others not elected managers. These committee men have responsibilities connected with their respective committees, and are specially notified of all meetings of the Board, and are reckoned as a working part of it, having like powers and notices. This arrangement gives to the body named an enlarged representation. Then, too, the authority given to Life Directors and ministers who are Life Members to attend the Board, all having the same powers as a manager, renders the actual election of a manager a matter of little moment, save that he feels bound to do more hard work. The case is very different from that of those societies where a small committee alone meet and transact business.

But since this subject of denominationalism in the Board is brought up, I have no doubt it will receive proper attention. It is a matter about which very little has heretofore been said or done. The aim has been to have some of all the larger denominations, when men of the right stamp could be found. But it is not easy to find those, of any name, who will come here *unpaid*, two or three and four times a month in fair weather and foul, and attend to the details of business in committees and the Board, in sessions from two to four hours in length. When a man therefore is wanted to fill a vacancy, the inquiry has not been so much



where he worships as whether he will attend and work, if elected. Never have I known a body of different ecclesiastical relations, where there was so little of the spirit of sect as in this Board. As I have often said, they seem to have forgotten that they belong to different churches. When, therefore, the late statements were made in the papers as to the different *sorts* here found, we were all surprised to find where many a one stood. We found some who came in from the Dutch Church now in the Presbyterian, and several who had gone from one branch of the Presbyterian to the other as a matter of church convenience. One Congregationalist had recently moved away, and one had moved out of the denomination, so that we had no one of that name except myself and two Committee men. But this is a subject from which I have little to fear, when it is understood. There will be no objection, I am sure, among the managers to have all branches of the Church who co-operate with us represented in the Board, as fast as long-standing labourers can be spared, and the proper working material be found to take their places.

There are not a few now who would gladly retire could they see their places *well* filled by younger men. Extensive changes, however, cannot be wisely made in a day; there is too much to be done requiring experience of the past. Let patience have her proper work, and all, I am confident, will be satisfied as to *this* topic, and grow in mutual respect and devotion to our great common cause.

J. C. BRIGHAM.

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## Review and Criticism.

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GNOMON OF THE NEW TESTAMENT. By ALBERT BENDEL. Now first translated into English. With original notes, explanatory and illustrative. Revised and edited by Rev. ANDREW R. FAUSSET, M. A., of Trinity College, Dublin. Vol. V. T. & T. Clark, Edinburgh. Smith & English, Philadelphia.

WE have given our views of this work in two former numbers of the Presbyterian Magazine. The present volume completes the work, and the whole can be had of the importers, Smith & English, Philadelphia. The few particulars in which we regard the work as exceptionable, have been previously noticed. With these exceptions, we consider the commentary as able and reliable. Our ministers who do not possess these volumes, will find them a valuable addition to their library.

Bengel was a *pious* man, as well as an able critical scholar; and this circumstance is worthy of special notice, in contrast with much of the biblical literature of Germany at the present day. Some years prior to his death, and when he was seriously ill, Bengel remarked concerning the Gnomon, "My work on the Holy Scriptures (Criticism of the New Testament), it gives me pleasure to think of before the Lord, harsh as are the human judgments which it brings upon me from the good as well as the bad. The dawn of its future usefulness already rejoices my heart; posterity will have more light still, and will profit by it. Yet though my own mind were now full of the most important discoveries, it would not keep me a moment from wishing to go home." His biographer adds:

"He again solemnly and affectingly expressed his lively confidence in the grace of Christ, and how he desired to depart and to be with him. He prayed that God would not permit him to continue in the world out of

season, but that, if a short time still remained to him for future usefulness, he might yet be spared, even should it be to outlive his family, and to see all his children pass over before him. Gen. 32 : 23. But if the present were the best opportunity for his departure, he prayed that God would not permit it to go by.

“During another of his illnesses, Bengel, desiring consolation from some spiritual brother, and no one being at hand except a student of the institution, he sent for such an one, and requested him to impart a word of consolation. The youth replied, ‘Sir, I am but a pupil, a mere learner; I do not know what to say to a teacher like you.’ ‘What!’ said Bengel, ‘a divinity student, and not able to communicate a word of scriptural comfort?’ The student, quite abashed and confused, then contrived to utter the following text: ‘The blood of Jesus Christ, the Son of God, cleanseth us from all sin.’ 1 John 1 : 7. ‘That is the very word I want,’ said Bengel, ‘it is quite enough;’ and taking him affectionately by the hand, he dismissed him.

“At the point of his departure, the following words were pronounced over him: ‘Lord Jesus, to Thee I live; to Thee I suffer; to Thee I die; Thine I am, in death and in life; save and bless me, O Saviour, for ever and ever. Amen.’ Upon hearing the words ‘Thine I am,’ he laid his right hand upon his heart, evidently signifying his full assent, and so he fell asleep in Jesus, on Thursday, the 2d of November, 1752, between the hours of one and two in the morning; having lived in this world sixty-five years, four months, and eighteen days.”

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A SERMON ON THE CHRISTIAN SABBATH; its Divine Obligation, and the Mode of its Observance. Delivered in the Presbyterian Church, Washington, Pa., Aug. 1st, 1858. By the Pastor, JAMES I. BROWNSON.

THE usual ability that characterizes Dr. Brownson's productions, appears in this discourse. The perpetuity and universal obligation of the Sabbath are argued, first, from the general knowledge and traces of the Sabbath from the earliest period; secondly, from the circumstances of its formal enactment; and thirdly, from the change from the seventh to the first day of the week. Dr. Brownson forcibly maintains that the mode of observing the Sabbath requires, 1, the suspension of worldly business and labour; 2, the study of God's Word, prayer, and the cultivation, in general, of religion in the heart; 3, special attention to family duties, connected with religion in the household; and 4, a reverent attendance upon the worship of God in the sanctuary. This outline gives a very imperfect idea of the merits of this excellent discourse.

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SCHOLARLY CULTURE AND CHARACTER. An Address delivered at the Anniversary of the Greenville Presbyterian Academy, Ky., June 23d, 1858. By WILLIAM BISHOP.

PROFESSOR BISHOP chose a good theme for an effective address, and managed it with skill, learning, and eloquence. In regard to scholarly culture, he insists that it ought to be thorough, comprehensive, symmetrical, and liberal. The leading elements of character, essential to the scholar, are teachableness, independence, earnestness, courage, principle,

a sense of responsibility and obligation, and religion. The Address is enlivened by striking illustrations, quotations of classical authority, pungent remarks, and valuable suggestions on the various points brought to view.

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SERMON ON THE TWENTY-FIFTH ANNIVERSARY OF THE AUTHOR'S MINISTRY, in the Congregational Church, New Haven, July 25th, 1858. By ELISHA LORD CLEVELAND.

THE ministrations of a quarter of a century present a double aspect: of trial and suffering on the one hand, and of Christian comfort and reward on the other. Dr. Cleaveland gives an interesting narrative of his conversion, or rather, alienation, from New Light Divinity, in New Haven. His Discourse contains many materials of profitable reflection, especially to ministers of the Gospel. A solemn illustration of the transitory nature of this life is seen in the fact, that out of the 257 members of the Church, whose names were on the catalogue at the time of Dr. Cleaveland's settlement, only 35 remain.

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TITCOMB'S LETTERS TO YOUNG PEOPLE, SINGLE AND MARRIED. TIMOTHY TITCOMB, Esq. New York: Charles Scribner, 124 Grand Street. 1858.

WE have a high regard for the name of Titcomb. A brave officer of that name served as colonel in the old French war, and was killed at the battle of Lake George, in 1755, whilst standing near a tree on the north-west corner of the battle-field. Judging from the bold, dashing, effective, sword-pointed, gleaming style of Esquire Timothy, we have no difficulty in tracing his genealogy up through Colonel Moses Titcomb to the Puritans in Cromwell's army. More powerful than the sword is the pen, and there is no army so important to conquer for truth and righteousness, as "young people, single and married." The "Editor of the Springfield Republican," whose "*nom de guerre*" is on the title-page, has produced a volume full of good thoughts and common sense, written in a pithy, stirring style, on a great variety of important topics. The Letters consist of three series: to Young Men, to Young Women, and to Young Married People. Some authors would have addressed them to Young *Gentlemen* and Young *Ladies*, but not so our wiser and more vigorous writer, who does not misname a "spade." We cordially bespeak a friendly interest in this right honest and attractive work, of which not the least interesting is its religious part. Mr. Scribner has issued the volume in an elegant form.

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## The Religious World.

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### A SERMON AT SARATOGA.

[The following Sketch of a Sermon, preached at Saratoga, New York, by Dr. JAMES W. ALEXANDER, is taken from the "Boston Recorder."]

DR. ALEXANDER'S text was from Saul's demand to the witch of Endor,



“Call me up Samuel.” He began by describing the hopeful character and religious tendencies of Saul in his younger years, and his following the guidance of Samuel till his successes had made him proud, and his pride had tempted and led him to rebellion, and final apostasy from God. Samuel had been, first, the affectionate and faithful guide of Saul; then, after Saul’s acts of disobedience, he was his stern reprove and the prophet of his coming doom; then departing from Saul and seeing him no more till the day of his death. But when Saul was overtaken by that doom, and saw that God had forsaken him, and all hope from other sources had fled, Samuel, and the kindness and faithfulness experienced from him in his early days, returned to his mind, and contrary to the law of God, he betook himself to the hag at Endor, to get an interview with him. Here the preacher remarked by the way, that the consulting of mediums, or those having familiar spirits, whether in ancient or modern days, is apostasy from God. Saul did it, not till he had renounced the God of heaven. The preacher said, when Samuel appeared at the call of the medium, she by her astonishment showed that she was not wont to accomplish such results by her arts. But he would not affirm, that among the great preponderance of imposture, which then and now attended the work of the mediums, there was not something of reality. As in the days of Christ there were instances of demoniacal possession, so now it may be possible, that through the collusion of Satan with the minds of wicked men, some of the strange things reported have their origin.

But the main labour of the discourse was to illustrate that principle of the human mind which brings the sinner, in the day of his extremity, back to the faithful reprove of his youthful days. When the lost man sees himself forsaken of God, and under impending ruin, then his mind reverts, not to his companions in sin, not to his flatterers and deceivers, but the memory of those who have faithfully warned him. He will then call up Samuel. There are many cases, in which faithful ministers hold a great power over the conscience and passions of men to restrain from sin, even when their stern reproofs are little relished. He mentioned the case of a man addicted to drunkenness, but who under the preaching of Dr. Finley, had been kept from the indulgence of his passion for twenty years, till Dr. Finley died; and then, in despair, he said, “My guardian has gone!” and gave himself up to his former habits, and destroyed himself speedily.

The preacher brought his doctrine to bear heavily upon the consciences of the young, to enforce the warnings they now receive, reminding them that if these now go unheeded, their memory will return in the hour of distress and despair. And if the counsels of faithful preachers are now despised, the time will come when the mind will revert to them with vain regrets, as did that of Saul when he called up Samuel.

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#### METHODIST EDUCATIONAL INSTITUTIONS AT THE SOUTH.

THE report of the Committee appointed at the last General Conference of the Methodist Episcopal Church South, to inquire into the condition of the educational interests of the Church, states that eighteen additional institutions have been established during the last four years, and the increase of pupils during that time has been nearly two thousand.

Of the institutions reported, there are *twenty-one* colleges and institutions for young gentlemen; *twenty-eight* colleges for young ladies; *twenty-seven* high schools for ladies; *sixteen* mixed schools and *four* academies for young men. The whole value of the property owned or used by the Church for educational purposes, including libraries, apparatus, and buildings, is \$1,509,000, and as this report is not full, the value of the property of many schools being omitted, it is reasonable to suppose that the whole value is in the neighbourhood of \$2,000,000.

## AMERICAN BOARD OF FOREIGN MISSIONS.

### SUMMARY.

#### *Missions.*

Number of Missions,	. . . . .	27
“ “ Stations,	. . . . .	121
“ “ Out stations,	. . . . .	101

#### *Labourers Employed.*

Number of ordained Missionaries (8 being physicians),	164
“ “ Physicians not ordained,	5
“ “ other Male Assistants,	10
“ “ Female Assistants,	194
Whole number of labourers sent from this country,	—373
Number of native Pastors,	19
“ “ Native Preachers,	191
“ “ Native Helpers,	314
Whole number native Helpers,	—524
“ “ Labourers connected with the mission,	—897

#### *The Press.*

Number of Printing Establishments,	8
Pages printed last year,	45,489,346
Pages printed from the beginning,	1,080,481,083

#### *The Churches.*

Number of Churches (including all at Sandwich Islands),	138
“ “ Church Members	27,740
Added during the year,	1,532

#### *Educational Department.*

Number of Seminaries,	6
“ “ other Boarding Schools,	17
“ “ Free Schools (312 supported by Hawaiian Government),	619
“ “ Pupils in the Free Schools (8,460 do.),	16,128
“ “ “ “ Seminaries,	348*
“ “ “ “ Boarding Schools,	544*
Whole number in Seminaries and Schools,	17,020

\* The pupils in the Lahainaluna Seminary, and other boarding schools at the Sandwich Islands, supported by the Government, were included last year in this enumeration, but are not the present year.

## Useful Hints.

### CONVERSION OF AUGUSTINE.

By degrees, from amid the haze of Platonic ideas, the living truth dawned on his sight, and the splendid but unreal visions, which had charmed him before, retreated into shadow. He had been undergoing salutary moral and mental discipline. Sorrow, disappointment, and sin had made him weary and heavy-laden. Speculative doubts had given way. Conscience upbraided him. The account of some who had renounced the world's pomp and vanity, brought on a crisis. Sitting with his friend (Alypius), who had heard the recital, too, he started up, saying, "What ails us? What is it? What did you hear? The unlearned take the kingdom of heaven by force; while we, with our learning, wallow in flesh and blood." His tones, his gestures, his face, showed the intensest emotion, and Alypius looked on in silent wonderment. Augustine rushed into the garden that adjoined the house, followed by Alypius. He tried by one strong, determined effort of will to break his chain. He struggled to be free; his soul dashed against the bars of her prison, only to fall down, exhausted and bleeding by the effort. His agony and misery found vent in tears; and, prostrated by a sense of utter helplessness, he fell on his knees and cried, "How long? how long? To-morrow and to-morrow? Why not now? Why is there not this hour an end to my uncleanness?" A child's voice is heard from a neighbouring house, singing, "Tolle, lege; tolle, lege." (Take and read; take and read.) Checking his tears, he arose, and going within, took up St. Paul's Epistles. His eye fell on the passage in the Epistle to the Romans: "Not in rioting and in drunkenness," etc., "but put ye on the Lord Jesus Christ." The words met his case. They sounded in his ear like a voice from heaven, seconding the voice of conscience in drowning the clamours of the flesh, and pointing to a Divine helper to strengthen his struggling will to make the grand resolve. Animated by the Divine command, and nerved by a power not his own, the prodigal son sinks into his Father's arms, and the great crisis is over. Peace entered his troubled bosom; the storm was hushed; the clouds vanished; sunlight flooded his soul, and lit up his face with a tranquil joy.

Alypius took the book from the hand of Augustine, and read the passage, and what followed, till he came to "Him that is weak in the faith receive ye," and the gentler, weaker Alypius, who, with almost womanly confiding, had clung to the stronger arm of Augustine for many a year, grasps it still, and they enter together the haven of rest.

Their joy is not yet full till another heart shares it. Gladness, exultation, triumph, praise, are the words by which Augustine describes the emotions of his mother's heart, when she heard from his own and Alypius's lips the joyful tidings. Long had she sown in tears, but her harvest of gladness was now come, and the bitterness of the cup she had been drinking for long years, was forgotten in the ecstasy of unearthly joy, which he, who had put into her hand the chalice of sorrow, had hid at the bottom beneath the wormwood draught.



## CROMWELL, NAPOLEON, AND THE WALDENSES.

THE fact is, perhaps, not generally known, that when, in Oliver Cromwell's time, the Waldenses, or Vaudois people, were so cruelly persecuted by the Church of Rome, he called for a collection to relieve their necessities in all the churches of the Puritans and Covenanters in Great Britain. So heartily was this responded to, that a considerable surplus was left after their wants were met, which remained in the British treasury; and this fact having at length been brought to the knowledge of the government, it was agreed that the funds being no longer needed for their original purpose, should be set apart for the support of the Vaudois pastors. Accordingly, each one of them, sixteen in number, received annually £10 from the Bank of England. The source of another part of their support is even more singular. When Napoleon conquered Italy, he confiscated certain properties belonging to the Church of Rome, and made them over to the Vaudois. By the treaty of Vienna, after Napoleon's overthrow, this arrangement was permitted to remain undisturbed; and, in consequence of it, each of the Vaudois pastors receive £20 sterling a year. Taking into view the simplicity of their manners, and the circumstances of the country, the £60, or \$300, thus provided for them, afford an ample support. It is certainly a remarkable fact in history, to find Cromwell and Bonaparte united in producing such a result.—*Banner of the Cross.*

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## THE DENOMINATIONAL LIGHTS.

JOSEPH PAYNE, in a speech made at a *soiree* given by the (London) Book Society, spoke of several things in the character of the meeting that gratified him; but most of all was he gratified to find that men of all denominations were welcomed by the Society. If he had not made some inquiry, he should not have been aware of this interesting fact. It reminded him of a circumstance that occurred at some meeting in the distant Island of Jamaica. The meeting was held in the evening, and lights were required, but none could be obtained in the general way; so that the people were obliged to bring the lights in their hands, and the members belonging to the several denominations, each brought their share. Two or three large lamps were brought from the Episcopal church, and lamps and candles of all sizes, from the Baptist, Methodist, and other churches. But the light mingled harmoniously in the place of meeting, and none could trace a particle of it to its denominational source. When the meeting closed, the Episcopalians, Methodists, and Baptists all knew their property, and took it home with them. The union was beautiful and effective, and their separate use for home purposes was not prevented.

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## WHY AM I NOT A CHRISTIAN?

1. Is it because I am afraid of ridicule, and of what others may say of me?  
"Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed."
2. Is it because of the inconsistencies of professing Christians?  
"Every man shall give account of *himself* to God."
3. Is it because I am not willing to give up all for Christ?

“What shall it profit a man, if he shall gain the whole world and lose his own soul?”

4. Is it because I am afraid that I shall not be accepted?

“Him that cometh to me I will in no wise cast out.”

5. Is it because I fear that I am too great a sinner?

“The blood of Jesus Christ cleanseth from all sin.”

6. Is it because I am afraid that I shall not “hold out?”

“He that hath begun a good work in you, he will perform it until the day of Jesus Christ.”

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

“Whosoever shall keep the whole law, and yet offend in one point, *he is guilty of all.*”

8. Is it because I am postponing the matter without any definite reason?

“Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.”

9. Is it because I am trying to save myself by morality, or in any other way of *my own*?

“There is none other name under heaven given among men, whereby we must be saved.”

10. Is it because I do not clearly see the way to be saved?

“Repent ye, and believe the Gospel. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16.—*Am. Messenger.*

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### A FIRST STEP.

DR. DUTTON, of New Haven, in his discourse commemorative of Dr. Taylor, narrates the following incident:

It was at some time during his college life, in his senior year, I think, that he became decidedly a servant of Christ. Respecting that event, I have heard him make a statement which is very instructive and monitory. There was a classmate and particular friend of his, who, at the same time, by the working of the Divine Spirit, was concerned for his eternal interests. The two friends communicated their feelings to each other. And one day, while walking together, they raised the question whether they should then call on President Dwight, who had invited all persons thoughtful upon religion, to call and converse with him. At length, while still talking and doubting on that question, they came to President Dwight's gate. There they stopped and hesitated. At length Taylor said, “Well, I shall go in.” “Well,” said his companion, “I think I will not, to-day.” Taylor went in; and the result of his conversation with that eminent Christian guide was that he gave himself to Christ in a covenant never to be broken, and became “a burning and shining light” in his kingdom. His companion from that time thought less and less on the subject; and though he lived for many years afterwards a respectable man, he died without giving any evidence of a saving interest in Christ. Such are the crises in the history of immortal souls. Thus it is that companions travel together till they come to where they see plainly the open path to Christ. They consider, they decide, the one taking the way to everlasting life, the other pursuing the way to everlasting death. O, let all see to it that in these crises of eternal destiny they act aright. Regard the Divine warning, and heed the Divine entreaty, “Quench not the Spirit.”

THE  
PRESBYTERIAN MAGAZINE.

NOVEMBER, 1858.

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Miscellaneous Articles.

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DR. ARMSTRONG'S SECOND REJOINDER.

LETTER V.

EMANCIPATION AND THE CHURCH.

TO THE REV. C. VAN RENSSELAER, D.D.:

If I correctly apprehend the position you assume on the subject of "Emancipation and the Church," in your second letter, we agree in the main, whilst on secondary points only we differ.

SECTION I.—AGREEMENT AND DIFFERENCE.

What you assert for the Church is simply the right to utter opinions, or give advisory testimonies in favour of Emancipation; but not to make deliverances which shall bind the conscience, or in any way affect the standing of those who hold and act upon opinions different from those which she expresses. It was against the right of the Church to make the authoritative deliverances of the latter kind, that the argument of my second letter was mainly directed: and had I understood your position at first, as I do now, I should probably never have written that letter.

In so far, then, as authoritative deliverances are concerned, *we agree*.

The point on which *we differ*, is the right of the Church to utter opinions, or give advisory testimony in favour of emancipation.

You write—"Slavery has both moral and political aspects." "Our Church has always avoided interference with the State, in matters that are outside of her own appropriate work. She has



not claimed authority over the political relations of slavery, nor attempted to extend her domain over subjects not plainly within her own province. It is only where slavery comes within the line of ecclesiastical jurisdiction; that is to say, in its moral and religious aspects, that our Church has maintained her right to deliver her testimony in such form, and at such times, as seemed best. She has 'rendered unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' Let no one attempt to despoil her of this joy."

Here again, if I understand you, is a second point on which *we agree*, viz.: If the question of emancipation be properly a political question, the Church has no "right to deliver her testimony" respecting it, being estopped by God's law, which requires her to "render unto Cæsar the things that are Cæsar's."

*We differ* as to the category—religious or political—to which the question of emancipation belongs.

#### SECTION II.—IS THE QUESTION OF EMANCIPATION PROPERLY A POLITICAL QUESTION?

In my fourth letter, as well as in my "Christian Doctrine of Slavery," pp. 129, 130, I have endeavoured to draw the distinction between the "political" and "scriptural or Christian," in the doctrine of slavery; and if the positions there assumed are sound ones, then emancipation falls into the category of political questions, unless you can show either (1) That it is a question which "immediately concerns the interests of the life to come," and is not a question respecting "civil rights and political franchises;" or (2) That the word of God, when fairly interpreted, does contain a clear deliverance on the subject.

*First.* For proof that the Bible "treats the distinctions which slavery creates as matters of very little importance, in so far as the interests of the Christian life are concerned," and, consequently, the question of emancipation as not one which "immediately concerns the interests of the life to come," I refer you to "Christian Doctrine of Slavery," pp. 65-74.

In proof that the teaching of the Bible here corresponds with the experience of the Church, I refer you to the two incontrovertible facts—(1) That a larger proportion of the labouring classes belong to the Christian Church in the Southern States, where the labourers are mostly slaves, than in the Northern, where slavery does not exist; and (2) The number of coloured church members, in the evangelical churches in our Southern States, is nearly double that of all the evangelical churches gathered from among the heathen throughout the world. "In 1855 *heathen* church membership is set down at one hundred and eighty thousand. The present estimate of coloured church members in the Methodist Church South, is one hundred and seventy-five thousand. Eight or ten

years ago the Baptist coloured membership at the South was recorded as only four thousand less than the Methodist. When to these two numbers, you add all the coloured members of other unincorporated organizations of Methodists and Baptists, also of Episcopalians, Lutherans, and Presbyterians, you readily reach an aggregate of coloured church membership near twice as large as the strictly heathen orthodox church membership of the world." (Stiles's *Modern Reform*, p. 277.)

*Second.* Does the word of God, when fairly interpreted, contain a clear deliverance on this subject?

You find such a deliverance in 1 Cor. 7: 20, 21. "Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it; but if thou mayest be made free, *use it rather*,"—and you write, "Use your freedom, rather," says Paul, expounding the nature of slavery, and throwing the light of inspiration upon its anomalous character. When did the Apostle ever exhort husbands and wives not to care for the marriage tie, and to seek to be freed from it, if the opportunity offered?

As I read this comment of yours, I could not but ask myself: Can my good brother Van Rensselaer have carefully studied this 7th chapter of 1 Cor.? Put the questions fairly, not—"when did the Apostle ever exhort husbands and wives not to care for the marriage tie, and to seek to be free from it if the opportunity offered," for the marriage tie, unlike that of slavery, cannot be dissolved by consent of parties; but "when did the Apostle ever exhort the unmarried not to care for the marriage tie, but being free from it, to retain their freedom." And I answer, in this very chapter. "I say therefore to the unmarried and widows, it is good for them that they abide even as I. Art thou loosed from a wife, seek not a wife. So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doth better." Verses 8, 27, 38.

And this brings out my objection to the interpretation which you would put upon verse 21. Throughout the chapter, in answer to inquiries from the church at Corinth, Paul is giving instruction with especial regard to the circumstances in which they were placed at the time, and hence every special item of advice must be interpreted with this fact in view. Disregard this, in interpreting either the preceding portions of the chapter, or the parts which follow the passage under examination, and I see not how you can avoid the admission of doctrines clearly at variance with the teachings of other portions of the word of God; the Romish doctrine of the superior sanctity of a life of celibacy, for example.

Tried in either of these ways, then, emancipation falls into the category of political, and not that of religious questions. Nor will it avail to take it out of this category to show,—

1. *That the Church has often made deliverances on this subject*

*in years that are passed.* From the close of the third until near the beginning of the present century a union of Church and State has existed throughout Christendom. In our country, for the first time since the days of Constantine, has the Church assumed that position of freedom which was her glory in apostolic days. It would be strange indeed if, in such circumstances, she has never transcended the limits which her great Head has prescribed; it would be more than could reasonably be expected, that she had yet fully comprehended her true position. Political preaching, and political church-deliverances, instead of being the novelty which some imagine them, date their origin as far back as the days when this union of Church and State was formed.

You quote the paper adopted by the Assembly in 1818 as containing such a deliverance respecting emancipation as you contend for; and you call my attention to the fact that my old instructor, Dr. George A. Baxter, "*clarum et venerabile nomen*," was one of the committee of three by whom that paper was prepared. I know and admit all that you say about that paper. And I know also, that eighteen years afterwards, when Dr. Baxter was an older—and may I not add—a wiser man, he entertained and published very different views, as you will see by referring to his "*Essay on the Abolition of Slavery*," especially pp. 4 and 7. You quote, also, the paper adopted by the Synod of Virginia in 1800, and express the opinion that our Synod are ready to reaffirm this testimony in 1853. That you are mistaken here, you can easily satisfy yourself by reading the paper on slavery adopted in 1837, and the remarks made by the Virginia delegation in the convention which immediately preceded the separation of the Old from the New School, as reported in the second volume of Foote's *Sketches of Virginia*. You will there see that the ground assumed is precisely that which I occupy.

2. Nor will it avail to show that *emancipation has a bearing upon the well-being of a people—even their spiritual well-being.* Human advancement in every particular—the extension of commerce, the opening up of the country by railroads, improvements in agriculture and the mechanic arts—affects the spiritual well-being of man more or less directly. How could we, for instance, carry on the missionary operations of this nineteenth century but for the improvements of the nineteenth century? It is a mark of the heavenly origin of Christianity that she thus subsidizes every agency for God's service. And this, I believe, will be more and more the case as "the end" draweth nigh. But this by no means authorizes the Church to turn aside from her appropriate work, that she may supervise these agencies. In the days of her greatest glory, a prophet tells us that "there shall be upon the bells of the horses, holiness unto the Lord" (Zech. 14 : 20); but surely, he does not mean to teach us that in that day the Church of God will go into the business of bell-founding.



## SECTION III.—MY POSITION.

Do not misapprehend the position I have assumed respecting this subject of Emancipation. It is not, that the word of God teaches that slavery is to be "a permanent institution, on a level with marriage and the parental relation," but that it treats the question of emancipation from slavery, just as it treats the analogous question of deliverance from despotic civil rule, as a political, and not a religious question, and hence, makes no deliverance on the subject. And further, that the Church is bound to treat them both alike, just as her Head has treated them in the instructions he has given her. And let me add, if you would convince the many "of like faith" with me on this point, you will have to show either (1.) That we place the question of emancipation in the wrong category; or (2.) That the Church has a right to meddle with politics.

## SECTION IV.—A SECOND QUESTION.\*

Thus far, I have discussed this subject of slavery, with the especial purpose of determining, if possible, the proper limits of ecclesiastical action. Let us look at it now from a different point of view, for the purpose of determining what our duty is, as citizens and Christian men, in a country where every citizen has a right to participation in the civil government.

To the general proposition, that all men are bound to seek the well-being, temporal and eternal, of their fellow-men, no one who receives the Bible as the word of God can possibly object. The injunctions, "Thou shalt love thy neighbour as thyself," and "All things whatsoever ye would that men should do to you, do ye even so to them," in their true scope and plain import, place this duty beyond all question.

*How, then, can we best promote the well-being, temporal and eternal, of the slave race which in God's providence is among us?*

## SECTION V.—POPULAR ERRORS.

Before attempting to answer this second question directly, let me turn your attention, briefly, to certain popular errors which, if I mistake not, lie at the foundation of the false reasoning current respecting the slave race in our country.

I. *It is a mistake to suppose that the slaves among us have any intelligent desire for freedom.*

\* All this discussion about plans of emancipation appeared to the Editor *new matter*, foreign to the question of "Emancipation and the Church," and to the nature of a *rejoinder*. The Editor suggested to Dr. Armstrong the propriety of publishing it as a separate article, a sort of appendix to the series. But Dr. Armstrong having objected to this, courtesy to him required the publication of his letter, just as he wrote it. In the Reply to this second Rejoinder, the Editor will feel at liberty, either not to notice this new matter at all, or notice it now or hereafter, according to circumstances.—Ed.

Could you go from man to man among them, and ask of each the question—Do you desire to be free?—from very many, and these the best and most thoughtful of them, you would receive a decided answer in the negative, and I speak what I know when I say this. From others you would receive a different answer. But sit down, now, and question them, for the purpose of ascertaining what is the idea they attach to the word freedom, and in ninety-nine cases out of a hundred you will find that the only idea of freedom they have is the idea of exemption from labour. But is exemption from labour freedom? Or, can any one confer such freedom as this upon man, until the work of human redemption is complete, and the Son of God has rolled back the curse laid upon “man sinning” in the sentence, “In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return?”

In confirmation of the above statement, let me call your attention to the two facts, apparently contradictory, which it alone explains. (1) That our slaves are the most contented, cheerful class of labourers on the face of the earth, and (2) That the fugitive slaves in the Northern States and Canada are the most idle and worthless class in the communities to which they have gone.

II. *A second error respects the rights of the slave race in our country.*

1. Whatever may be affirmed respecting human rights in the abstract, practically, no man has a right to that which he is incapable of using with benefit to himself and safety to society. Or, applying this general principle to the case before us—in the words of Dr. Hodge, as quoted by you in your first Letter—“*the right to personal liberty is conditioned by the ability to exercise beneficially that right.*” If then the slave race among us do not possess the ability “to exercise beneficially the rights” of freemen—and I know that you will agree with me that such is the fact at the present time—it follows that their present slavery involves no violation of any right of theirs to freedom, for they have no such right. Do not say this reasoning involves the perpetuity of slavery. The right to personal freedom, and the right to such improvement as may ultimately fit them for freedom, are entirely different things; and with perfect consistency, I deny the one, whilst I fully admit the other; and before I close this letter, I will show you just how I think their claim under the last-mentioned right is to be met and satisfied.

2. “*The right to labour*”—in the true sense of that much-abused expression—that is, the right of every one willing and able to earn a living, to have that living, is a common right, belonging to every man, and a right which cannot be forfeited, excepting by such crime as forfeits life itself. So reason teaches;—so teaches the word of God,—“And God said, Behold, I have given you”—i. e. Adam, our common parent—“every herb bearing seed, which is

upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. 1: 29, compare with 9: 3). And every state of society which fails to secure this right, is vicious in so far as it fails. And every civil government which does not protect this right of the weak and poor, against the rich and powerful, is faulty in so far as it does not protect it. This right is one of the most precious temporal rights which the poor man has, for on this his comfort and his very life depend.

This right is secured under the system of slavery which exists in our country to a poor, degraded race of labourers, not only better than it could be secured to the same race under a system of free labour, but better than it is secured to a more elevated race of labourers in Europe, under any of the systems which prevail among the civilized nations of the Old World. In this most important particular, a system of slavery, instead of interfering with man's right, secures it.

III. *It is an error to attribute the suffering, and vice, and crime, apparent among our slaves, to their slavery.*

Official returns show that the suffering, and vice, and crime, apparent among the portion of the African race in slavery in our country, are far less than will be found among the portion of their race in freedom. As well might we attribute the suffering and crime among the manufacturing population in England—and if we may believe the sworn testimony taken before commissions of Parliament, the amount of suffering, at the least, is greater there than here—to manufactures; or the suffering and crime of the degraded portion of the white population in the Northern States to their freedom, as that among our slaves to their slavery.

The truth with respect to this matter is—as both observation and the word of God teach us—that suffering, and vice, and crime are the proper fruits of human degradation, and this degradation is a consequence of sin. Where, for a series of generations, a people have been sinking under the degrading influence of sin, no form of government, civil or social, can sever that connection which God has established between sin and degradation, on the one hand, and sin and suffering on the other. In the case of a degraded race situated as the African race in our country is, in so far as slavery exerts any influence, it is to diminish the amount of suffering, and vice, and crime among them, and not to increase it.

IV. *A fourth error is in attributing the degradation of our slaves to their slavery.*

That this degradation did not originate with slavery is placed beyond all question, by comparing our slaves with their countrymen in Africa, who have never left their native shores.

That it has not perpetuated this degradation, will be rendered equally evident by comparing the slaves among us now, with the same race when brought to this country. I doubt whether his-



tory furnishes us with an instance in which a deeply degraded race have made more rapid progress, upward and onward, than has been made by this race since their introduction among us.

The general reasoning we often hear on this subject is fallacious, if I mistake not, because it takes no account of the grand obstacle to the elevation of a degraded people; and that grand obstacle is idleness. If history teaches anything clearly, it is that you can never elevate a people in the scale of civilization, unless you can bring them to labour. From what I have seen of the African race in our country, I fully concur with Dr. Baxter in the opinion, "If the Southern slaves were emancipated in a body, and placed in a community by themselves, from their unwillingness to labour, they would sink into a savage state, and live by the chase, or the spontaneous productions of the earth, or else they would establish new forms of slavery among themselves." (Essay on Abolition of Slavery, p. 7.)

To a people such as the slave race in our country, the effect of slavery is elevating and not degrading. History points us to but one way—in so far as civil and political agencies are concerned—in which a deeply degraded race has ever yet been fitted for freedom; and that is, through the operation of a system of slavery, gradually ameliorating as the people were prepared for its amelioration. In this way our Anglo-Saxon race, once deemed by Cicero unfit even for slaves, but now in the van of civilization, worked their way up to freedom.

#### SECTION VI.—EMANCIPATION LAWS.

In approaching this subject of emancipation, there are certain points on which, I doubt not, we agree; and it may be well to note them distinctly at the outset. They are, (1) Present emancipation would be a curse and not a blessing to our slaves; and (2) Emancipation, with the prospect of the emancipated slaves remaining in this country, is neither practicable nor desirable, unless the slave race could be greatly elevated above their present position before obtaining their freedom.

The plan of emancipation which you would favour is substantially that adopted by the Northern States, near the beginning of the present century, with the addition of a provision for the removal to Africa of the emancipated slaves.

This plan embraces three particulars, viz. :

1. A law prospective in its operation—say that all slaves born after a certain year shall become free at the age of twenty-five.

2. Provision for the instruction of those to be emancipated in the rudiments of learning.

3. Provision for their transfer and comfortable settlement in Africa when they become free.

To all such plans as this I have several objections, for which I will ask a candid and careful examination.

*Objection 1st.* I believe that any such law would, in its practical working, prove, to a very large extent, a *transportation* and not an *emancipation* law.

Such was the fact with respect to the laws adopted in the New England and Northern States. In his "Modern Reform Examined" (p. 31), Dr. Stiles makes the statement: "When emancipation laws forbade the prolongation of slavery at the North, there are living witnesses who saw the crowds of negroes assembled along the shores of New England and the Middle States, to be shipped to latitudes where their bondage could be perpetuated; and their posterity toil to-day in the fields of the Southern planter." In confirmation of this statement of Dr. Stiles, I can show you in Virginia, some fifty of the descendants of these very transported slaves, proved to be such by the records of our courts: and I will add, it was the bringing out of this fact, in the course of a trial upon which I attended, about fifteen years ago, that first distinctly turned my attention to this matter.

When a few years ago it was proposed to make Missouri a free State by the operation of such a law, so strongly did this same tendency manifest itself, that the friends of a proper emancipation—Dr. N. L. Rice among the number—were obliged to lift their voice against it, declaring that it would be better to have no emancipation at all than such an one as this. In truth, the New England and Northern States, although they had but a small number of slaves at the time they became "free States," never did emancipate a large part of that number. Their so-called emancipation laws were, to a large extent, practically transportation laws; and the transportation of slaves by accumulating them on a smaller area, is detrimental, and not beneficial to the slaves themselves.

I call your attention to this fact, not to reproach the North—for it is not by crimination and recrimination the cause of truth is to be promoted—but to show you, in the light of history, what the practical working of these "prospective emancipation acts" is likely to be.

*Objection 2d.* But supposing the objection just stated could be obviated in some way—by the modern "compensation" scheme, for example—I object to the plan, on the ground that you cannot prepare the slave race among us for freedom by any short course of education, such as that proposed. Often, when a child, did I hear repeated the proverb, "there is no royal road to learning." And so may we say of a degraded race in slavery, "there is no royal road to freedom."

Let me give you the result of an experiment of my own on this point. Some eighteen years ago, I had living in my family a young slave woman, who seemed anxious to become free and to go to

Liberia. She was a person of good character, and had been recently married to a man also of good character, who seemed like-minded with herself. After consulting with her husband's master, a personal friend of mine, and ascertaining that he was willing to adopt a similar course with him, I advanced the money for her purchase, with the understanding that she was to remain in my service until it was repaid. In the way proposed, the two became free when from 32 to 35 years of age. In the meantime, they were taught to read, and in other ways the effort was made to fit them for freedom. The result of all this has been that, instead of sending two good colonists to Liberia, my friend and I have added two to the number of free negroes in Virginia.

Were this a solitary case, I might think it an exceptional one. But after I began to get my eyes open to the probable result in this case, I was led to inquire into the result in other cases of like nature. And I can give you case upon case, with names and dates, where similar experiments have resulted in the same way.

But, perhaps, some may say they ought to have been compelled, for their own good, to go to Liberia. To all such suggestions as this, my reply is, (1.) It is vain to expect to make good citizens for Liberia by sending them there against their will, like convicts to a penal colony. (2.) We deceive ourselves when we speak of Africa as "their native country," "their home." Africa is no more a "native country," "a home," to our slaves, in their own apprehension, than the North of Ireland is my country, or Holland is yours. (3.) Emancipation laws which compel expatriation are cruel in their practical operation, since they involve the sundering of ties both of kindred and affection,—and thus revive, under another name, one of the harshest features of slavery, a feature which has now, practically, almost disappeared from the slavery existing in our country.

*Objection 3d.* I have yet a third objection to the plan of emancipation we are considering, and it is that I see not the least prospect of Liberia being able to do the part assigned it in this plan for a long time to come—certainly not while you and I, my good brother, have a part in what is done under the sun—if the work of colonization is to be carried on with due regard to the safety of the colony, or a proper attention to the wants and claims upon us of the African race in our country.

In order that you may understand my objection, let me set before you certain thoughts and opinions on the subject of Liberia Colonization, and let me ask for them a candid consideration.

#### SECTION VII.—CAPACITY OF LIBERIA FOR IMMIGRATION.

In all our calculations about Liberia, we must remember that she is yet an infant colony, and that the greatest danger which



does now or has yet threatened her, is from the too rapid immigration of such colonists as we are able to send her.

On this point, Rev. J. Leighton Wilson—eighteen years a missionary in Africa—writes: “The directors of the colonization enterprise, we think, have erred in directing their efforts too exclusively to the one object of transporting emigrants to Liberia. Many regard the number actually sent out as the true, if not the only test of the prosperity of the enterprise. But this is a serious mistake, and if adhered to much longer may prove the ruin of the cause. It requires something more than mere numbers to constitute a thrifty and flourishing commonwealth. On the other hand, an undue accumulation of idleness, improvidence, and vice, such as would be likely to accrue from thrusting large numbers of these people indiscriminately into the bosom of this infant republic, would certainly result in its entire overthrow.” (Western Africa, p. 410.)

Rev. D. A. Wilson—principal of the Alexander High School in Liberia—in the October Number of the Presbyterian Magazine, writes: “A mere passage across the Atlantic works no transformation of character. Would that Colonizationists would think of this, and regulate their actions accordingly. Would that masters in emancipating their slaves would remember it, and learn that their first duty is, not to emancipate them, but to prepare them for freedom. *Indiscriminate immigration has been a great curse to Liberia.*”

That we may form some idea—upon reliable data—of what a republic can do in the way of assimilating an immigrant population, let us call to mind the experience of our own country. We number not far from thirty million of the best portion of the human race. Our average immigration is not far from a quarter of a million annually; and these immigrants are certainly as far advanced in all that fits them for becoming good citizens as any we can hope to send to Africa for a long time to come. And yet, this nation is tasked to the utmost to assimilate this immigration, and no thoughtful patriot would be willing to see it greatly increased at the present time.

#### SECTION VIII.—TRUE FIELD OF OPERATION FOR COLONIZATION.

The Colonization Society was formed, and the colony of Liberia founded, not to operate as an adjunct to a general emancipation, but with a very different object.

The second article of the constitution of the American Colonization Society declares, “The object to which its attention is to be *exclusively* directed, is to promote and execute a plan for colonizing, with their own consent, the *free people of colour* residing in our country, in Africa, or such other place as Congress shall deem expedient.”

In order to a fair understanding of the case, let me ask your attention to the following points.

I. The African race in America consists of two distinct classes, viz. : the free people of colour, and slaves. The number of the first-mentioned class is now not far from half a million, of whom rather more than one-half are resident in the slave States ; the remainder in the free States.

II. In so far as any claim upon us is concerned—either on the ground of our common humanity, or any wrong done to their fathers by our fathers in their original transfer to this country—the two classes stand upon precisely the same footing. Neither class can claim precedence of the other.

III. The present condition of the free people of colour, in this country, is worse than that of our slaves ; and their condition in the free States is worse than in the slave States. For proof of this I refer you to the statistics of “pauperism” and “crime” in the census returns for 1850.

IV. The portion of the race in slavery are rapidly multiplying, and gradually rising in all that constitutes civilization, in the best sense of that word ; whilst the portion of the race in freedom in the free States, like the poor Indians, are fading, and must ere long perish, unless something more can be done for them than has yet been done.

V. The portion of the race in freedom furnishes the best and most hopeful subjects for Liberian colonization. The representations given by some—not pro-slavery men—of this class as “a debased and degraded set”—“more addicted to crime, and vice, and dissolute manners than any portion of the people”—“a pestiferous class, whose increase in Ohio would be the increase of crime, misery, and want, to a fearful extent,” whilst true of them as a class, as the census returns proved beyond all question, yet fails to make a distinction which truth requires at our hands. Among this degraded class there is to be found a number, say one in ten, of the most intelligent and best prepared for successful colonization, of all the African race in our country. “Many of them have been emancipated either for merit in themselves or their ancestors” (Governor Wise) ; and the deteriorating effects of freedom, in contact with the white man, must have been rapid, indeed, if this be not the case.

To these, my observation would teach me, that we ought to add, say one more in every ten, who are as well prepared for colonization as those who would be sent to Africa under the operation of such schemes of emancipation as that we are considering.

Thus it appears that one-fifth, or one hundred thousand of the free coloured people of our country, are as well or better prepared for colonization, on the coast of Africa, than the portion of the African race now in slavery.

Bring together, now, these facts. These two classes, the free

coloured people and the slaves, have an equal claim upon us, in so far as our common humanity or wrong done to their fathers is concerned. The present condition of the one is worse than that of the other. The one, unless it can be saved by colonization, or some other such instrumentality, must ere long perish, whilst the other is multiplying and improving; and this portion, more miserable at the present time and in prospect, yet will furnish a large body of colonists, better fitted for successful colonization than those which will be procured from the other portion. And does not every principle of a wise, Christian philanthropy require us to adhere to the course marked out by the founders of the Colonization Society, and attend first to the free people of colour, and only after our work here has been done, to think of resorting to colonization as an adjunct to emancipation?

#### SECTION IX.—WHAT THE COLONIZATION SOCIETY HAS DONE.

At the close of my second letter, in a quotation from Bishop Hopkins, a small portion of those now in slavery are pointed out as proper subjects for colonization in Africa. These would become free in the natural course of things, and in all such calculations ought to be counted with free persons of colour.

It is from this class, I believe, most of the colonists, hitherto sent to Liberia, have been obtained. Of the five hundred and eighty-seven persons carried by the *Mary C. Stevens*, sixty-three only were born free. (See *Forty-first Annual Report of Colonization Society*, pp. 13, 14.) As yet, then, the Colonization Society has hardly touched the large class of free coloured persons in our country.

The Colonization Society was formed in 1817, but not until 1824 can the colony of Liberia be considered as fairly established. Since then thirty-four years have elapsed, and the colony now numbers about ten thousand, of whom but a part, say three thousand, are from the class of free coloured persons in our country.

#### SECTION X.—WHAT LIBERIAN COLONIZATION MAY REASONABLY BE EXPECTED TO DO.

1. I have already directed your attention to the grand obstacle to rapid immigration, in so far as Liberia is concerned, viz.: the difficulty in assimilating such an immigration as we are able to send her.

On the subject of "Christian appliances," as you term them, in their relation to the rate of immigration, listen to Rev. J. Leighton Wilson: "Another thing against which it behooves these missionary societies to be guarded, is that of doing too much for the Liberians, in the way of providing gratuitous education and preaching. We regard it as one of the chief failings of the Liberians,



and one of the most serious hindrances to their improvement, that they are too willing to be taken care of. They have no self-supporting schools; very little has been done to support the Gospel among themselves; and there is a disposition to look to the missionary societies to do everything of the kind for them, and the sooner they are *taught* to depend upon themselves the better." (Western Africa, p. 410.)

2. The grand obstacle to a rapid emigration, on the part of the free people of colour in our country, is their deep-rooted distrust of the capacity of their own people for safely conducting the affairs of government. This obstacle is well set forth in the language of a young free coloured man I had in my employ for four years, endeavouring to fit and persuade him to go to Liberia, when he put an end to the matter by saying, "I know more of negroes than you do, and I had rather live among white folks."

Both of these obstacles are of such a nature as to require time to overcome them, and to teach us the absolute necessity of great prudence in the management of African colonization.

If now it has taken us thirty-four years to place a colony of ten thousand, about three thousand of whom are from the class of "free persons of colour," on the coast of Africa, when can we reasonably calculate that our work will be done with the one hundred thousand who remain, and who, upon every ground of sound policy as well as humanity, claim precedence of the portion of their race in slavery?

"Across that bridge of boats," said a certain eloquent speaker, referring to the line of steamships which it was proposed that the General Government should establish between this country and Liberia, "there will go, with a tramp like an army with banners, a mighty crowd, whose exodus will be more glorious than the exodus of Israel." Well, it would be an easy matter for our people to build this "bridge of boats." It would be, comparatively, an easy matter to start the "mighty crowd," amid the waving of banners and great rejoicing; but what is to become of them at the other end of the bridge? I confess, there is no vision rises before my eyes but that which Dr. Baxter saw, the vision of this "mighty crowd," through "unwillingness to labour, sinking into the savage state, and living by the chase, or the spontaneous productions of the earth, or else establishing new forms of slavery among themselves."

And can I, as a God-fearing man, favour any scheme involving such a catastrophe as this. I may be mistaken in my opinions respecting this matter, but they are opinions honestly entertained, and not hastily adopted. I am a friend to Liberian colonization. I have confidence in its accomplishment of great good if prudently conducted; and it is because I am a friend, that I deprecate any such measures as are contemplated in the popular emancipation schemes.

## SECTION XI.—THE WORK AND THE WAY.

Is there nothing we can do, and do now, for the slave race among us?

I reply, yes; there is much that can be done; work at which we may labour now, work for the Church, work for the Christian citizen, work for the philanthropist, and all of it work which will tell upon the slave race, and their preparation for ultimate freedom, if freedom be what God in his providence has in store for them.

As I read the lesson which history teaches—and in revelation I find no deliverance on the subject—there is but one way in which a people, in whose case the process of degradation by sin has been going on through many generations, and upon whom, in consequence thereof, slavery has come, can be raised and fitted for freedom again, and that one way is through the agency of a gradually ameliorating slavery, the amelioration taking place as they are prepared to profit by it. *Individual* exceptions will occur, as stated at the close of my second letter, but for a *race*, history points to no other way. In this way our Anglo-Saxon race, once sunk under a more galling slavery than the African has ever suffered in our country, was prepared for freedom.

This process of amelioration is going on, and has been going on ever since the introduction of new bodies of slaves, through the agency of the slave-trade, ceased. Many of the cruel laws, once necessary to restrain a barbarous people, have disappeared from our statute-books, whilst the others have become, to a very large extent, a dead letter, and, in the natural order of things, will disappear.

For all such amelioration, Christianity lays the only sure foundation. The Church of God, without departing from the letter of her instructions, without stepping aside at all from the course which Christ has marked out for her, must do a great work in preparing the way for any amelioration of slavery, safe and profitable for the slaves themselves; and when the Church has once done her work, the Christian citizen and the philanthropist will do what remains to be done.

But for unreasonably protracting this letter, I would present this matter more in detail. As it is, I must refer you for a fuller exhibition of the scheme to the "Christian Doctrine of Slavery," pp. 117–136.

## SECTION XII.—EFFECTS OF ENTERTAINING THIS EMANCIPATION SCHEME.

As I have remarked, I have no confidence in the happy operation of any general emancipation scheme; at least, for a long time to come; and the present agitation of the matter is doing harm,

and has been doing harm for some years past, both North and South. As Dr. Hodge has well said, "The great duty of the South is not emancipation, but improvement;" and, if I mistake not, the present agitation of emancipation has been the principal means of turning aside attention from the present duty.

At the South, it has, in so far as it has operated at all, diverted attention from our present duty,—the religious instruction and gradual elevation of the African race among us. Never, until we look the matter fully in the face, and come to understand that there is no short process by which we can be rid of our responsibility, will we be prepared to do all our duty in this behalf.

At the North, it has turned aside the attention of Christian men from their own appropriate field of labour. You have some two hundred thousand of this African race in the free States, and their present condition is worse than that of the portion of the race at the South, as the census statistics of "pauperism and crime" abundantly prove; and their future prospects are no better than their present condition.

What are you doing for them? Ameliorating your laws? Not that I hear of. Colonizing them in Africa? Once in a great while I hear of a small band leaving the Northern States for Liberia; but the great mass of colonists are from the Southern States. Are you trying to educate them for better things? Here I rejoice that I can answer—at least for our Church—in a different tone. You have founded the Ashmun Institute. And that God's rich blessing may rest upon it, should be the prayer of every intelligent friend of Africa. But besides this, I hear of nothing that Christian men at the North are doing in this way. And what is more, whilst at the South it is often a subject of anxious inquiry, in our Church councils and in the private circle, what can we do for this people who, in God's providence, are made dependent on us?—I hear of no such inquiry at the North. Indeed, the only action I have heard of, for some years past, even by any of our conservative synods, is that of which you tell me in your second letter,—the re-affirming of "the testimony of 1818" by the Synod of Pittsburg and Ohio, which, to take the best view of it, is a telling one's neighbours what they ought to do, instead of asking what can I do in the field which God's providence has assigned to me?

It is in no spirit of retaliation that I write this; but that I may show you what the effect of a premature agitation of the Emancipation question has been. And could I reach my conservative brethren at the North, and "speak a word in their ear," I would say, Take care, lest you find occasion for the lamentation, "They made me keeper of the vineyards, but mine own vineyard have I not kept."

#### SECTION XIII.—REMARKS ON DR. VAN RENSSELAER'S THIRD LETTER.

1. Most of your third letter is based upon a misapprehension,



for which I frankly acknowledge that I am to blame. When I wrote—"The correctness of this brief history of *anti-slavery* opinions," &c.—I thoughtlessly used the word *anti-slavery* in a literal sense, but not the sense which it has in the current use of the day. By reading the extract from Bishop Hopkins's "American Citizen," to which the sentence refers, you will see that I spoke of the opinion, "that the institution, in itself, involved a violation of religion and morality," the opinion which has given rise to "the assaults against the lawfulness of the institution." This is the peculiar type of anti-slavery opinion distinguished as abolitionism; and *abolition opinion* is the expression I ought to have used.

In addition to the proof already given of the correctness of the statement of Bishop Hopkins, in the paragraph referred to, viz., "If we go on from the days of the Apostles to examine the doctrine and practice of the Christian Church, we find no other views entertained on the subject"—i. e., no other views than that "the institution, in itself, did not involve a violation of religion or morality," let me call your attention to one fact. "Most of the Fathers" (Hodge), "The Fathers of the Church from the time of Chrysostom" (Olshausen), interpreted the passage chiefly relied upon by you, viz., 1 Cor. 7 : 21, to mean: "Art thou called being a slave, care not for it; but even if thou canst be free, prefer to remain as thou art." (See Hodge on 1 Cor., Olshausen's Commentary.) I do not cite this as a correct interpretation of the passage, for I do not so receive it. I cite it simply to show you what the current sentiment of the ancient Church must have been when such an interpretation of this passage was commonly received.

2. In your letter, in two instances, you strangely confound things that differ. (1.) To declare that certain opinions respecting human liberty have originated in an infidel theory of civil government, is one thing. To declare that those who hold such opinions are infidels, is a very different thing. (2.) You confound opposition to slaveholding, with opposition to the African slave-trade, including in itself, as the latter always has and always will, man-stealing; as if the lawfulness of the one implied the lawfulness of the other. Surely, the distinction made, in the law of Moses, in the New Testament, and in the laws of our own country, between slaveholding and man-stealing, i. e., "kidnapping free persons to be sold as slaves," is a sound distinction, and one that has a good foundation in the nature of the two things.

#### SECTION XIV.—CONCLUDING REMARKS.

1. In discussing, as I have, this "Second Question" (§ 4), I have been discussing a question which lies outside the proper range of the Church's action; and I have done it, in part, to show you that such a limitation of the power of the Church, as I have

contended for, does not imply the denial of any claim which the African race has upon us, either as men or as Christians. The key to my position is this: I see no good reason to believe that the African race in slavery among us will attain to that elevation requisite for a safe and profitable freedom, in any other way than that in which other races, once similarly situated, have risen. And if I cannot see distinctly a freedom for them in the future, it is for just the same reasons that I cannot see distinctly the future overthrow of despotic government throughout the earth. I know not how far this elevating process shall have proceeded ere this present dispensation shall close. "When shall the Son of Man come?" and "When the Son of Man cometh, shall he find faith on the earth?" And if I deprecate the raising of the question of emancipation now, it is on the same ground upon which I would adopt a similar course, were I a citizen of France, with respect to civil liberty, viz., it will do much present harm, and can do no possible present good.

2. In my statement of the "Christian doctrine of slavery," and in insisting upon the political character of the question of emancipation, I am contending for no mere abstraction. My doctrine, in its practical operation, will forever exclude the "slavery question" from our Church councils—where its introduction has done nothing but harm—and will exclude it in precisely the way in which Christ and his apostles excluded it in their day, and yet leave the Church all the work which Christ has assigned her; and a glorious work it is,—a work which, well done, will confer upon the African race in our country benefits infinitely transcending all which the most perfect civil liberty on earth could confer.

When first my attention was particularly directed to the language used in 1 Tim. 6:1-5 (the passage quoted in my first Letter), that language seemed to me unaccountably harsh, directed, as it is, against what I thought a very innocent form of error. But as years have rolled on, and the character of the error there condemned has developed itself before my eyes, I have come to understand better why the Holy Ghost uses the language he does.

Trace the history of Abolitionism for the last twenty-five years, and mark its doings. What is that is "true, or honest, or pure, or lovely, or of good report," in State or Church, which it has touched and not defiled,—or gotten into its power and not destroyed?

It has made enemies of those once friends. It has broken up the communion of God's people. It has led even gray-haired ministers of the Gospel to revile their brethren of the same church as "slave-driving hierarchs," for daring to stand up for God's truth as it was "delivered to the saints."

It has entered the pulpit, and banishing the Gospel of Christ, has substituted for it the preaching of narrow-minded, bitter, sectional politics. It has entered our catholic associations for pur-

poses of Christian benevolence, and now, the “*American*” in the title of our “*American Home Missionary Society*,” stands there, like the sculptured skull and cross-bones on some old tombstone, a memento of worth and piety departed. It has entered our church councils—and along with it have come strife and dissension. First, “*railings, evil surmisings, and perverse disputings,*” have taken the place of Christian conference. And then, the ploughshare of division has been driven through “*the heritage of God.*”

“*O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united.*”

Yours, truly,

GEO. D. ARMSTRONG.

[The Reply of C. V. R. will be in the next number of the Magazine.]

### JEFFERSON COLLEGE—CLASS OF 1828.

The class which graduated at Jefferson College, Pennsylvania, A.D. 1828, met again in August, 1858, when the roll was called, by the Rev. H. R. Wilson, D.D., and a “*Sketch of the Class*” was read by Rev. Loyal Young, prefaced by the following lines:

CALL, call once more that ancient senior roll,  
Whose cherished names still vibrate in the soul;  
That senior roll, whose once familiar call  
Resounded daily in the “*Franklin Hall,*”  
As erst the loved Professor’s foot drew near;  
And to his name each one responded “*Here.*”  
Call, call that dear old senior roll once more,  
As we were wont to do in days of yore,  
As often as the college-bell was rung,—  
An age ago, when silvered heads were young.  
Though thirty hastening years have fled since then,  
And stripling youths have ripened into men.  
We meet to talk old times and memories o’er,—  
We meet to call that senior roll once more;  
That all may give response, and one by one,  
In life’s great drama say what they have done;  
That each the sad or pleasing tale may tell,  
Whether he’s learned his lesson ill or well.  
Drawn hither by old friendship’s sacred bond,  
A few with *viva voce* here respond.  
Others, whose home and work are far away,  
Are absent, though their hearts are here to-day.  
While not a few respond “*Our work is done;*  
*Life’s battle has been fought, the victory won;*  
*A crown of glory glitters on our brow;*  
*The perfect spirits are our classmates now.*”  
Farewell, companions of our former toil,  
Our former sports and contests; never soil  
Again your robes. Ere other thirty years  
Shall lead its pilgrims in the vale of tears,  
We, too, expect to seize the heavenly prize,  
And learn with you our lessons in the skies.  
One loved preceptor\* tarries until now,  
With learning’s wreath unfaded on his brow—

\* Rev. Wm. Smith, D.D.



Our Greek Professor. Yet not Greek alone,  
 But many languages he makes his own.  
 He waits to greet old pupils in these halls,  
 And do his work until the Master calls.  
 Then loved, revered, lamented, he shall soar,  
 And learn from seraph tongues one language more.

## ANSWER TO THE PROTEST

### OF THE RESIGNING MEMBERS OF THE COMMITTEE ON VERSIONS OF THE AMERICAN BIBLE SOCIETY.

[The Board of Managers, in the judgment of many friends of the Bible cause, committed an error in refusing to allow the Protest to go upon the records. An answer to the Protest might have been prepared immediately, and both Protest and Answer been placed together among the archives of the Society. The following Answer is put forth in the fear of God, and with the love of truth.

The Protest is published on page 270 of this Magazine.—C. V. R.]

#### ANSWER TO THE PROTEST.

A PERMANENT member of the Board of Managers of the American Bible Society feels constrained to answer the Protest, issued by the resigning members of the Committee on Versions, in all its parts from beginning to end, in the manner and form following:

*First.* The resolutions of the Board of Managers, rescinding the action of the Committee on Versions, assume a principle which is implied in the common usage of language relating to the subject; is recognized by the British standard editions, issued by royal authority; and although unwittingly impaired to some extent, in the earliest editions of the American Bible Society,\* was reaffirmed with marked emphasis by the Board of Managers in 1830, as at the present time, viz., that the accessories to the English version, which the American Bible Society was organized to distribute, are, like the text itself, to be held inviolate, and cannot be changed by the action of the Society under its present constitution.

*Secondly.* The resolutions of the Board of Managers give validity and authority to the condition of the text and accessories of the English Bible, as found "in common use in 1816," when the American Bible Society was organized; the previous changes from the original edition of 1611, which were comparatively few and unimportant, and had grown up with the silent acquiescence of the British authorities, being part of the edition adopted by the Constitution of the Society for circulation, whilst the many, and often careless and radical alterations, suggested by the Committee on Versions, without regard to the limitations of 1816, have been rejected and set aside, for reasons satisfactory to the Board, the Society, and the Christian public.

*Thirdly.* The resolutions attribute no infallibility to erring men, whether printers, collators, or revisers of the Holy Scriptures, in this or in past generations; but simply prefer the old edition as it is (with the correction, by collation, of palpable errors and oversights), to the proposed emendations of the Committee, which would expose the Society to just criticism and censure, and a great and injurious limitation of its usefulness.

\* See Mr. Lenox's Note to Dr. Boardman's Report, on page 329 of this Magazine and Dr. Brigham's Second Letter, under Division IV, page 467 of this Magazine.

*Fourthly.* The resolutions of the Board of Managers aim at restoring and perpetuating the headings and contents of chapters, prepared under the authority of the College of translators,\* by whom our excellent version was made; which were followed with a few unintentional variations, in the earliest editions of the American Bible Society, and were authoritatively introduced into all its editions as soon as the facts became known to the Society;† and if the old headings and contents contain a few obsolete and doubtful terms and phrases, they are far less exceptionable, on the whole, than the headings of the Collator and Committee, many of which were, in the judgment of the Board, in direct and plain contravention of that first article of the Constitution of the Society, which inhibits it from publishing “note or comment,” and which restricts it to “the version now in common use.”

*Fifthly.* The function of the Committee on Versions, so far as the English version is concerned, has, by necessary force, and immediate consequence, and direct authority, been generally understood to be confined to that of “mechanical proof-reading,” or, in other words, to *collation*; and the true function of the Society itself, as regards publication, is in some respects even more restricted than that of a private printing establishment, which is not bound by a written constitution; and the Board of Managers have always acted upon the principle of editing the editions carefully, and of correcting errors by collation, but they disown the principle of introducing changes into the text and accessories, such as are openly admitted by the Committee on Versions to have been in no previous editions whatever.

*Sixthly.* The chairman of the Committee of Nine was a member of the Committee on Versions, and competent (as appears from his Minority Report) to give all the necessary information in reference to a subject thoroughly discussed and well understood; nevertheless, when the committee endeavoured to gain access to the Society's book, in which the Collator kept an account of all the variations in the copies collated, as stated in the published Report of 1851, they were informed that said book was not yet “ready” [in January, 1858, after a lapse of seven years.‡]

*Seventhly.* Never were Christian gentlemen treated personally with more tender and universal respect than the protesting members of the Committee on Versions; and no reproach was implied in the action of the Board, beyond that of an official disapprobation of unconstitutional emendations, which over-sensitive and zealous reformers might misinterpret and thus misname; and the mere fact that their work “of three and a half years,” at first deemed worthy of eulogy and of presentation to seminaries and sovereigns, was after a more thorough examination judged to be in contravention to the principles of the American Bible Society, does not fairly convey unjustifiable censure to the Committee on Versions, especially as the Board has determined to retain all that is really valuable, or at least unexceptionable, in their labours.

*Eighthly.* Specifications of the errors in principle and the errors in practice, committed by the Committee on Versions in their work of revision, were abundantly enumerated at all the meetings of the Board of Managers at which the subject was considered; so that one of the last grounds of plausible protest is the lack of information, on the part of the protesters, in regard to the points complained of; and it is believed that the public, instead of having an exaggerated and unjust view of the work of the revisers, possess a very imperfect and lenient impression of the nature and extent of their unconstitutional proceedings.

*Ninthly, and finally.* The Board of Managers did not deem it necessary to read again, at an adjourned meeting, documents previously read, well understood, immensely long, and only called for by those who seemed most unwilling to come to a vote; nor did any of the Managers finally vote without a full knowledge of

\* See first paragraph to Dr. Brigham's Third Letter, p. 468 of this Magazine.

† See Dr. Brigham's Second Letter, page 467 of this Magazine.

‡ See Report on the recent Collation, p. 28, where the mode of preparing this book is described. Also Dr. Brigham's, Third Letter, under Division IV.

the facts and principles involved, unless the protesters have more information about some of the minority than is claimed by those on the opposite side.

If any other "grounds of protest" should be hereafter "recited"—which, however, it is believed are "not needful to be specified"—they will receive in due time a full and candid answer.

All which is respectfully submitted.

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## Household Thoughts.

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### POWER OF A WIFE'S LOVE.

WE find a touching and remarkable example of the power of a wife's tenderness, in a record of the life of WILLIAM SMITH, late a Senator of the United States from South Carolina. Judge Smith having recently deceased, the incident we refer to, appeared in a biographical sketch in one of the papers; and we insert it in the Presbyterian Magazine in a somewhat condensed form.

William Smith was elected a Judge, in the place of Judge Trezevant, who had died the February preceding. He was President of the Senate when elected, and was a lawyer in the full tide of successful practice in the Middle, now called the Northern Circuit.

He was born in North Carolina, but when or where, I have been unable to ascertain. He migrated to South Carolina, and settled in York District, when very young and poor.

He was educated in part, probably by the Rev. Mr. Alexander, the able teacher and minister of the Presbyterian faith, at Bullock's Creek, and finished his course at the Mount Zion College, Winnsborough. While at Mr. Alexander's school, he met with General Jackson as a schoolmate, and no doubt, when the two noble Romans met at Washington, as President of the United States, and Senator from South Carolina, they met as friends in early life, and friends in all the fierce political strifes to which our country had been and was then subjected.

At thirty years of age, Mr. Smith began the study of law, and as three years was then the prescribed term of study for the graduate of a college, he must have been thirty-three years of age when admitted to the Bar.

He represented his early life to an intimate friend—Col. Thomas Williams, formerly of York, now of Montgomery, Alabama—"as wild, reckless, intemperate, rude, and boisterous, yet resolute and determined."

He had the rare blessing to win the love of one of the purest, mildest, and best women, whose character has ever been presented



to the writer. He married MARGARET DUFF. "In his worst days she never upbraided him by word, look, or gesture, but always met him as if he was one of the kindest and best of husbands. This course on her part humbled him, and made him weep like a child." This sentence, it is hoped will be remembered, was the language of Judge Smith to the friend already named, and to those who knew the stern, unbending public character of the Judge, it will teach a lesson of how much a patient woman's love can accomplish. He was at last reformed by an instance of her patient love and devotion, as he himself told it.

The evening before the return day of the Court of Common Pleas for York District, a client called with fifty notes to be put in suit. Mr. Smith was not in his office—he was on what is now fashionably called a *sprees*, then a frolic. Mrs. Smith received the notes, and sat down in the office to the work of issuing the writs and processes. She spent the night at work—Mr. Smith "in riotous living." At daylight on his way home from his carousal, he saw a light in his office, and stepped in, and to his great surprise saw his amiable wife, who had just completed what ought to have been his work, with her head on the table and asleep. His entry awoke her. She told him what she had done, and showed him her night's work—*fifty writs and processes*. This bowed the strong man; "he fell on his knees, implored her pardon, and then and there faithfully promised her *never to drink another drop while he lived*." "This promise," says my friend Col. Williams, "he faithfully kept;" and said the Judge to him, "from that day, everything which I touched turned to gold." "His entire success in life," says Col. Williams, "he set down to his faithful observance of this noble promise."

No better eulogy could be pronounced on Mrs. Smith than has just been given in the words of her distinguished husband. The reformation of such a man as William Smith is a chaplet of glory which few women have been permitted to wear.

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## DIFFERENCE IN WIVES.

Two weeks since we were riding in the cars, when a gentleman came and spoke to a lady directly in front of us, who was seated beside a sickly man, whom we thought was her husband. The conversation turned upon the health of her companion, who was evidently a consumptive.

"Last winter," said she, "I went to Kansas with him. The winter before we spent in Florida; and now we are thinking of removing to Wisconsin or Minnesota, for the benefit of his health."

The gentleman expressed some thoughts relative to her hardships

in thus going away from her home and friends, and travelling so much abroad.

“Oh!” she replied, “I do not mind that at all, if he can only regain his health. I like New England better than any other part of the country, for it is home; but I am willing to live any where for his sake.”

Her husband made no remark as he heard these words, but volumes were in his eyes. The incident, however, did not particularly impress us until we stopped at a station about half an hour afterwards. Then a friend entered the car and took a seat by our side. He was troubled with a bronchial and lung difficulty, of some years standing. In the course of conversation we recommended a residence in a certain Western State, to which he replied, in substance:

“I should have been there months ago, if my wife had been willing to go. But all her friends are here in Massachusetts, and no consideration could induce her to leave for a residence so far away.”

We looked at once at the stranger woman, whose conversation we have cited. “Noble wife,” we said. “One of a thousand, doubtless, in this spirit of self-denial for her husband’s sake.” There is certainly a great difference between these two wives.—*Extract.*

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## Historical and Biographical.

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### THE FALL OF FORT DUQUESNE, 1758.

A SERMON, DELIVERED A CENTURY AGO, ON THE OCCASION OF THE CAPTURE FROM THE FRENCH, OF FORT DUQUESNE (AFTERWARDS FORT PITT), BY THE REV. GEORGE DUFFIELD, PASTOR OF THE PRESBYTERIAN CHURCH AT CARLISLE, PA.\*

“Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness. To the end that my glory may sing praise to thee, and not be silent. O Lord, my God, I will give thanks unto thee forever.”—PSALM 30: 11, 12.

THE title of this Psalm informs us that it was composed upon the occasion of David’s house being built and dedicated to God, when, after a

\* This Sermon, by one of the Presbyterian fathers, has recently been recovered by the Rev. GEORGE DUFFIELD, JR., of Philadelphia, a grandson of the author, by whose permission it is now published in the PRESBYTERIAN MAGAZINE.

Fort Duquesne fell into the hands of the English forces on November 25th, 1758. The sermon was preached, according to the record on the manuscript, “at Carlisle, December 10th, 1758. *Ad audiendum Duquesne demolitum esse.*”

What may give additional interest to this sermon, is the fact that “Messrs. Beatty

long series of calamity, it had pleased God to rebuke his enemies, and to establish him in the quiet possession of Israel's throne. (2 Sam. 7 : 1, and 1 Chron. 15 : 1.) Upon this, the pious Psalmist (an example worthy of imitation) breaks forth in the warmest strain of gratitude. Oh! that the same grateful temper might possess each of our breasts, under Divine favours bestowed, and the language of our hearts, with his, be, "I will extol thee, O Lord," &c., wherein he expresses that sense he had of God's goodness to him in subduing his enemies, and blessing him with peace. In the second and third verses he informs us what his practice was, and that of every truly religious person is in the day of affliction. Whilst others are amazed or confounded in surrounding trouble, or place their main dependence on some uncertain creature support, the truly pious soul betakes itself to God, and in him finds a calm retreat and secure refuge. "O Lord, my God, I cried," &c. In the fourth verse he further instructs us in the temper of every person truly thankful. 'Tis that all others would join with them in giving praise to the Lord. So deep a sense have they of Divine goodness they can't express it, nor set any bounds to his praise: "Sing unto the Lord, O ye saints," &c. The great goodness of God, and reason his people have to praise him, he celebrates in the following verse: "For his anger endureth," &c. As if he should say, though God may, for his people's crimes, chastise them, yet he can't long retain his anger. 'Tis but for a moment; and though, in a night of calamity, they may be left to weep, yet God will assuredly cause a joyful morning of deliverance to arise upon them: which, blessed be God, frequent as well as late experience has evinced. In the sixth and seventh he informs us of that mixture of Divine providences wherewith God exercises his people, both in respect of temporals and spirituals. Sometimes so flourishing is their state, they are apt to expect it never can alter; they shall never be moved; their mountain stands strong; again he hides his face, withdraws his favour, all their prosperity evanishes, and troubles surround them. The eighth, ninth, and tenth verses, again describe to us the temper of the godly under afflictions, whither they fly for safety, and that ardency wherewith they importune the Throne of Grace. They make supplications, use arguments, and plead with unwearied earnestness, the bestowment of Divine favour; whereupon, in the words of my text, follows that gracious return God is pleased to make to the earnest prayers of his people, in appearing for them, and affording them deliverance: "Thou hast," &c.

The person intended by this, you easily see to be the great adorable Jehovah, the disposer of all events. Of this person you see somewhat affirmed, viz., "that he had turned," and "thou hast put off," &c.; both which are synonymous. And the expression varied only to render it more forcible, and to represent the deepfelt sense the Psalmist had of God's goodness to him. By "mourning" we are to understand an afflicted state; and, as it was usual in mourning to wear sackcloth, so here it represents the same afflicted state. The term "dancing" means, properly, here, as it generally does through the Old Testament, "rejoicing" greatly,

and Duffield were the first Presbyterian ministers, so far as we have any testimony, who ever preached at the head of the Ohio."—*Craig's Pittsburg*, p. 96.

"On Sabbath, 7th September, 1766, Mr. Duffield preached to the people who live in some kind of a town, without the fort."—*Beatty's Journal*, in library of Presbyterian Historical Society.—ED.



or leaping for joy, as David rejoiced before the ark, and a king is attended with gladness; so both terms here denote a state of deliverance from evil and prosperity bestowed.

And although David undoubtedly laboured after these blessings, in the use of all proper means, yet he, as all Christians ought to do, looks beyond all these, and ascribes the obtainment of the blessings to God alone. "Thou hast," &c., as if he should say, all means, endeavours, and attempts, had been absolutely in vain, if thou, Lord, hadst not, by thy Divine favour and blessing attending, rendered them effectual, and accomplished the desired event.

The great end of God's working deliverance for his people, we have in the first part of the following verse. It is his own glory, and that which he cannot but propose as his ultimate end in all his actions. "To the end that my glory," &c. Where, by "glory," we are to understand the "tongue" which, when rightly employed, and especially in the praise of God, is indeed the glory of the human frame. In this sense is the form used (Ps. 16 : 9), "Therefore my heart is glad, and my glory," &c.; and (57 : 8), "Awake up my glory," &c. In the last clause we are informed of the Psalmist's pious resolution, and which is the incumbent duty of a people whom God has appeared for and bestowed deliverance on. It is to maintain a thankful temper to him, the kind benefactor, and that continually. "O Lord," &c. The words you see, then, plainly afford these three doctrinal observations :

1. That in the very worst times, God will appear for and deliver his people that cry to him for it.

2. That his great end herein, is his glory in their deliverance.

3. That it highly becomes those for whom he thus graciously appears, to maintain upon their minds a deep sense of his goodness, and return to him the sincerest gratitude and thanks.

In treating on these doctrinal truths I would propose,

I. To illustrate the truth of the proposition that God will, in the very worst of times, appear for and deliver his people, and whence it is that he does so.

II. To show what is contained in giving thanks to the Lord for his goodness, and that it highly becomes his people so to do, and then improve.

And first, I am to illustrate, &c.

There is, as I observed to you last Lord's day, in the economy of Divine providence, a suitableness and moral necessity, that God, as moral governor of the world, should inflict judgments upon those of his rational creatures that rebel against him, break his laws, and disregard his authority; as he thereby declares his displeasure against sin, and acts as becomes a righteous governor to do; and by affliction, teaches his people that it is a bitter and an evil thing to depart from the Most High; reclaims them from those ways that awakened his wrath, and engages them to return to him from whom they have departed. Thus he deals with his own children and with his Christian or professing people, and it is greatly for their benefit he should thus chastise them, as David testifies: "Before I was afflicted," &c. Yet when he does afflict, yet never will he leave either the one or the other to be finally overcome by afflictions, but will always, with the calamity, provide also a method of escape; and in his own, and that the most proper time, afford a deliverance to his own children or

professed people, when brought to a sense of their dependence, and to ask of him from the greatest distresses.

A few observations may illustrate this point; and,

1st. The relation they bear to God, is such as engages his favour and protection to them; they are his children, and he their father; they his sheep, and he their shepherd. As soon, then, may the dearest child be forsaken of its father, as the true believer be finally left of God; for he has said (Heb. 13 : 5), "I will never leave thee;" and (John 14 : 18), "I will not leave you comfortless." And as soon may the tender shepherd forget the sheep of his care, or the faithful gardener suffer his vineyard to be entirely trod down and overrun, as Jehovah suffer his professing people to be totally and finally subdued by his and their enemies, for he leads Joseph his people to be a flock, nor has it ever been found, except where a very general and persisted-in corruption, both of doctrine and manners, prevailed, that he has forsaken totally his heritage, or suffered his professing people to be finally suppressed.

2. Such is the compassion of God, and greatness of his mercy, that he cannot always continue his wrath against his people. "The Lord is merciful and gracious," &c., "he will not always chide," &c. (Ps. 103 : 8, 9.) "Will he reserve his anger forever?" (Jer. 3 : 5.) Can the affectionate parent but have compassion on his dear child, though provoked to correct him for his folly, or the tender-hearted prince but feel a pity rise for his poor unhappy subjects that have rebelled against him, felt his displeasure, and again implored his pardon and protection? More tenderly do the bowels of a compassionate God move towards his poor distressed children or afflicted people, when they cry to him: "Surely I have heard Ephraim bemoaning himself," &c., "Since I spake against him, my bowels are moved for him." (Jer. 31 : 18, 19.) The compassion of God toward his own children, engages him to work in them such a temper as that he may, consistently with his glory, bestow favours upon them, and then he bestows them; and towards his professing people, to pour out his Spirit, so that they be brought to see and acknowledge the hand of God in their calamities, and at least a number of them made to cry to him for Divine favour, and which he thus vouchsafes to bestow. Thus (Jer. 31 : 19), "Surely I have heard Ephraim;" and how his compassions glowed toward his people. See further, Hos. 11 : 8, 9, "How shall I," &c., "I will not execute," &c. This leads me to subjoin,

3. The various promises of God engage his favour and protection to his children and people. To his own children, who confide in him, his promise is (Isa. 43 : 2), "When thou passest through the waters," &c. And O! how safe then the true Christian! And which may justly be, also, applied to the professing people of God, as appears from verse 1 and 5. So that, as soon may eternal veracity fail, as the protection of God fail his children or his people, while they may properly be called his; *i. e.*, while the main truths and fundamentals of religion are publicly professed and maintained by them; when this fails, they are no longer his. Full to the same purpose is that memorable text (Deut. 32 : 36), "For the Lord shall judge his people and repent himself," &c.; having a direct reference to their being in a state of affliction. And these, his promises, he has confirmed by his providential dealings with his people. Never has any one of his children, in the greatest exigency, been forsaken by him; but, so far as was for their good, have experienced his favour in deliverance

wrought for them. Is Noah a favourite of heaven? The clouds shall be restrained, and he enters the ark! Are his family the only professors of the true religion on earth? they also shall be consulted for. If Abraham is called to go forth from his own country, and become a wandering pilgrim, exposed to many dangers, yet with safety shall he go, for Abraham's God shall be with him. "Fear not, Abram, I am thy shield." (Gen. 15 : 1.) Nor shall a feeble Jacob suffer from all the rage and power of his brother. See the angel, the messenger of vengeance to Sodom, kindly lay hold on Lot, for till he be provided for and delivered from the dungeon, the wrathful hand of God is unable to execute the deserved vengeance. How often did David experience, and how often sing of the deliverance God wrought for him. "He brought me up also out of an horrible pit," &c. (Ps. 40 : 2.) "I looked on my right hand and viewed, but no man took care of my soul," &c. Nor shall we feel his people to have been, at any time, entirely forsaken by him. Do they labour under Egyptian bondage, and make their complaint to God? He hears, and causes even the sea to open a way for their deliverance; and how often he afterwards delivered them from the most eminent danger, when nothing but destruction seemed to await them, their whole history abundantly informs us, and you may see in part compendized in the 105th and 106th Psalms. Nor need I here remind you of the eminent deliverance wrought for them in the destruction of Sennacherib's army, and a variety of others, recorded in sacred writ. When, indeed, that nation became so corrupt, both in doctrine and manners, that the very foundations of true religion were erased from among them, as a people, then did God reject them, and forsake them to the power of their enemies; nor yet shall his ancient Jewish people be by him entirely forsaken, but he will even yet turn his hand of merey upon them. Rom. 11 : 15. And his people are yet as dear to him as ever they were, and in their great distresses will he yet make bare his arm for their salvation; and this he does,

1. That he may vindicate the honour of his majesty. If God would suffer his people that profess his name and the true religion, to be not only chastised, but finally subdued by their heathen and anti-christian enemies, and that while they cried to him for relief, it were a reflection upon his honour, as though he either could not or would not deliver his own people that cried to him. Thus he declares respecting rebellious Israel (Deut. 32 : 26, 27): "I said, I would scatter them," &c. "Were it not that I feared," &c. (Ezekiel 20 : 9), "But he wrought for his name's sake."

This argument Moses has: "And that wilt thou do for thy great name." And in like manner, David: Why should the heathen say, Where is thy God?

2. To maintain the honour of religion. Did God permit his children or people to fall before their calamities and distresses, it would tempt the profane world to esteem religion an empty name, a thing of no work. Thus David's enemies scoff: "This," say they, "this is the man that put his trust in God, that he would save him." But when God makes bare his arm for their salvation and affords them deliverance, it oft times makes those that are careless of religion, confess that there is a reality in it, and pay a respect to it.

3. God works deliverance for his people, that he may perform the gracious covenant he had entered into with his Church, and convince the



world that it is a happy privilege to be in so near a relation to God as his people in general, and children especially, are. Thus, Ps. 89 : 31, 32 : Though God for wise ends may chastise his people, yet, by virtue of his own covenant, he has condescended to enter into with them as his Church, has he graciously obliged himself not to suffer them to be finally overcome, except totally apostatized from him, but will hear their cry in distress and afford relief.

4. He may, indeed, and generally does, suffer them to be reduced to straits and difficulties, and for such ends as these : (1.) That they may see the insufficiency of all means without his gracious concurrence, and that they may be led to look beyond means to him who does according to his pleasure. (2.) He suffers it, that the hand of God may be more observed in deliverance when bestowed. Did God always deliver his people at the very first, his favour would be in a great measure unobserved, nor would such glory redound to his name. If the bush were but in danger of being in a flame, it were not so remarkable to see it remain safe, as when it is in the midst of the flame and yet is not consumed. But when human efforts seemed baffled and fruitless, then for God to accomplish the event, whether it be by means or without means, is more godlike, and tends more to his glory. Thus David's warring with Syria.

(3.) God suffers it, that his people may be more engaged in prayer, and the answer appear more evident. If God's people and children were not reduced to straits, then they would begin to forget their dependence on God, nor find that need of prayer to him, nor be so engaged in it, as when reduced to difficulties, nor would either they themselves, nor others, so much then look for, and observe the answer of their prayer : " I cried, thou heard." David records most answers to prayers of this kind.

(4.) It is to exercise and strengthen his people's graces. Sin is made bitter, repentance excited, and by waiting upon God, they are taught a patient submission to his will ; and by, at length, receiving the mercy they have so often prayed for, their faith is greatly strengthened, and hope encouraged for the future, to depend on that God who has now appeared for them (hence suffering times in the Church have always produced the greatest blessings) ; and, also, that others in aftertimes may be supported under trials, and encouraged to wait on God, by considering how he has appeared for his people in times past. But,

5th, and lastly. God affords his people deliverance with this special view, that they having thereby a display of his perfections, and especially his goodness, made to them, may praise and glorify his name. " To the end that my glory may sing and not be silent." This is his great end, and if this end be not answered, and if God's favours have not a tendency to engage us to praise and magnify the Lord, they are lost as to any real good we receive from them, and will eventually prove rather judgments and curses to us, inasmuch as they will provoke afresh the wrath of God against us. Thus, even the Gospel becomes eventually a judgment on sinners ; for this is the condemnation. (John 3 : 19.)

This brings me to the second thing proposed, which was, II. To show what is contained in giving thanks to the Lord for his goodness, and that it highly becomes us so to do.

1. In giving thanks to God is implied a deepfelt sense of our absolute dependence on him, and all our mercies flowing from him, all under the light of the Gospel ; and indeed all men after some manner acknowledge

their dependence on God; but by far the greater part really feel it not, nor do really depend on him; for in order to a true dependence it is requisite, 1. That we have an acquaintance with him. 'Tis in the nature of things impossible to depend on one we are no way acquainted with. He therefore that really depends on God has a deep, impressing sense and belief of his adorable perfections, and such as has influence on his life and conduct, and engages him to live as one really believing such things and himself, even in the presence of such a God.

Now such an impressive view of perfections, the sacred page informs us, is only to be obtained by beholding the glory of God in the face of Jesus Christ; hence, then, they who have never attained to a greater acquaintance with God than the dim light of reason affords, and who have never experienced what it was to come to God, through Jesus, the Redeemer, have no just acquaintance with him, and of consequence no proper dependence on him; and further, in order really to depend on God, a sense of interest in his favour is absolutely necessary. However great and glorious and powerful I may know a person to be, yet, if I do not know him to be my friend (but perhaps an enemy), it is impossible I should depend on him. Now, as God is reconciled to sinners only in Christ Jesus, it is impossible without faith in Christ to know him a friend, or of consequence to depend on him; and indeed that sense of dependence that many pretend to have on God, is but a mere pretence.

The Prophet Habakkuk describing a sense of dependence on God, (chap. 3, v. 18), says, "Though all human means should fail, yet will I rejoice in the Lord." But how few of this stamp. The greater part evidently depend, not on God, but on means. Are their barns full, then they can depend on God for support; but let that once be removed, all their dependence on God is gone with it: they can trust him no longer. And that such a sense of dependence on God as I have described is contained in a thankful temper, appears, if we consider that without this, we never can properly receive mercies as coming from God, but are prone to ascribe them to second causes, our sustenance to our own labour or ingenuity and industry, our various comforts to those means whereby they are obtained, and the hand of God is overlooked. This leads me just here to subjoin, a strict observance of God's providential dealings with his creatures is contained in a true sense of dependence on him. It is impossible that they who consider not their affairs as ordered by Divine providence, should aright feel their dependence on him, or truly render thanks to him. The truly thankful soul sees afflictions and deliverances as all coming from his hand, and whereas he is submissive under the one, so is he thankful under the other. Whilst others blame this thing and that, for any evil, &c., he see God in all crosses. But,

2. A prayerful frame is contained in being truly thankful to God for mercies. He that has never so felt his need of a favour from God, as that he has been heartily engaged in prayer to him for it, cannot heartily give thanks to him for the bestowment of it, because he never so deeply felt his need of it as to beg it of him.

3. There is contained in truly giving thanks to God a disposition to render all the praise and glory to his name. Whilst others ascribe either victory over an enemy, or any favour conferred, to their well-laid measures and executed plans, to this means or that, the truly thankful soul, with David, says (Psalm 115: 1), "Not unto us, not unto us," &c.

4. True thankfulness implies in it a surrender of the person's self and all that he has, and all that he is, to God. So deep a sense has he of God's goodness, that his language is, with holy David, "What shall I render to the Lord," &c., nor can he but freely devote himself to him that has dealt thus graciously with him. As a consequence of this,

5. It is his great study to observe the law of his God, and labour after a conformity to it. The very nature of gratitude disposes a person to please as far as he can (justly) his benefactor; and how far from being thankful would he be esteemed, who on the receipt of a favour from his majesty, and professing much joy and gratitude, should immediately go on in the daily neglect of his authority, and breach of his law. The truly thankful soul with delight ponders the law of his God; his Bible does not rest by him, but he reads, that he may know and obey. His great desire is to be conformed thereto. Oh, how he delights in religion.

6. A hatred of every sin is implied in being truly thankful. With Joseph, he says, "How can I, &c., how can I sin against so kind and so gracious a God?" His sinful thoughts as well as actions are his grief and burden to him; as you know a truly grateful person cannot bear to do what his kind friend hates; and he who can allowedly go on in any one sin, has not a grain of true gratitude to God for any mercy.

*Inferences.*

1st. Inference. Since it is so that God will always deliver, his people, hence learn their safety, and how blessed they are who have him their God, as also, the great privilege it is to be even amongst the people of God, to partake of common blessings with them.

2. If the great end God has in view in this, as all his actions, be that his name be glorified, how ought we also in all our actions to aim at the same noble end.

3. If God thus appears for his people, under what deep obligations to gratitude are they when he thus appears for them; and is it not highly reasonable they should return thanks to him? And has not God thus remarkably appeared for us? May we not say with the Psalmist, "Thou hast," &c. Cast back your eyes, my brethren, a few years. How gloomy, how distressing the scene. Our army routed, and the enemy triumphing. See our frontiers moist with human gore, and the barbarous savage reeking from Christian blood. See desolation overspread our borders. Hear the dying groans of your murdered brethren, and yet more lamentable pensive sighs of the poor captives led in exile to a foreign land, some for the most inhuman deaths, others for slavery, and yet still harder lot, joined in marriage to some bloody murderer. See fire, and blood, and ruin, and calamities unspeakable, threatening on all hands; our popish enemies rejoicing, and hoping soon to compel us to bow at the altar, or die at the stake; our attempts against them rendered fruitless, and the clouds still to gather! But blessed be God, he has now turned away our captivity. He has changed our mourning into gladness. It is reasonable for us to praise his name, to give thanks for his mighty acts, and to send down to the generation following the record of his loving kindness and tender mercy.



## Review and Criticism.

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THE GOSPEL ACCORDING TO MARK. Explained by JOSEPH ADDISON ALEXANDER.  
New York: Charles Scribner, 124 Grand Street. pp. 444.

THE Introduction to this new and valuable work, contains an interesting discussion concerning the relation of the four Gospels to each other, which we regard as worthy of particular notice. In opposition to the theory that they were mere collections of materials for forming a complete history, the one abbreviating or supplementing the other, or furnishing new matter not found elsewhere, according to the information possessed by each, Dr. Alexander maintains that "they are themselves complete authoritative histories, which may be usefully compared and harmonized, but which were designed to be separately read until the end of time." In answer to the inquiry, "What was the specific purpose meant to be accomplished by recording the Life of Christ in four books rather than in one? our author says, "The four Gospels were intended to present the life and character of Christ in four harmonious, but distinguishable aspects, each adapted to produce its own impression independent of the others; yet all reciprocally necessary to secure the aggregate effect intended to be wrought by this part of the sacred history."

This discussion is especially appropriate, as introductory to an exposition of the Gospel according to Mark, because this Gospel in particular, has been considered by some critics as an abridgment of Matthew; which opinion is refuted by our author, in a brief, yet satisfactory manner. "Its remarkable resemblance," says he, "to the latter [Matthew], both in form and substance, early led to the mistake, still unfortunately current, of regarding Mark as an abridgment or epitome of Matthew. This error, although sanctioned by the great name of Augustine, is completely refuted by the fact, that Mark not only rearranges much of the material which he has in common with Matthew, but in many instances adds graphic and minute details not found in Matthew; so that while his incidents are fewer, they are often far more fully and minutely stated, which is wholly at variance with the very idea of abridgment, except upon the arbitrary and unnatural assumption that the writer, blending two almost inconsistent processes in one act, at the same time contracted and embellished his original."

The lucid and able remarks of Dr. Alexander on this point, and on the others before alluded to, impart to the Introduction special importance and value. We commend this discussion to the careful perusal of the biblical student, as a useful preliminary to the study of the succeeding commentary.

A general description of the commentary is contained in the title-page: "The Gospel according to Mark explained." To explain this Gospel, has been the design of Dr. Alexander, in this volume; and he has carried out his purpose with admirable success. The explanation is brief, but clear and full. It is critical, yet can be easily understood by common readers. It examines and refutes erroneous views, yet seldom has a polemical aspect. It is learned, logical, and profound; yet simple,

modest, and unpretending. It contains a skilful application of the rules of biblical exegesis; yet is invariably pious and evangelical. It expounds the most difficult texts, and discusses the most intricate questions; yet does not attempt to decide what the Scriptures leave unsettled, and gives no license to fancy, where sound, judicious criticism fails to yield a satisfactory interpretation.

One characteristic has struck us with special force, viz., the inherent power of Divine truth as developed by the simple explanation of God's word. Dr. Alexander's explanation is designed not only to expound each word and phrase, but to show the connection of one verse with another, to give the scope and train of thought; all which is done in the same brief manner as in his verbal expositions; yet with such force and power as to make a strong impression on the understanding, conscience, and heart of the reader. We once heard him deliver to a congregation (as far as our recollection serves us), the substance of his exposition of the latter half of the 9th chapter. It was instructive and edifying throughout, and the closing part, where the scope of the whole was presented, produced a thrilling effect upon the audience. We have never met with a stronger illustration of the value of expository preaching. We commend this example to our candidates for the ministry. If they become skilful expounders of God's word, they will possess an important qualification for becoming able and impressive preachers. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and the joints and marrow, and is a discerner of the thoughts and intents of the heart."

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THE LIFE AND LABOURS OF THE REV. DANIEL BAKER, D.D., Pastor and Evangelist. Prepared by his SON, REV. WILLIAM M. BAKER, Pastor of the Presbyterian Church, Austin, Texas. Philadelphia: 1858. William S. & Alfred Martien. Royal 12mo. pp. 573.

DR. BAKER was one of the remarkable men of his age. He was the instrument, in the hands of God, of the conversion of a large number of souls. His influence, as a preacher, consisted in three things,—unction, directness, and earnestness. There was no dull scholasticism about him; his soul was on fire all the time; he spoke as in the presence of God, urged the simple truth of the Gospel upon the immediate decision of his hearers, and plead with an earnestness even unto tears.

Dr. Baker was not a great man, in any intellectual sense. But he was nevertheless a great preacher, a very great one. Vast results attended his ministry almost everywhere. He was not a spurious Evangelist, going about in his own strength, making displays of carnal wisdom, and catching unsteady converts with the guile of new measures. He was a man of singleness of aim, Scriptural in his opinions and methods, a man of prayer and of power, wielding Divine truth in the name and for the purposes of the King of kings.

Dr. Baker's theological education, so far from being thorough, was even defective. He went from the college into the field. His theological studies were nominal, antecedent to his licensure. Tradition says that his

principal reason for not entering the Theological Seminary was, that he expected to labour among the poor and the destitute in missionary regions. In such a field, he actually commenced his ministry. But it was a singular Providence that brought Dr. Baker in contact with educated and intelligent audiences almost the whole of his long life. Never did a man apparently more need the thorough discipline and equipment of ministerial qualification. Yet God, as if to show how human weakness can be perfected in Divine strength, made the labours of his servant efficacious in the most remarkable manner. This does not prove that other men, who follow the same course, may presume upon receiving similar blessings. No one had a keener sense of his deficiencies, or felt a deeper regret for not having more availed himself of early advantages, than Dr. Baker.

The memoirs of this precious servant of God will be read with great interest by the Church. The principal part is autobiographical, woven into a continuous narrative by the care of a dutiful son. An excellent likeness adorns the work, which is issued in very handsome style by the Messrs. Martien. The full records of the labours of Dr. Baker's industrious and useful life will only be known in a better world.

This volume, with all its excellences, has not satisfied on two points, viz., the wisdom of autobiography, and the advantage of editorship by a member of the family.

The following extract gives an account of the *beginning* of Dr. Baker's ministry.

"At the fall meeting of the Presbytery of Winchester, which held its sessions in Leesburg, I was licensed to preach the Gospel; but I must confess I was by no means prepared. Mr. Hill had strangely neglected my theological studies, and, so far as I can now recollect, had put no book in my hand save *Butler's Analogy*. I, however, made great use of the Shorter Catechism; I was told it was an admirable 'summary,' and I studied that and my Bible. The Presbytery debated the matter two days whether I should be licensed or not. Mr. G. opposed it with all his might. Mr. Williamson and a few others advocated it, and endeavoured to show that my case was a peculiar one, and provided for by the constitution. Much was said about my labours and success in Winchester and other places; and whilst Mr. G. affirmed that I was 'born to trouble the church,' my friend, Mr. Williamson, was pleased to say that 'the Lord had licensed me.' My other parts of trial having been sustained, I was required to deliver my *popular discourse* from the pulpit. The text assigned me was Eph. 2:8. I went into the pulpit; there was a great crowd; I was dashed, and began my sermon without announcing my text! In a few moments I thought of it, and became a little more embarrassed; but in a short time, recovering my self-possession, I managed to introduce my text, and then went on without any more difficulty to the end. I spoke with great earnestness; tears were shed; and I have since heard of one man, and he a rich man, who was awakened under the discourse. The Sabbath after I was licensed I spent in a town not far from Leesburg—the name I cannot now recollect. I had a very great crowd, and I hope that some good impressions were made. I then hurried on to Alexandria, District of Columbia, whither I had been invited by Mrs. S., one of the ewels of Dr. Muir's church. On reaching Alexandria, Dr. Muir very courteously invited me to preach for him, which I did on Friday night,



Saturday night, and three times on the Sabbath. Awaking influences went abroad in a most remarkable manner. An inquiry or prayer-meeting was held in Dr. Muir's parlour, on Monday afternoon, for young ladies. The room was crowded to excess; there was much weeping; some six or eight persons, I think, had obtained a hope, and perhaps at least twenty more were inquiring what they must do to be saved. I was astonished, and marvelled that my few sermons should be so remarkably blessed. On Monday night I attended the monthly concert meeting, held in the Methodist Church; after the services closed, I suppose one hundred persons came up, without invitation, and lingered around the altar. In a familiar and affectionate manner I continued my remarks for perhaps some thirty minutes, urging them all, with full purpose of heart, to serve the Lord. Many, many tears were shed. The next morning I left for Prince Edward, where my wife had gone. Dr. Muir and many others were exceedingly urgent that I should remain and preach a few days longer; but my arrangements were made, and I must go. Shortly after reaching Prince Edward, I received many affectionate letters; one from Dr. Muir."

As an exhibition of Dr. Baker's style of preaching, we copy the following from the Memoirs:

"Being colloquial, and thus entirely at his ease in the pulpit, there was little danger of becoming embarrassed by any untoward circumstance. Only on one occasion in his life was he thrown out. In the midst of a certain discourse, a lady of immense size entered the church, and advanced down the aisle. He paused, endeavoured to resume the thread of his sermon, requested a certain hymn to be sung, then rose again from the seat he had taken, and went on as if nothing had happened. He never hesitated, in the midst of a sermon, to rebuke any disorder. If any outcry, the result of religious emotion, was made, he would pause, and say in a solemn manner, 'The Lord is in his holy temple, let all the earth keep silence before him;' a course which never failed to still even the most excited. He could bear a babe crying in the congregation, but misconduct on the part of one old enough to know better, he would never permit. On one occasion, after once or twice rebuking a rude boy, he said, at last, 'Little boy, go home, and tell your mother you deserve a good whipping;' and, as the boy went out with his singular message, the speaker continued his discourse. When preaching in a certain college, which had been under infidel influence, the students in the gallery purposely disturbed him by audible conversation. Pausing, and addressing himself to them, he said, with the utmost solemnity, 'Young men, at the bar of God, in judgment, you will answer for your conduct this day.' He then resumed his discourse, without further interruption. On another occasion, in the midst of his sermon, he spoke of the infidel. A gentleman in the congregation suddenly spoke out, 'And pray, sir, what is an infidel?' Without a moment's hesitation, the speaker replied, 'I will tell you, sir, first, what an infidel is, and secondly, what is the doom of the infidel, unless he repent, and accept Christ'—and abandoning the previous sermon altogether, he preached upon this impromptu subject most effectively. At the close of the discourse, the gentleman came forward, explained that he had spoken out impulsively and unintentionally, and thanked him heartily for the extempore sermon which had resulted.

"His style may be described in one word—it was colloquial. Although avoiding everything unbecoming so sacred a place, he used anecdote and

illustration very freely; at times causing even a smile, which would soon give way, however, to tears. He was thus colloquial in preaching, because he was too much occupied with his message to think for an instant of the manner in which he was delivering it."

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PRACTICAL SERMONS. By NATHANIEL W. TAYLOR, D.D., Late Dwight Professor of Didactic Theology, in Yale College. 8vo. pp. 455. New York. Clark, Austin & Smith, 3 Park Row, and 3 Ann Street. 1858.

SERMONS ON THE NEW LIFE. By HORACE BUSHNELL. Charles Scribner. New York. 1858.

WE have placed these two volumes together, because they possess many traits in common. Dr. Taylor and Bushnell were the two champions of new-light theology in the land of steady habits. The two differed from each other in some points, and Dr. Bushnell apparently tries to magnify this difference into the conviction that he himself is a more orthodox man than Dr. Taylor. But the public cannot be deceived into such a delusion.

Dr. Taylor is the acutest and soundest thinker of the two divines. He had the advantage, moreover, of commencing his theological life under evangelical instruction; and the impression of this early training and example is more or less visible throughout his sermons. We heard him preach the first sermon in the volume, many of the thoughts of which we remember, although thirty-two years have passed away since the voice of that solemn and dignified preacher sounded in our ears. Dr. Taylor was always anxious to have it appear that he did not differ much, if at all, from Edwards and Dwight. But those who understand his theology, perceive very essential variations, some of which loom up in these discourses. Taylor of Norwich is the keeper of the storehouse from whence Taylor of New Haven drew his magazines of theological warfare. The influence of New Haven theology has been disastrous in New England, and outside of it. Its influence has been felt in the Presbyterian Church, where it contributed, in no small degree, to undermine Westminster truth in the minds of the unstable, and to produce divisions and discord among brethren. Dr. Taylor was a good man, and probably lived to regret some of the consequences of his career.

Among these consequences, may be fairly included the production of a theology like that of Dr. Bushnell. It has always been said that Dr. Taylor's system was not so dangerous in his own hands as when caught up by the fledglings of philosophers who thought they were in possession of a prize, whose value was greatest under their own exposition of its nature and merits. Dr. Bushnell needed the restraints of an humble and sober-minded system of training, instead of the perversity of an aspiring and defiant philosophy. Possessed by nature of a gifted and independent intellect, and self-relying even to the contemning of others, it could have been predicted of him that he would become an ally of heresy rather than an evangelical divine.

In the New Haven school, he learned to despise the old Calvinism of the Westminster standards; and too original to swear by the words of any master, he concocted a theology of his own, which few besides himself have received as scriptural and true. This volume, on the new life, pos-

sesses all of Dr. Bushnell's theological and ministerial characteristics. The sermons are original, able, plausible, subtle, exhibiting often the truth, and sowing the seeds of much error. In theology, the volume is defective, with the taint of Unitarianism. We can readily believe that such preaching would bewitch a congregation that had grown up under its culture. Some of the discourses show great originality and power, being well calculated to seduce unwary hearers, and to subvert the faith of the Gospel. In saying this, we do not deny that many of them address forcible appeals to the conscience, and convey earnest moral impressions. So it is with Dr. Channing's sermons. Errorists are by no means wanting in a capacity to produce a certain amount of salutary conviction. As to Bible theology, these sermons, with all their plausible prophesying, are as unsound in the core as the previous productions of their author would lead a careful reader to anticipate. We make these observations with great pain. It would give us satisfaction, were it in our power, to bestow unqualified praise upon this eccentric and intellectual divine. But having no faith in his orthodoxy, although he professes to be able to swallow the Westminster creeds, with a comprehension of all other articles of belief, we feel it a duty to warn our readers against the pernicious tendency of his writings, so far as religious doctrine is concerned.

Dr. Bushnell was never made for a martyr. He does not put forth or defend his opinions with a boldness that would lead him to the stake. In this respect he differs from Dr. Channing. When accused of heresy, his policy has always been to explain away his terms, and to adopt less offensive and more ambiguous language, so as to silence his adversaries. He has succeeded in more than one instance in blinding the eyes of those who were set to be watchmen on the walls of Zion. We have seen no evidence of any radical change in his theological opinions; nor does this volume of sermons, however plausible and able, indicate any sympathy with the theology of the fathers of New England. This volume, however, undoubtedly exhibits Dr. Bushnell in the best light that he has yet appeared before the public. But, if this light be darkness, how great is that darkness.

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PEASANT LIFE IN GERMANY. By Miss ANNA C. JOHNSON, author of the *Iroquois*, *Myrtle Wreath*, &c. New York. Charles Scribner, 124 Grand Street. 1858.

THE author of this work is a lady of very superior intellect and discrimination. We are not acquainted with her other works; but we have been very much pleased with this one. A full account of German life among the peasantry is here exhibited with a master's hand. Instead of looking too exclusively at *things*, she looks at *people*. There is the proper mingling of passing incidents with thorough historical discussion, and we have arisen from the perusal of the work far better acquainted with Germany than ever before. A lady who can write a work like this, is an honour to her sex.

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THE SEAMAN'S CAUSE; embracing the history, results, and present condition of the efforts for the moral improvement of seamen. By ISRAEL P. WARREN, Secretary of the American Seaman's Friend Society.



This is a very important and seasonable document. The seaman's cause is forcibly vindicated; and a strong appeal is presented in behalf of those whose home is on the deep. The Church ought to be well acquainted with the facts and reasonings of this interesting pamphlet. May God bless the seaman's cause.

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PROGRESS AND PROPHECY, OR HUMAN HISTORY AND DIVINE DESIGN; a discourse delivered in the First Presbyterian Church of Fort Wayne, Indiana. By JOHN M. LOWRIE, Pastor of the Church. 1858.

BROTHER LOWRIE is one of the most industrious pastors and active writers in our Church. The text of this discourse is, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4. The three prominent divisions of the discourse are, in the language of the writer, the following: I. "The first thought we may present upon the suggestion of the text is this: that in the present age we have strong and increasing indications that God will fulfil, surely and speedily, the declarations of the sacred writers respecting the brighter glory of the Church, and thus prepare the way for his final coming to judgment. II. A second thought upon the suggestions of the text, already adverted to, but needing more direct consideration, is this: that under the teachings of a false philosophy, these evident improvements in human affairs will not generally be traced to the energy of Almighty God, nor regarded as proof that his coming, as foretold in the Scriptures, draws near. III. A third thought then is, that, contrary to the spirit of the false philosophy, which the inspired writer rebukes, the devout mind should not only regard these as workings of Divine Providence, but as tokens that the promises of the Bible are hastening to their fulfilment, and as encouragements to our hopes and efforts for the triumph of the Church of God."

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A CONSIDERATION OF THE SERMON ON THE MOUNT. By MAJOR D. H. HILL. Philadelphia. Wm. S. and A. Martien.

WHETHER we consider the power of analysis, the critical discernment, or the Christian sentiments, evolved by this "Consideration of the Sermon on the Mount," much praise is justly due to Professor Hill. His book will rank high among commentaries, and be an example to Christian laymen of their ability to assist in expounding the word of God. The spirit and learning of a true philosopher are apparent throughout the entire work.

## The Religious World.

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### THEOLOGICAL SEMINARY OF THE NORTHWEST.

It will be seen by the proceedings of the Synods of Cincinnati and Indiana, which we publish, that an effort is making to place the Theological Seminary of the Northwest under the supervision of the General Assembly. The Synod of Illinois proposed this measure to the last Assembly; but it was not acted upon, because it had not then received the assent of a quorum of the Synods engaged in the enterprise. DR. McMASTER, who now magnanimously takes the lead in the matter, with a view to conciliate all parties, will, it is hoped, succeed in accomplishing the object proposed. We copy from the "*Presbyterian of the West*," the resolutions of the Synod of Cincinnati, which are the basis of action for the other Synods, and also the speeches made by different members of the Synod of Indiana.

#### SYNOD OF CINCINNATI.

The Synod of Cincinnati, with but one dissenting voice, have agreed to transfer this Institution to the General Assembly. The following are its resolutions on the subject:

*Resolved*, That the Constitution of the Presbyterian Theological Seminary of the Northwest be, and is hereby so amended, that the direction of the Seminary, the right to determine the number of directors and professors, and to appoint the same, and all the powers which have been heretofore vested in the synods, shall be and hereby are transferred to and vested in the General Assembly of the Presbyterian Church in the United States, provided that this direction be accepted by the Assembly.

*Resolved*, That the Board of Directors be, and it is hereby instructed to invite proposals for the location of the Seminary, and pledges of funds for its endowment.

*Resolved*, That the Board of Directors be, and it is hereby instructed to present this overture, with a full and particular report of all proposals for the location of the Seminary, and all pledges of funds for its endowment, to the General Assembly of 1859.

*Resolved*, That an official copy of the foregoing resolutions be communicated to the several Presbyteries, in order that they may have the subject before them at their spring meetings, and be prepared to send commissioners to the General Assembly, ready to express their wishes before that body in the whole matter.

*Resolved*, That a certified copy of the above resolutions be forwarded to the stated clerks of the several synods concerned in the government of the Theological Seminary of the Northwest, to be laid before the said synods, and that their concurrence be and is hereby requested.

#### SYNOD OF INDIANA.

The Committee of the Synod of Indiana on the Presbyterian Theological Seminary of the Northwest, of which Dr. McMaster was Chair-

man, reported, recommending the adoption of the overture sent from the Synod of Cincinnati, proposing a transfer of the control of the Seminary to the Assembly, and it was adopted.

*Dr. McMaster*, in presenting the report said: There is much which might be said on this subject, and which would not be irrelevant to the question before you. I might speak of the circumstances under which this question of the transfer of the control of the Seminary to the Assembly at first arose, and of the argument by which it has been hitherto urged. I might speak of an officious, meddling, offensive interference, by parties and persons from beyond the boundaries of the Synods concerned. I might speak of misrepresentations, and clamors, and calumnies, against the project for its establishment, and those connected with it; and of assaults made upon them, as rude and coarse as they were impertinent and foolish.

But I pass these things. It is not necessary to say these things to influence in any way the brethren of this Synod, who from the beginning to this hour have been united almost as one man, both as to the object, and the method in which, and the measures by which, its accomplishment should be sought; a very few brethren only, three or four in number, preferring Assembly control, but who have had no participation in, nor sympathy with, anything of an objectionable kind which has occurred. It is not necessary for me to say these things for my own vindication, though I have had my full share of the assaults to which I have referred. With me it is a very light thing to be judged of such judgments as some of us have been judged withal. These things have troubled me very little indeed, except so far as, along with other causes, they may have helped to hinder the progress of an important public interest; and I pass them by here without further remark.

We need a Seminary, not only for the Northwest, but of the Northwest; and I hope we shall have such a one. I need not argue this here. This was the judgment of this Synod twenty-six years ago or more, when this Seminary was first established. At different times, and in various forms, it has often since reiterated this judgment. Two years ago you unanimously affirmed, and a year ago reaffirmed this, and concurred in the movement of uniting in its control and support the whole Northwest. If a Seminary was needed twenty-six years ago, it is not less needed now, with your territory of two hundred thousand square miles, a general population of five and a half millions, and your body of four hundred ministers and thirty-five thousand communicants, with their children and adherents, occupying this great field, the fullest of promise for the future of any in the whole Church.

For the accomplishment of this work we must have union of counsel and of action among ourselves. Many of us, I suppose a large majority in the Synods, prefer Synodical control. In 1856, the seven Synods unanimously adopted a Constitution, vesting the original governing power in the Synods. I prefer this plan on many accounts, and for many reasons; all my reasons ultimately grounding themselves upon the general principle, that every large section of the Church ought to provide within itself for the doing of every part of its own Church work upon the portion of the field in which it is placed, inclusive of the finding and training of candidates for the ministry. This is necessary to the healthful development, and growth and efficiency of the Church. I think that the Synodical cou-



trol of our Seminaries would best conduce to this end. I do not know why two or three hundred men, promiscuously collected in the Assembly from remote parts of the Church, four-fifths of whom can have little or no acquaintance with the condition and the wants of any particular Seminary, should be held to be more competent to govern it, than the four hundred ministers with the ruling elders, composing the Synods immediately around and most deeply interested in it.

But a minority in the Board of Directors and in the Synods, have contended for the transfer of the control to the Assembly. Of the arguments by which, or the manner in which, this change has been urged, I say nothing here. If the brethren composing this minority were present, I might, perhaps, say some things to their faces which I do not choose to say behind their backs. The majority have, from the beginning, pursued a course of conciliation. Measure after measure was adopted with a view to conciliation, and the securing of union in counsel and in action; some of which I originated, and in all of which, except one, I heartily concurred. With the same view to union, this measure of a transfer of the control exclusively to the Assembly, was proposed to the Synod of Cincinnati, and was adopted by that body, with only one vote in the negative. With this view, the measure is recommended here. I have found, in private conference with the brethren of this Synod, that there is a strong reluctance to consent to the change of control, and especially in view of incidental questions, which by the agency of other parties, have been complicated with the question of control; and I am afraid the measure proposed will not be carried here with the same unanimity with which it was adopted in the Synod of Cincinnati. I can appreciate this reluctance, and the feeling out of which it grows. But I very much hope we shall have unanimity, or if entire unanimity cannot be had, at least acquiescence, in the adoption of this measure. It is the greatest of all victories, brethren, to get a victory over ourselves. This measure is the last of a series of measures adopted from time to time, and all with a view to the same end. In a spirit of conciliation, and for the sake of attaining union, and of accomplishing the public object at which we have aimed from the beginning, the majority foregoes its own preferences and yields to the minority the last thing for which it has contended. Let us do it with a good grace; frankly, unanimously, heartily. I hope the measure will be adopted, and should very much like that the vote of this Synod should be unanimously for it.

*Dr. Monfort* said the majority, except a few, have always said in the Synods and in the Board, they had no objections to the control of the Assembly, except that it was sprung upon us in an offensive manner, and to accomplish, indirectly, ends not otherwise to be attained. A year ago we said, we will not go to the Assembly. Our object was to repudiate proscription. It has been done effectively. The minority, both in the Board and the Synods, except a few of them, have assured us that they have no sympathy with proscription, and they have asked us to go for Assembly control for the sake of union. We can do so consistently. The charge that we attempted to get up a Seminary to divide the Church, is false. It has been disproved. The subject of slavery has been connected with the Seminary by others and not by us. In self-defence, against charges which have been echoed from different parts of the Church, we have shown that there can not be any opposition to us and our measures,

except by men who hold pro-slavery views. As we stand with the Church, we show that our accusers and their allies are abettors of the new doctrine which is at war with the action of 1818. We have our views and will defend them. Brethren tell us the Assembly will deal with us and our Seminary as with others, paying respect to the wishes of the region where the Seminary is located. So we think and expect; but if there is proscription in the highest judicatory, we want to know it, and we shall have a fairer and wider field on which to meet it and conquer it. I hope the report will pass unanimously.

Several members requested to be excused from voting, saying that they were not willing to appear in opposition to a measure the object of which was to secure harmony and co-operation in building up the Seminary; but they had misgivings and fears of the result, and that, if we should get a Seminary at all, it would not be such a Seminary as the Northwest would be satisfied with.

The *Rev. J. W. Blythe* asked to be excused from voting for another reason. He was unwilling to seem to oppose a measure proposed and urged by those for whom he had so high a respect. But from the manner in which the exciting and agitating subject of slavery had been mixed up with that of the control of the Seminary, he feared that the offer of the control to the General Assembly would be to introduce there a subject of contention and conflict. Dr. Montfort had spoken of a wider and fairer field. On this subject of slavery here in the Northwest we are all substantially agreed. There is no essential difference of views among us. In our sentiments on the subject we are a homogeneous body. But to introduce this Seminary question into the General Assembly would be to throw an apple of discord into a body not homogeneous in their sentiments on this subject. He deprecated such a result. He did not know that it would be possible always to avoid the discussion of this subject of slavery in the Assembly. He would go farther, and say that he did not know that it was *desirable* that this should always be avoided. If this retrograde movement in reference to slavery which has been going on in the Church for a good many years, is to be continued, it is certain that discussion of the subject in the Assembly cannot be avoided, and it is not desirable that it should be avoided. In that case he would be found standing in his lot, maintaining the old doctrine of the Church on the subject. The proscription on this account, which had been referred to, he reprobated as much as any man. But from the apprehension he had of the consequences of an agitation of the subject in the Assembly, he felt unwilling to assume the responsibility of contributing, by his vote, to introduce this agitating subject into the Assembly. He therefore would prefer that the Seminary should remain under the control of the Synods.

*Dr. McMaster* said: The gentleman who has just spoken, appears in opposition to the measure proposed. It is sometimes a good manœuvre, in tactics, to put those who are in an opposition into the lead. He would ask that brother to tell us what he would propose, instead of this measure, with a view to build up the Seminary. This measure is not what we preferred. We preferred synodical control. That is the plan which was originally adopted, and to which we have hitherto adhered. But there is a minority in the Board of Directors and in the Synods who have pertinaciously contended for a transfer of control to the Assembly; and this and other causes have prevented progress in effecting the work proposed. We

are so desirous of putting an end to this division of opinion and securing unanimity, that we yield our preferences, willing, for the sake of unanimity, to make every concession that does not involve a sacrifice of principle.

But the brother is afraid that the transfer of the Seminary to the Assembly, will give occasion to the introduction of the subject of slavery into that body, and an agitating discussion of it there. Sir, it is not *we* who have introduced the subject of slavery into the counsels and measures taken for the establishment of the Seminary. In the Circular emanating from New Albany, in 1856, by which the recent movement for uniting upon it the Synods of the Northwest was initiated, not one word was said about slavery; nor in the Constitution of the Seminary; nor in the discussions, on its adoption, in any one of the synods. But the moment the movement was known beyond the boundaries of the synods concerned, it and its originators were set upon with clamours and calumnies, imputing to them factious and schismatic designs; and these clamours and calumnies have been echoed and re-echoed, and have even found echoes from some of whom, from their position, if not from their character, better things might reasonably have been expected. That pro-slavery power, sir, which, having dominated for sixty years over the country, has been seeking to exalt itself in, and lord it over the Church, has lifted its rod over the heads of these synods, and forbidden them to proceed in the establishment of a seminary to train their candidates for the ministry, because they are suspected of want of fealty to that power, and a determination to adhere to the old doctrine of the Church on the subject. And what now, sir, shall we do? Succumb under the rod? Crouch under it; and sneak away; and abandon the work we have undertaken? We regret that any in these synods should have allowed themselves to be wrought upon by influences such as have been brought to bear on this subject from without our own boundaries, so as to produce division among us and hinder the work. To heal this division and secure unanimity, the majority now propose to yield to the minority the last point for which it has contended. And now, if the giving of the whole control of the Seminary to the Assembly, is to be made the occasion of introducing an agitating discussion of slavery into the Assembly, *we* are not responsible for that. *We* have not introduced this subject in connection with any question about the Seminary. If others introduce it into the Assembly in this connection, why, sir, *we will meet it*. WE WILL MEET IT. Knowing something of the difficulties of dealing with this subject, we have not sought to introduce its discussion into the Assembly. But if others introduce it, we will meet it; and sooner or later we will prevail. In the strength of truth and of the God of truth, we will prevail.

*Dr. Montford* said: We offer the Seminary to the Assembly without any controversy on slavery. We give it without collateral issues. We want a seminary to raise up ministers for the Northwest. We never presented the question of slavery. It came from without. If it comes up again, it will be introduced by others; and if so, "sufficient unto the day is the evil thereof."

*Dr. Wood*, of the Synod of Philadelphia, said: He had seen in the newspapers before he left home, the report of the action of the Synod of Cincinnati. He had had no intention to say a word on the subject. But he would take the liberty to say, that he had seen the action referred to



with great pleasure; and, especially, that the action had been proposed by Dr. McMaster. Dr. M., he thought, had done great credit to himself in the course he had taken. He was gratified at this when he saw it, because he supposed the Synod would naturally pay respect to his wishes on the subject, and he thought that the same action would probably be taken by all the Synods. He had had no objection to Synodical control of our Seminaries; but if others preferred Assembly control, it was well to yield. As long as we are one Church we must act together, and we ought to trust the General Assembly. In the control of our Theological Seminaries the General Assembly always pays respect to the views and wishes of their immediate friends in the sections of the Church in which they are situated. It would be regarded as an outrage to appoint a Professor in the Princeton Seminary who was not acceptable to his friends in that section of the Church. The same thing is true of the Alleghany Seminary; and so of every other. He had no doubt but that the Assembly would, in the same manner, consult the wishes of the friends of this Seminary in this part of the Church.

The Rev. *Lowman Hawes* said: He rejoiced in the proposal of this measure, and that we could now all see eye to eye in this matter. He had been in favour of Assembly control. He had been so, simply because he believed that that plan was the one best adapted to the successful building up of the Institution; and that Theological Seminaries for the education of candidates for the ministry ought to be under the General Assembly. He disavowed having any other objects which he wished to see accomplished by this change. He not only rejoiced in this measure, but that Dr. McMaster had taken the lead in proposing it; that if there had been aspersions against him, they might be wiped away; and he would take the liberty to express the admiration he felt at the magnanimity which Dr. McMaster had shown in the course he had taken. And now we must not embarrass the matter by want of unanimity. He hoped the measure would pass without a dissenting voice.

The Rev. *David Stevenson* said: He, too, had been in favour of Assembly control; but this was simply and only because he thought that the most efficient and successful plan for the management of Theological Seminaries. He had been very far from having any design, or any desire, that other changes or objects should by this means be effected. He had great satisfaction in this measure; and if it is carried out everywhere with the sincerity with which he was sure it was proposed by Dr. McMaster, we shall have harmony and see the Seminary built up.

The report was adopted, with three or four dissenting votes.

## Few Words to the Many.

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### WE TOO HAVE OUR AUTUMNS.

BY JAMES RUSSELL LOWELL.

We, too, have autumns, when our leaves  
Drop loosely through the dampened air,  
When all our good seems bound in sheaves,  
And we stand reaped and bare.

Our seasons have no fixed return,  
Without our will they come and go ;  
At noon our sudden summer burns,  
Ere sunset all is snow.

But each day brings less summer cheer,  
Crimps more our ineffectual spring,  
And something earlier every year  
Our singing birds take wing.

As less the olden glow abides,  
And less the chillier heart aspires,  
With driftwood beached in past spring tides  
We light our sullen fires.

By the pinched rushlight's starving beam  
We cower and strain our wasted sight,  
To stitch youth's shroud up, seam by seam,  
In the long Arctic night.

It was not so—we once were young—  
When Spring to womanly Summer turning,  
Her dew-drops on each grass-blade strung,  
In the sunshine burning.

We trusted then, aspired, believed  
That earth could be remade to-morrow,  
Ah, why be ever undeceived ?  
Why give up faith for sorrow ?

O, thou whose days are yet all spring,  
Trust, blighted once, is past retrieving ;  
Experience is a dumb, dead thing ;  
The victory's in believing.

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“If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon our immortal minds—if we imbue them with principle, with the just fear of God and of their fellow-men, we engrave on those tablets something which will brighten to all eternity.”

## WOOD'S TREATISE ON BAPTISM.

TWO QUESTIONS PROPOSED, WITH ANSWERS ANNEXED.

REV. SIR:—Having read your Christian Baptism, I shall feel exceedingly obliged by your informing me, at your earliest convenience,

1. *Why* is it that the word immerse never occurs a single time in the Bible? as you affirm on page 36 of the above work.

2. How much sprinkling did our Saviour and the Eunuch receive before they were baptized?

Being very desirous to obey the Divine command, "Prove all things," I have taken the liberty to ask you these two questions most respectfully and earnestly.

Yours in faith, hope, and love,

\* \* \* \*

JAMES WOOD, D.D.

DEAR SIR:—In answer to your first question, viz.: "*Why* is it that the word immerse never occurs a single time in the Bible?" I reply, that I suppose the reason to be, that the action indicated by immerse, was never employed in administering the ordinance of baptism, because (1), This ordinance was generally, if not always, administered (as is shown in my treatise, p. 15–33) by applying water to the subject, and not the subject to the water; and because, (2) In cases of exception to this (if there were any), the action performed by the administrator, must have corresponded to the word *dip*, which includes the double act of *plunging* and *taking out*, and not to the term *immerse*, which signifies, to "*plunge, overwhelm, sink deep,*" but leaves the subject under the water. The act of *taking out*, is not included or implied in an accurate and strict definition of this word.

Your second question, viz., "How much sprinkling did our Saviour and the Eunuch receive before they were baptized?" I will answer (according to the example of Christ, on one occasion, Matt. 21 : 24, 25) by asking you another, the answer to which will be a sufficient reply to yours. When Christ, in instituting the Lord's Supper, said to his disciples, upon giving them the bread, "Take, eat, this is my body;" and of the cup, "Drink ye all of it in remembrance of me;" how much bread and wine was it necessary for them to receive, in order to partake of that sacrament?

Respectfully, yours,

JAMES WOOD.

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 ORIGIN OF LIBERIAN NAMES.

THE following statement is taken from the report of the last anniversary of the American Colonization Society. The day is coming when this will be a very important piece of history. In the course of his remarks, Dr. Cummins alluded to the title of "Liberia," as having been due to the invention of the present President, Mr. Latrobe.



Mr. Latrobe arose and asked to place that matter right, and thus to disclaim the paternity to the title. He said, that when he was, many years ago, a student of law in the office of General Robert Goodloe Harper, a warm friend of Liberia, Dr. Eli Ayres, who had accompanied Captain Stockton, on his survey of the colony, was asked by General Harper to give him some idea of the geography, &c., of the same. This Dr. Ayres did by marking the capes, bays, &c., on a sheet of paper, with one of his finger nails. One of General Harper's students was requested to fix those marks with ink, which he did, when it was further proposed that the map should be engraved, and a Mr. Cole, then an engraver in Baltimore, but since a Baptist minister, who was present, and also a friend of colonization, offered to engrave it as his contribution to the cause. When done, it was necessary to give a name to the country, and Mr. Cole called upon General Harper to furnish one. The General called on Mr. Latrobe, his student, who declined; but said if the General would give a name to the country, he (Mr. Latrobe) would supply one for the capital city. Several names were proposed, and amongst them "Fredonia;" but all were objectionable for some reason or other, when General Harper asked what was the Latin word for a "free man." Finding that it was "Liber," he then asked, why would it not do to call the colony Liberia? He was answered that it would do exceedingly well, and the name was accordingly adopted. In his turn, Mr. Latrobe proposed "Monroe" as the name of the capital of Liberia, to which General Harper objected, as it was not Latinized, like the name of the country itself. It was easy, then, to make the name "Monrovia," and so it has since stood.

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### THE GOLDEN SUNSET.

The golden sea its mirror spreads  
 Beneath the golden skies,  
 And but a narrow strip between  
 Of land and shadow lies.

The cloud-like rocks, the rock-like clouds,  
 Dissolved in glory float,  
 And, midway of the radiant flood,  
 Hangs silently the boat.

The sea is but another sky,  
 The sky a sea as well,  
 And which is earth, and which the heavens  
 The eye can scarcely tell.

So when for us life's evening hour  
 Soft-fading shall descend,  
 May glory, born of earth and heaven,  
 The earth and heavens blend.

Flooded with peace the spirit float,  
 With silent rapture glow,  
 Till where earth ends and heaven begins  
 The soul shall scarcely know.

## WHAT IS IT TO BE A CHRISTIAN ?

IN these days when the Spirit of God is searching the hearts of men and convincing them of sin, the inquiry often arises, "Am I a Christian?" This question is not to be settled by vague impressions, made in some mysterious way upon the mind. Nor is it safe to permit dreams, visions, or voices to settle this question. Nor will the sudden recurrence of the mind to some passage of Scripture—such as, "Son, daughter, be of good cheer, thy sins which are many are forgiven thee"—be a sufficient reason for regarding the person thus cheered as a Christian. Nor will any amount of happy emotions, which may follow conviction of sin, determine that the person is a Christian. Nor will the cherishing of a hope settle the question. What, then, is it to be a Christian? The Christian is:

1. One who believes or trusts in Christ as God's appointed sacrifice for sin, through whom it may be forgiven, and through whose righteousness and mediation all else needful to salvation may be obtained. His whole expectation of salvation is reposed upon the Lord Jesus Christ.

2. The Christian has the Spirit of Christ. "Let this mind be in you which was also in Christ Jesus." "If any man have not the Spirit of Christ, he is none of his."

3. The Christian is the property of Christ. He acknowledges that he is not his own, but that he is under the highest obligations to glorify God in his body and spirit, which are God's. He aims to be conformed to this obligation; hence, he strives to eat and drink and do whatever he does to the glory of God.

4. He loves the service of Christ. He accounts as more than his meat and his drink to do the will of his Father who is in Heaven. In keeping of the commandments he finds great reward.

5. He loves the kingdom of Christ. The prayer for its full establishment in the earth is prominent in all his supplications at the throne of grace. He seeks it first, as involving all his own highest good, as well as that of others.

6. He loves the friends of Christ. "Hereby," said our Saviour, "shall ye know that ye are my disciples, if ye have love one for another."

7. He is not ashamed of Christ. He is not ostentatious in the profession of religion. Nor is he careful to conceal his attachment to Christ. He knows that he who is despised and rejected of men, is at the summit of power and glory in the heavens; therefore he accounts it his highest honour to be known as a servant and friend of Christ.

Reader, are you a Christian?







On Stone by A Newman

P. S. Duvall & Son Lith. Phila.

From a Portrait by W. P. Simons

*W. A. Scott*

Pastor of Calvary Presbyterian Church, San Francisco, Cal.  
Moderator of the General Assembly 1858

THE  
PRESBYTERIAN MAGAZINE.

DECEMBER, 1858.

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Miscellaneous Articles.

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DR. VAN RENSSELAER'S SECOND REJOINER.

LETTER V.

EMANCIPATION AND THE CHURCH.\*

TO THE REV. G. D. ARMSTRONG, D.D. :

Your second rejoinder discusses three subjects, 1. Emancipation and the Church. 2. Emancipation and the State, or Schemes of Emancipation. 3. The History of Anti-slavery Opinions.

The second subject is an entirely new one, which I have hitherto refrained from touching, and which, under ordinary circumstances, I should still decline to discuss.

SECTION I.—IS EMANCIPATION EXCLUSIVELY A POLITICAL QUESTION ?

It has been my endeavour to discriminate carefully between the moral and political aspects of slavery, and to disclaim any interference of the Church, with the proper work of the State. The State alone possesses the right to establish and enforce measures of general emancipation. But does legislation exhaust the subject? In my judgment, it does not. Emancipation has moral and religious relations, as well as political. No slaveholder has the moral right to keep his slaves in bondage, if they are prepared for freedom, and he can wisely set them free.†

\* The course of remark pursued in this article, was determined chiefly by Dr. Armstrong's Rejoinder, to which it is a reply. The Scriptural argument is stated more particularly in my previous letters.

† A fair compensation may be claimed for the pecuniary sacrifice involved in manumission, either from the State or from the slaves themselves.

1. There is a distinction between a moral end, to be kept in view, and the political means of attaining that end. The measures to secure emancipation may be political measures, but the end contemplated rests upon a moral obligation. It is my duty, as a Christian, to prepare my slaves for freedom, when Providence opens the way; and yet, I may be so restrained by State laws as to depend upon political intervention for a plan of emancipation. With the latter, the Church has nothing to do.

2. Slavery is not, like despotism, *enjoined* by law. Every individual may be a slaveholder or not, as he pleases. Here is an important distinction, which you entirely overlook. Whilst the State has the right to control emancipation, and can alone originate general measures, binding upon all its citizens, it commonly leaves emancipation to the discretion of the slaveholder himself. In Virginia, any person may emancipate his slaves, who makes provision for their removal out of the State. The act of emancipation, under these circumstances, is a lawful act of the master, which in no way interferes with politics. Where shall a person thus situated, whose conscience troubles him, go for direction? To the State? To the members of the Legislature? No! The question is one of duty to his God. It involves a religious and moral principle; and, admitting that his slaves are prepared for freedom, it is outside of politics. The slaveholder must search the Scriptures, or he may consult the testimonies of the Church for her interpretation of the Scriptures. The Church has a perfect right to give to her members advice on this subject which will guide them in perplexity; and this advice may be volunteered, if circumstances seem to demand it.

3. Slaves stand, ecclesiastically, in the relation of children to parents. Our General Assembly has declared that Christian masters, who have the right to bring their children to baptism, may also present for baptism, in their own name, the children of their slaves. Can it be conceived that the Church has no right to counsel her members concerning the nature and continuance of this peculiar relationship throughout her own households?

4. Slaveholding is "right or wrong, according to circumstances." It belongs in morals to the *adiaphora*, or things indifferent. It may be right in 1858, and wrong in 1868, according as the slaves may be not prepared, or prepared, for emancipation. The very nature of the class of subjects to which it belongs, places it with the scope of church testimony. The continuance or discontinuance of slaveholding, concerns the character of the slaveholder as a righteous man.

5. Even if the State should altogether remove emancipation from the power of the individual slaveholder, and determine to exercise exclusive jurisdiction over the matter, what then? In the first place, the obligation would still rest upon the master to elevate his slaves, and to set them free whenever the way was open. And in



the second place, the master would be bound, as a citizen, to exert himself to obtain from the State the necessary public measures to secure at the right time the same object.

Emancipation is not "properly a political question" in any sense that makes it cease to be a moral and religious one. So far as it partakes of the latter character, the Church has a right, within the limits of her authority, to utter her testimony in favour of it.

#### SECTION II.—SLAVERY AND THE INTERESTS OF THE LIFE TO COME.

One of your arguments for excluding emancipation from the influence of Church testimony is that "it does not immediately concern the interests of the life to come." This point can best be determined by impartial witnesses, personally acquainted with the practical workings of slavery. Allow me, then, in all courtesy, to introduce the testimony of some of the ablest and most respected ministers of the Presbyterian Church, who are familiar with the system in its best forms. A Committee, appointed by the Synod of Kentucky, made a Report to that body, in 1835, in which they characterized the system of slavery in the following manner:

"There are certain *effects* springing naturally and necessarily out of such a system, which must also be considered.

"1. Its most striking effect is, *to deprave and degrade its subjects by removing from them the strongest natural checks to human corruption.* There are certain principles of human nature by which God works to save the moral world from ruin. In the slave these principles are eradicated. He is degraded to a mere creature of appetite and passion. These are the feelings by which he is governed. The salt which preserves human nature is extracted, and it is left a putrefying mass.

"2. *It dooms thousands of human beings to hopeless ignorance.* The slave has no motive to acquire knowledge. The master will not undergo the expense of his education. The law positively forbids it. Nor can this state of things become better unless it is determined that slavery shall cease. Slavery cannot be perpetuated if education be generally or universally given to slaves.

"3. *It deprives its subjects, in a great measure, of the privileges of the Gospel.* Their inability to read prevents their access to the Scriptures. The Bible is to them a sealed book. There is no adequate provision made for their attendance upon the public means of grace. Nor are they prepared to profit from instructions designed for their masters. They listen when in the sanctuary to prophesyings in an unknown tongue. Comparatively few of them are taught to bow with their masters around the domestic altar. Family ordinances of religion are almost unknown in the domestic circles of the blacks.

"4. *This system licenses and produces great cruelty.* The whip is placed in the hands of the master, and he may use it at his pleasure, only avoiding the destruction of life: Slaves often suffer all that can be inflicted by wanton caprice, by grasping avarice, by brutal lust, by malignant spite, and by insane anger. Their happiness is the sport of every

whim, and the prey of every passion that may enter the master's bosom. Their bodies are lacerated with the lash. Their dignity is habitually insulted. Their tenderest affections are wantonly crushed. Dearest friends are torn asunder. Brothers and sisters, parents and children, see each other no more. There is not a neighbourhood where these heart-rending scenes are not displayed. There is not a village or a road that does not behold the sad procession of manacled outcasts, whose chains and mournful countenances tell that they are exiled by force from all they hold dear.

"5. *It produces general licentiousness among the slaves.* Marriage, as a civil ordinance, they cannot enjoy. Their marriages are mere contracts, voidable at their master's pleasure or their own. And never, in any civilized country, has respect for these restraints of matrimony been more nearly obliterated than it has been among our blacks. This system of universal concubinage produces revolting licentiousness.

"6. *This system demoralizes the whites as well as the blacks.* The masters are clothed with despotic power. To depraved humanity this is exceedingly dangerous. Indolence is thus fostered: And hard-heartedness, selfishness, arrogance, and tyranny are, in most men, rapidly developed and fearfully exhibited.

"7. *This system draws down upon us the vengeance of Heaven.* 'If thou forbear to deliver them that are drawn to death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth he not know it? and shall he not render to every man according to his works?' 'The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. . . . Therefore have I poured out mine indignation upon them: I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord.' Such is the system, such are some of its effects."

The right of the Church to testify against the permanence of a system of this character, cannot be resisted by pointing to the overruling providence of God, through which many slaves have been brought into his kingdom. The Bible, it is true, treats the distinctions of this life as of comparatively little consequence, and enjoins submission even to wrong-doing and persecution. But must the Church, therefore, refrain from testifying against all social and moral evils, and from exhorting her members to use their best endeavours to bring them to an end?

The two facts adduced by you, do not prove that the Church has no interest in emancipation. 1. In regard to the number of church members among the slaves, I deny that "a larger proportion of the labouring classes belong to the Christian Church where the labourers are chiefly slaves, than in the Northern States, where slavery does not exist."

2. Your second fact, that the number of church members among the slaves, is nearly double the number of communicants in the heathen world, proves that God has overruled the system of slavery

for good, but not that the Church has no interest in its abrogation. When we consider that at least fifteen thousand ministers of the Gospel live in the Slave States, being in the proportion of one minister to seven hundred of the whole population, while, on the other hand, the number of missionaries among the heathen is only in the proportion of one minister to three hundred thousand of the population, the comparison by no means exalts slavery as an instrument of evangelization. Look, rather, for a better example to the Sandwich Islands, where society has been Christianized in a single generation.

The system of slavery, as appears from the analysis of its evils by our Kentucky brethren, has so many and immediate connections with the life to come, that the Christian Church may wisely testify in favour of its abrogation, as a lawful end, whenever Providence opens the way for it.

### SECTION III.—SLAVERY AND THE BIBLE.

The Word of God, when fairly interpreted, contains much instruction upon this subject. In the first place, the exhortation of Paul to the slaves is: "Art thou called, being a servant? Care not for it. But IF THOU MAYST BE FREE, USE IT RATHER." (1 Cor. 7: 21.) This last declaration proves that slavery is not a natural and permanent condition; that liberty is a higher and better state than bondage; and that emancipation is an object of lawful desire to the slaves, and a blessing which Christian masters may labour to confer upon them. In endeavouring to escape the power of this apostolic declaration, you maintain that it has only a local application, and that "throughout the chapter, in answer to inquiries from the Church at Corinth, Paul is giving instruction with especial regard to the circumstances in which the Corinthians were placed at that time, and hence, every special item of advice must be interpreted with this fact in view." The same thing is stated in your book.

1. Admitting your *local* interpretation to be the true one, what then? Does not my good brother Armstrong see that, if he in this way gets rid of Paul's declaration in favour of freedom, he also impairs the permanent obligation of Christian slaves to remain contented in their bondage? If the *second* clause of the sentence has a local application, and is limited to the state of things in the Corinthian Church, is not the *first* clause limited by the same conditions?

2. Again. The Apostle, in this chapter, carefully discriminates between what he speaks by "permission" and what by "commandment;" and it is strange logic that, because some passages, before and after the 21st verse, are of limited application, therefore every verse in the chapter is so. All that relates to virgins, and to the temporary avoidance of matrimony, &c., is declared to be merely



advisory, in view of the existing state of things, or "the present distress;" whereas, the exhortation to believers to be contented with their external condition, from v. 17 to v. 24, is spoken by Divine authority; "and so ordain I in *all the churches*," v. 17. The whole of the passage, 17—24, is manifestly an authoritative declaration of inspiration.

3. Your reasoning in regard to 1 Cor. 7: 21, would be much more to the purpose, if the hypothesis were that persons were *compelled by law* to enter into the marriage state, or to marry particular individuals. This would be analogous, in the most material points, to the case of the slaves. Surely, if one might be free from such compulsion, he ought to choose it rather, and that not only in apostolic times, but in every age.

Neither your incorrect interpretation nor your incongruous illustration weakens the force of Paul's famous declaration in favour of freedom, as the best social condition and one that may rightfully be kept in view. Dr. Hodge says, *in loco*, "Paul's object is not to exhort men not to improve their condition, but simply not to allow their social relations to disturb them. He could, with perfect consistency with the context, say, 'Let not your being a slave give you any concern; but if you can become free, choose freedom rather than slavery.'" If the Church, following Paul's example, can give this exhortation to slaves, she can at least exhort and advise masters to take measures to prepare their slaves for freedom, whenever Providence shall open the way for its blessings.

I have not rested the right of the Church to keep emancipation in view, simply upon this single text, but I have showed that, not only do "the universal spirit and principles of religion originate and foster sentiments favourable to the natural rights of mankind," but that "the injunctions of Scripture to masters tend to and necessarily terminate in emancipation." "If the Scriptures enjoin what, of necessity, leads to emancipation, they enjoin emancipation, when the time comes; if they forbid what is necessary to the perpetuity of slavery, they forbid that slavery should be perpetuated." "The Church, therefore, may scripturally keep in view this great moral result, to the glory of her heavenly King." (See *Letters*.)

#### SECTION IV.—THINGS THAT AVAIL, OR AVAIL NOT.

1. You remind me that "it will avail nothing to show that *the Church has often made deliverances on the subject in years that are passed*," and that "political preaching" and "political church-deliverances" date back "from the days of Constantine," when Church and State became united. Here is an ingenious attempt to dishonour history, and to beat down ancient, as well as modern, testimony. 1. You seem to admit, on reconsideration, that the general testimony of the Church, from the days of Constantine, is against the perpetuity of slavery. 2. But how do you account for

the fact that the General Assembly of our Church, which, from its very organization, has been *free* from State dominion, has uniformly testified in favour of preparing the slaves for liberty? On referring to your rejoinder, I find this aberration accounted for on the ground that our Church has not had time to "fully comprehend her true position!" A monarchist might say that, for the same reason, our fathers prematurely drew up the Declaration of Independence, not having waited long enough to comprehend the true position of their country! How much time, beyond *half a century*, does it take the Presbyterian Church to define her interpretation of the word of God? The last deliverance of the General Assembly, in 1845, was affirmed by that body to be harmonious with the first deliverance in 1787. Fifty-eight years produced no variation of sentiment. This uniform testimony of the highest judicatory of the Church must naturally possess great weight, or will "avail" much, with every true Presbyterian.\*

2. You add, "Nor will it avail to show that *emancipation has a bearing upon the well-being of a people—even their spiritual well-being.*" I am truly glad to obtain from Dr. Armstrong this incidental and gratuitous admission, that emancipation really has a bearing upon the best interests of the human family. I thank my good brother for it; although he immediately attempts to nullify it by the declaration that "commerce, railways, agriculture, manufactures," &c., which also promote the welfare of society, cannot, simply on that account, become the subjects of ecclesiastical concern. Our Foreign Missionary Board might certainly build or charter a vessel, if necessary; and it actually sends out printers to work presses, farmers to till the soil, and physicians to minister to bodily health. On the same principle, it might send out "bells" for the mission churches, or even cast them in "foundries," if bells were of sufficient importance, and could not be otherwise obtained. But the principle on which the Church testifies in favour of emancipation is, that it is a moral duty to set slaves free, when prepared in God's providence for freedom; and if the performance of a moral duty has "a bearing upon the well-being of a people," must it therefore be set aside?

3. You also state that it will avail nothing in this argument, unless I can show that *you "place emancipation in the wrong category, or that the Church has a right to meddle with politics."* This is going over ground already discussed. Let me say, again, that the exhortation of the Church to keep emancipation as an end in

\* If Dr. Baxter was a "wiser man" "eighteen years" after 1818, and was therefore entitled to the consideration of higher wisdom in 1836, then still higher wisdom is due to the General Assembly, in 1846, when that body reaffirmed the testimony of 1818, *twenty-eight* years after the issuing of their great document.

I have yet to learn that Dr. Baxter changed his views on the subject of slavery. At least, no quotation of his sentiments by Dr. Armstrong proves it. I have sought in vain for a copy of Dr. Baxter's pamphlet. Will any friend present a copy to the Presbyterian Historical Society? C. V. R.

view, does not prescribe either the mode or the time of emancipation, and does not in any way come in conflict with the State ; and the Church does not "meddle with politics," when she concerns herself about moral duties. If it be a moral duty for a Christian to elevate his slaves and to set them free, when prepared for freedom, the Church has a right to make that declaration, provided she thinks it fairly deducible from the spirit, principles, and precepts of the word of God.

SECTION V.—A NEW QUESTION! POLITICS. SCHEMES OF EMANCIPATION. COLONIZATION, ETC.

The largest part of your Rejoinder is taken up with new matter, which is foreign to the discussion of "Emancipation and the Church," and which, according to law, is irrelevant in a Rejoinder, the nature of which is an answer to a previous Replication. I regret that you have *insisted* upon opening this new field of discussion ; but, believing that your remarks leave wrong impressions upon the mind of the reader, I shall take advantage of the occasion to throw out suggestions from a different stand-point.

SECTION VI.—POPULAR ERRORS.

I propose, without finding fault with some of the popular errors on your list, to add to their number. I do this, in order to present additional and true elements which belong to the solution of this intricate and difficult problem.

I. It is a mistake to suppose that *the slaves have not a natural desire for freedom*, however erroneous may be their views of freedom. There are certain natural impulses which belong to man, by the constitution of his being. No slavery can quench the aspirations for liberty. In the language of the late GOVERNOR McDOWELL, one of your old fellow-citizens, at Lexington, and one of Virginia's noblest sons, "Sir, you may place the slave where you please ; you may dry up to your uttermost the fountains of his feelings, the springs of his thought ; you may close upon his mind every avenue of knowledge, and cloud it over with artificial night ; you may yoke him to your labours as the ox which liveth only to work, and worketh only to live ; you may put him under any process, which, without destroying his value as a slave, will debase and crush him as a rational being ; you may do this, and the idea that he was born to be free will survive it all. It is allied to his hope of immortality—it is the ethereal part of his nature, which oppression cannot rend. It is a torch lit up in his soul by the hand of the Deity, and never meant to be extinguished by the hand of man."

If the desire of the slaves for freedom be not as intelligent as it might be, the excuse lies partly in the want of opportunities to



acquire higher knowledge, and partly in the bad example of idleness set by the free blacks and by the whites. And if the privilege of liberty were granted in society only to those who entertained entirely correct views of its nature, how many thousands of free citizens in this, and in all lands, ought to be reduced to slavery? It deserves to be remarked in all candour, and without disparagement, that there is danger of the prevalence, in a slaveholding community, of an unintelligent estimate of the value of future liberty to the slaves.

II. It is a mistake to suppose that *slaves possess no natural rights*. Their present incapacity to "exercise beneficially these rights" does not destroy the title to them, but only suspends it. In the mean time, the slaves possess the correlative right of *being made prepared* for the equal privileges of the whole family of man.

Your remarks that slavery secures to the slaves the right to labour in a better way "than it is secured to a more elevated race of labourers in Europe, under any of the systems which prevail among the civilized nations of the Old World," will hardly be received by autocrats and despots as a plea for reviving slavery on the continent. Indeed, the new Emperor, Alexander of Russia, is engaged, at this very time, in the great work of doing homage to Christian civilization by emancipating all the serfs of the empire.

III. Another error consists in regarding the Africans *as an inferior race, fit only to be slaves*. Infidelity, as you are aware, has been active at the South in inducing the belief that the negro belongs to an inferior, if not a distinct race. This doctrine is the only foundation of perpetual slavery.\* It is alike hostile to emancipation and injurious to all efforts to elevate the negro to his true position as a fellow-man and an immortal. The slaves belong to Adam's race; are by nature under the wrath and curse, even as others; subjects of the same promises; partakers of the same blessings in Jesus Christ, and heirs of the same eternal inheritance. How the last great day will dissipate unscriptural and inhuman prejudices against these children of the common brotherhood!

IV. It is an error to suppose that *slavery is not responsible for suffering, vice, and crime, prevalent under its dominion*. Even were the slaves, if set free, to degenerate into a lower condition, slavery cannot escape from the responsibility of being an abettor of many injuries and evils. Much of the vice and crime of the manufacturing districts of England is undoubtedly owing to that system of labour, which thus becomes responsible for it. According to your theory, it would seem that no system of social or political despotism is accountable for the darkness and degradation of the people. It is sin that causes all the maladies of slavery! But is

\* This defence of perpetual slavery is as old as Aristotle. That philosopher, wishing to establish some plausible plea for slavery, says, "*The barbarians are of a different race from us, and were born to be slaves to the Greeks.*" To use the language of chess, this doctrine is "Aristotle's opening."

there no connection between slavery and sin, as demonstrated by the experience of ages? Is slavery a system so innocent as to cast off the obligation to answer for all the suffering and wickedness that have been perpetrated under its connivance? Far be it from me to deny whatever good has been accomplished, in divine Providence, through human bondage. God brings good out of evil; but I cannot shut my eyes to the conviction that slavery is directly responsible to God for a large amount of iniquity, both among the whites and the blacks, which, like a dark cloud, is rolling its way to the judgment.

V. It is an error to suppose that *the African slave-trade ought to be revived*. Among all the popular errors of the day, this is the most mischievous and wicked. God denounces the traffic in human flesh and blood. It has the taint of murder. Our national legislation righteously classes it with piracy, and condemns its abettors to the gallows. And yet, in Conventions and Legislatures of a number of the slave-holding States, the revival of the African slave-trade meets with favour. This fact is an ominous proof of the demoralization of public sentiment, under the influence and operation of a system of slavery.

VI. Another error is, that *slavery is a permanent institution*. Slavery in the United States must come to an end. Christianity is arraying the public opinion of the world against it. The religion of Jesus Christ never has, and never can countenance the perpetuity of human bondage. The very soil of the planting States, which is growing poorer and poorer every year, refuses to support slavery in the long run. Its impoverished fields are not often renovated, and the system must in time die the death of its own sluggish doom. Besides, the competition of free labour must add to the embarrassments of slavery. Even Africa herself may yet contend with the slave productions of America, in the market of the world.

In short, slavery is compelled to extinction by the operation of natural laws in the providence of the everliving God—which laws act in concert with the spirit and principles of his illuminating word.

VII. Another popular delusion is, that *slavery will always be a safe system*. Thus far, the African race has exhibited extraordinary docility. Will this submission endure forever? God grant that it may! But who, that has a knowledge of human nature, does not tremble in view of future insurrections, under the newly devised provocations of reviving the slave-trade, banishing the free blacks from the soil, and prohibiting emancipation? Granting that insurrections will be always suppressed in the end, yet what terrific scenes of slaughter may they enact on a small scale; what terror will they carry into thousands of households; and what hatred and enmity will they provoke between the two races! The future of slavery in America will present, in all probability, a dark and

gloomy history, unless our beloved brethren exert themselves, in season, to arrest its progress, and to provide for its extinction.

The prevalent sentiment in Virginia, in 1832, was thus uttered in the Legislature by *Mr. Chandler, of Norfolk*: "It is admitted by all who have addressed this house, that slavery is a curse, and an increasing one. That it has been destructive to the lives of our citizens, history, with unerring truth, will record. That its future increase will create commotion, cannot be doubted."

VIII. Another mistake is, that *nothing can be done for the removal of slavery*. Elevation is the grand demand of any, and every, scheme of emancipation. Can nothing more be done for the intellectual and moral elevation of the slaves? Much is, indeed, already in process of accomplishment; but this work is left rather to individual Christian exertion, than to the benevolent operation of public laws. The laws generally discourage education, and thus disown the necessity of enlarged measures for intellectual improvement. If it be said that education and slavery are inconsistent with each other, the excuse is proof of the natural tendency of the system to degradation. Who will deny, however, that a great deal more might be done to prepare the slaves for freedom by private effort and by public legislation? Can it be doubted that measures, favouring prospective emancipation, might be wisely introduced into many of the Slave States? If there were, first, a willing mind, could there not be found, next, a practicable way? PHILIP A. BOLLING, of Buckingham, declared in the Virginia Legislature, in 1832, "The day is fast approaching, when those who oppose all action on this subject, and instead of aiding in devising some feasible plan for freeing their country from an acknowledged curse, cry '*impossible*' to every plan suggested, will curse their perverseness and lament their folly." This is strong language. It comes from one of the public men of your own State, and is adapted to awaken thought.

IX. The last popular error I shall specify, is, that *none of the slaves are now prepared for freedom*. Whilst I am opposed to a scheme of immediate and universal emancipation, for reasons that need not be stated, I suppose that a large number of slaves are capable of rising at once to the responsibilities of freedom, under favouring circumstances, for example, in Liberia. Probably Norfolk itself could furnish scores of such persons, or, to keep within bounds, one score. There must be thousands throughout the plantations of the South, who are, in a good degree, prepared to act well their part in free and congenial communities. Such a representation honours the civilizing power of slavery, and has an important bearing on schemes of emancipation.

#### SECTION VII.—SCHEMES OF EMANCIPATION.

I am now prepared to follow your example in offering some remarks on "emancipation laws."



Allow me here to repeat my regret that you have persisted in discussing this subject. First, because it is foreign to the topic of "Emancipation and the Church;" secondly, because the discussion involves speculations rather than principles; and thirdly, because no living man can, on the one side or the other, deliver very clear utterances, especially without more study than I, for one, have been able to give to the subject. Good, however, will result from an interchange of opinions. My chief motive in noticing this new part of your Rejoinder, on emancipation, is an unwillingness to allow your pro-slavery views to go forth in this Magazine without an answer.

You are right, I think, in supposing that the best emancipation scheme practicable would embrace the following particulars:

"(1.) A law prospective in its operation—say that all slaves born after a certain year, shall become free at the age of twenty-five.

"(2.) Provision for the instruction of those to be emancipated in the rudiments of learning.

"(3.) Provision for their transfer and comfortable settlement in Africa, when they become free."

Your *first objection* to this scheme is that, "in its practical working, it would prove, to a very large extent, a *transportation*, and not an *emancipation law*." Let us look at this objection.

1. Many owners of slaves would go with them into other States, and thus no injury would be inflicted upon the slaves, whilst the area of freedom behind them would be enlarged.

2. Many masters would make diligent and earnest efforts to prepare their slaves for freedom, on their plantations, even if other masters sold their slaves for transportation.

3. If some, or many, of the masters were to sell their slaves, it would be doing no more than is done in Virginia, at the present time. The number of Virginia slaves transported annually into other States, has been estimated as high as fifty thousand.

4. A compensation clause might be attached to the plan we are considering, with a prohibition against transportation.

5. The objection is founded upon the supposition that only some of the States adopted the emancipation scheme. The objection would also be diminished in force, in proportion to the number of States adopting the scheme, because the supply of slaves may become greater than the demand.

6. Some evils, necessarily attendant upon general schemes of emancipation, are more than counterbalanced by the greater good accomplished. If Delaware, Maryland, VIRGINIA, Kentucky, Tennessee, and Missouri, were to adopt a scheme of prospective emancipation,\* the general advantage to those States, in a social, moral, intellectual, and economical point of view, would more than counterbalance the inherent and minor evils incident to the scheme.

\* Ought not such a scheme to begin with these States?

The addition of six new States to the area of freedom would probably outweigh all the trials incident to the transition period.

An emancipation scheme, similar to that propounded, was tested in the Northern States, where it succeeded well; and you could not have appealed to a better illustration of its wisdom. The number of slaves transported could not have been very great, because the whole number in New England, New York, New Jersey, and Pennsylvania, was only about 40,000 in the year 1790, when these schemes were generally commenced, and the number of Africans in those States was greater at the next census.

On the whole, a prospective emancipation scheme, with or without a compensation or prohibitory clause, would, in the States named, do more, in the end, in behalf of the African race and the cause of freedom, than the inactive policy of doing nothing.

*Objection 2d.* You object to the plan "on the ground that the slave race cannot be prepared for freedom by any short course of education, such as that proposed."

1. Suppose that the Legislature of Virginia should enact that all slaves born after 1870, shall become free at the age of twenty-five. The course of education would be precisely as long as the process of nature allows. It would embrace *the whole of the training period of an entire generation*; and with the intellectual and moral resources already in possession of the African race in Virginia, a general and faithful effort to elevate the young would result, under God, in a substantial advancement of condition, auguring well for freedom.

2. Your own experiment with the two slaves is just in point. It shows how much can be done, on a small scale, and, if so, on a larger scale. These slaves were taught to read and write; they were fitted for freedom at the age of thirty-two; and they were then set free, as "good colonists for Liberia." Although they did not ultimately go to Liberia, perhaps their addition "to the number of free negroes in Virginia," was esteemed by them a higher benefit than it seems to you. They were, at any rate, qualified for freedom in Liberia.

3. To the idea that all the emancipated slaves ought to be "compelled to go to Liberia," you present three difficulties. (1.) "It is vain to expect to make good citizens for Liberia, by sending them there against their will, like convicts to a penal colony." I reply, that Liberia is becoming to the African race more and more an object of desire; that there is no more compulsion in the case than their own best interests demands, as persons who, up to that period, are in the state of minors; that the prospect of liberty in Liberia is very different from that of penal labour and suffering by convicts; and that, if your remark be true, that it is vain to expect to make "good citizens for Liberia, by sending them against their will," is it not equally vain to expect to make good citizens of slaves by keeping them in slavery "against their will?" (2.)

You say that we deceive ourselves in speaking of Africa as "their native country," "their home." I reply that the race-mark indelibly identifies the slaves with Africa; that their own traditions connect them with their fatherland; that the decisions of the United States Supreme Court deny them to be "citizens" of this country; and that their own affections are becoming stronger and stronger in favour of returning to Africa, as their minds become enlightened. (3.) Another obstacle to "compulsory expatriation," in your judgment, is, that it would "sunder ties both of family and affection." I reply, not necessarily either the one or the other, as a general rule. On the supposition of a compensation law, which is the true principle, there would be no sundering of family ties; and as to ties of affection for their masters or friends left behind, every emigrant to our Western States expects to bear them. Besides, instead of a "compulsory expatriation," it would be virtually a voluntary return to the land of their fathers.

*Objection 3d.* Your third objection to the proposed gradual emancipation scheme is, that you "do not see the least prospect of Liberia being able to do the part assigned to it in this plan for a long time to come." This is the only objection of any real weight.

#### SECTION VIII.—LIBERIAN COLONIZATION.

You will agree with me, if I mistake not, in three particulars:

1. African Colonization is a scheme, founded in wise and far-reaching views of African character and destiny. The coloured race can never attain to social and political elevation in the United States. The experience of the past is a demonstration against the continuance of the two races in this country on terms favourable to the negroes; and there is reason to believe that the future will be a period of increased disadvantage and hardship. The colonization of the coloured people in Africa is, therefore, in its conception, a scheme of profound wisdom and true benevolence.

2. You will also agree with me in the opinion that the measures for Liberian Colonization may be *indefinitely extended*. Territory, larger than the Atlantic slope, may be procured in the interior of Africa; money enough may be obtained from the sale of the public lands, or from other national resources; vessels are already on hand to meet the demands of the largest transportation; and emigrants, of a hopeful character, and in large numbers, may be expected to present themselves, at the indicated time, in the providence of God. There are no limits to the plan of Liberian Colonization. Your own faith in its ultimate capabilities seems to be shaded with doubt, only in reference to the question of *time*.

3. Further. You will agree with me in the opinion that *much more might be done, at once*, in the actual working of the Liberian scheme. Among the coloured population in this country are large



numbers, both bond and free, who are superior to the average class of emigrants already sent out.

SECTION IX.—WHICH CLASS SHOULD BE SENT FIRST, THE FREE, OR THE SLAVES?

In your judgment, we ought “to adhere to the course marked out by the founders of the Colonization Society, and attend first to the free people of colour; and only after our work here has been done, ought we to think of resorting to colonization as an adjunct to emancipation.”

1. The discussion of this issue is outside even of the new theme; because the plan of emancipation, proposed by yourself, *assumes* the colonization of the slaves as one of its main features. I submit that it is not in order to deny your own admissions.

2. The colonization of slaves, when set free, is precisely in accordance with the constitution of the American Colonization Society. And the Society has been acting upon this principle from the beginning. The majority of emigrants belong to the class that were once slaves, and who have been made free with the object of removal to Africa, as colonists.

3. I see no reason why the sympathy of philanthropy should be first concentrated upon the free blacks. This class of our population are, indeed, entitled to our warm interest and our Christian exertions to promote their welfare; but why to an exclusive and partial benevolence? If you reply, as you do, because “the condition of the free people of colour is worse than that of our slaves,” then I beg leave to call in question the statement, and to invalidate it, in part, by your own declaration, that at least fifty thousand of the free blacks are more intelligent and better prepared for colonization than can be found among the slaves. When the exigency of the argument requires you to sustain slavery, you depreciate the free blacks and make them “lower than the slaves;” but when colonization demands the best quality of emigrants, then you depreciate the slaves and point to “fifty thousand” free blacks, who are superior to slaves.

4. I might assign many reasons why, if Liberian colonization be a benevolent scheme, the race in slavery ought not to be excluded from its benefits. But, this point being assumed, as I have stated, an axiom of our problem, it is unnecessary to establish it by argument.

5. Let us compromise this issue on a principle of Christian equity, viz.: *simultaneous* efforts should be made to colonize the blacks who are already free, and those who may be set free for that purpose. You will not deny that there are hundreds and thousands of Christian slaves who, if emancipated, would make good citizens of Liberia. Why, then, should the social and political elevation of these men be postponed, and the good they might do in Africa be

lost, simply because there are free people of colour in the land, who are also proper subjects of colonization?

SECTION X.—WHAT THE COLONIZATION SOCIETY HAS DONE.

Before the establishment of the Republic of Liberia, the future of the African race, in this country, was dreary and almost without hope. The mind of the philanthropist had no resting-place for its anxious thoughts; the pious slave-holder lived in faith, without the suggestion of any effectual remedy; and the negro race in America seemed doomed to labour for generations, and then sink away or perish. In God's good time, a Republic springs up in the Eastern world! It is an African Republic; and composed mainly of those who once were slaves in America! What an event in the history of civilization! Even in this last half century of wonders, it stands out in the greatness of moral and political pre-eminence.

For some account of the results of African Colonization, I refer you to my Address at the opening of the Ashmun Institute, entitled "GOD GLORIFIED BY AFRICA." It is sufficient here to say that the Liberian Republic, with its institutions of freedom, contains about 10,000 emigrants from America, of whom 6000 were once Southern slaves. Its schools, academies, and churches; its growing commerce, improving agriculture, and intelligent legislation; its favourable location, Protestantism, and Anglo-Saxon speech: all conspire to demonstrate the truth of the principles on which it was founded, and to develop a national prosperity rarely equalled in the history of colonization.

In short, the Liberian Republic is a *good work, well done*. LAUS DEO!

SECTION XI.—WHAT MAY BE REASONABLY EXPECTED OF LIBERIA.

Let us be hopeful. Cheer up, Brother Armstrong! Ethiopia is yet to stretch out her hands unto God. An eminent Southern divine has well said, "I acknowledge the duty, which rests upon all, to hope great things and attempt great things, and look with holy anxiety at the signs of the times."

I. Let us *hope* great things. "Hope, that is seen, is not hope;" and I may add, without irreverence, hope, that will not see, is not hope. Your views about the permanence of slavery prevent the access to your mind of large hopes from the Liberian scheme. In your Letters and Rejoinders, you several times express doubt whether slavery in the United States is ever to end! Nor does it seem to you very desirable that it should end.

II. The people of God should *attempt* great things for the African race. Prosperity has attended African colonization thus far; and under circumstances to stimulate to more active and extended efforts.

1. *Assimilation.* The great obstacle is, as you state, "the difficulty in assimilating such an immigration as we are able to send" to Liberia.

The fact of an "indiscriminate immigration," composed chiefly of slaves, accomplishing so much in Liberia, is very encouraging in regard to the possibility of success on a larger scale.

The emigrants to be sent out by the scheme of emancipation under review, would be of a higher character than the class already there. One of the features of this plan involves "provision for the instruction of those to be emancipated in the rudiments of learning." Education is under God, a mighty elevator. The question, whether a people shall be raised up in the scale of intelligence or be allowed to remain unlettered and in gross ignorance, decides the destiny of nations. It will certainly decide the destiny of African colonization. The proposed plan contemplates a long interval of preparation, an interval of *thirty-seven years*, during which time a new generation is to come forward under a full system of "Christian appliances." A very different class of emigrants will, therefore, be made ready for colonization. Nor is it chimerical to suppose that great elevation of character would attend measures for the instruction of the young slaves, under the kindly intercourse, supervision, and example of one and a quarter millions of white members of the Church of Christ, and fifteen thousand ministers of the Gospel.\* These emigrants, thus prepared for freedom, would be prepared for assimilation.

The difficulty of foreign immigration to this country is in its diversity and irreligion. Speaking foreign tongues, trained to different habits and customs, debased by Roman superstition, or corrupted by German infidelity, the mass of our immigrants are far more difficult to fuse into our existing population than would be the Africans *into their own race* at Liberia. In the case of colonization in Liberia, the population would be homogeneous, of a more intelligent order than the original population, and under the influences of the Christian religion.

African character is improving in Liberia. Instead of deteriorating, as when in contact with the white race, it is now gaining admiration in the political world. What has been wanting to raise the negro character is education, the habit of self-reliance, and a fair opportunity for development on a field of its own, unhindered by contact with the white race. An illustration of the elevating power of a removal to a congenial field, is seen in the case of thousands of impoverished whites in the slaveholding States. This class, doomed to poverty, and often to degradation, by the law of slavery, rise to influence, wealth, and importance, when they emi-

\* This is the best estimate I can make of the number of white communicants and ministers in the Southern churches.



grate to new States. A similar influence will bless the negro race, when separated from contaminating influences, and disciplined to bear its part among the governments of the world.

In Liberia, new communities would be formed, and settlements established in different parts of the extending republic, to meet the demands of emigration. "Assimilation" is easier under circumstances of diffusion than of aggregation. As, in our own country, the facility of acquiring land in the new Territories and States, promotes the welfare of the emigrants, and fixes them in homes comparatively remote from cities and overgrown districts, so the Liberian scheme proposes to establish its large accessions of emigrants in independent and separate communities, increasing in number with the demand for enlargement.

2. The "deep-rooted *distrust* of the capacity of their own people for safely conducting the affairs of government" need give a friend of colonization no concern whatever. The race in this country has never had the opportunity of proving its capacity to take charge of public interests. The only experiment hitherto made has been successful. The government of Liberia is administered with as much skill as that of most of the States in our Union, and the republic is growing in importance among the nations of the earth. The Africans will learn soon enough to put confidence in Liberia, and to prefer their own administration to that of any other people in America.

3. Your "*rule of three*" will hardly work in reference to the developments of God's providence. "If now it has taken thirty-four years to place a colony of ten thousand on the coast of Africa, when can we reasonably calculate that our work will be done" with hundreds of thousands? Verily, by the Armstrong rule, no calculation would be "reasonable." Virginia herself could by ciphered out of her present civilization and glory, by writing down, for the basis of the problem, the original Jamestown efforts at colonization. The "rule of three," irrelevant as it has always been, will become less and less geometrical, "as ye see the day approaching." How will it work when "nations are born in a day?"

It must be admitted that, although the rule is unfair in such a discussion, no human sagacity can scan the problem of African colonization. It is certain, however, that many of our wisest men regard colonization as the most hopeful adjunct to emancipation. On the question of time, there is room for difference of opinion; and so there is, indeed, on all points. The late DR. ALEXANDER, than whom no man stood higher in Virginia for wisdom and far-reaching views, thus sums up his views of the capacity of Liberia to receive the coloured race of America: "If Liberia should continue to flourish and increase, it is *not so improbable*, as many suppose, that the *greater part* of the African race, now in this country, will, in the inscrutable dispensations of Providence, be restored to the

country of their fathers." Some of our most distinguished political characters have expressed the same opinion.\*

There are various providential aspects, which encourage large expectations from Liberian colonization, in its connection with the removal of American slavery, and which serve to show that an emancipation movement, of some kind, cannot be far off.

III. Besides hoping great things, and attempting great things, we should "look with holy anxiety at THE SIGNS OF THE TIMES." Providence is a quickening instructor.

1. One of the signs of the times is, *the general sentiment of the civilized world* in favour of measures of emancipation. Slavery has existed in the United States for two centuries, during which period it has been overruled, in many ways, for great good to the slaves. But can it long survive the pressure of public sentiment at home and abroad? When all Christian and civilized nations are opposed to its continuance, must it not, before long, adopt some active measures tending to its abolition?

2. Another sign of the times is, the demonstration of *African capability*, made by the Republic of Liberia. The light of this Republic spreads far into the future. It illuminates the vista of distant years, and cheers the heart of philanthropy with the sight of a great and rising nation. The moral power of the successful enterprise on the shores of Africa, is like the voice of God speaking to the children of Israel to "go forward."

3. *The exploration of Africa*, just at this period of her history, is another cheering sign for colonization. Preparations for a great work are going on for that dark continent. Whatever develops Africa's resources, is a token of good to her descendants everywhere. Elevate the continent, and the race is free. These explorations will serve, in part, to satisfy the public mind in reference to the healthfulness and fertility of the country, back from the sea, and its adaptation to all the purposes of colonization.

4. Another sign of approaching crisis, favourable to some important results, is in the *South* itself. After a long period of repose, it presents tokens of internal divisions, of excitement, and of extreme measures. The revival of the African slave-trade, which is a popular plan in six States, bids defiance to God and nations. The preparations, commenced in Maryland and elsewhere, to drive out the free blacks or reduce them to slavery; the movement to prohibit emancipation by legislative enactment; the laws against the instruction of the slaves; all the recent political ad-

\* An enlightened advocate of colonization, as an adjunct to emancipation, need not maintain that the *whole* African race in this country must go to Liberia. Many of them will probably remain behind in this country, to struggle with adversity, and perhaps at last to die away. Dr. Alexander's language goes as far as is necessary to meet the case. "*The greater part of the African race*" will probably be restored to Africa.

vances of slavery, including the judicial decision denying the rights of citizenship to free blacks, and carrying slavery into the national territories; and especially the lowering of the tone of public sentiment on the whole subject of slavery and emancipation, to which even ministers have contributed: all this has the appearance of an impending crisis, and points to some great result in Divine Providence, in spite of all the opposition of man; yea, and by means of it!

5. The times magnify *Colonization as an instrument of civilization*. Behold the new States on the shores of the Pacific, and the rising kingdoms in Australia. Behold the millions who have peopled our own Western States. Colonization has never before displayed such power, or won triumphs so extensive and rapid. Nor has the black man ever attained such dignity as by emigrating to Africa. Colonization is one of the selected agencies of God to promote the civilization of the human race.

6. It also seems clear that God had some *special purpose of grace and goodness* to accomplish with the slave race, on a large scale. The Africans have been torn from their homes, brought to a land of liberty and religion, civilized and elevated here, to a good degree, and yet, when set free in the land, disowned as citizens, and subjected to a social and political condition, so disparaging as to preclude the hope of fulfilling their mission in America. Everything points to Africa as the field of their highest cultivation and usefulness.

7. The concurring providences of God throughout the earth are harbingers of *the times of renovation and of millennial glory*. The fulfilment of prophecy is at hand. Progress and revolution mark the age. The end is not distant, when "He, whose right it is, shall reign;" and "Ethiopia shall stretch forth her hands unto God."

With signs like these flashing across the heavens, it is no time for the watchers of the African sky to sleep at their observatories; much less, if they are awake, is it a time to doubt. Providence calls upon the friends of the race to hope great things, and to attempt great things. It points to Liberian Colonization as the most hopeful scheme ever devised for the elevation of Africa's degraded children, and for their emancipation from the long American bondage. Work, and see! Trust, and try!

#### SECTION XII.—EFFECTS OF ENTERTAINING THIS EMANCIPATION SCHEME.

In your judgment, the discussion of emancipation is calculated to "do harm." Why, then, did my good brother introduce the question, and in a form that seemed to demand an answer? The whole discussion is evidently foreign from the original issues between us, as most readers readily see.



For myself, I do not believe, that a calm and Christian discussion of this vast social and political question will do any injury at all. It needs investigation. It requires it before God and man. The interests of the white race and of the black race, the welfare of the present and succeeding generations, conscience, political economy, safety, the public opinion of the civilized world, religion, Providence,—all invite serious attention to the question of emancipation. And why should a rational discussion interfere with “the religious instruction and gradual elevation of the African race?” Its natural effect, one would think, would be to stimulate effort in this very direction, at least with Christian and sober-minded people.

The Free States have, unquestionably, been remiss in their duties to the free coloured population. I confess, with shame, this neglect and injustice. Human nature is the same everywhere. The free blacks have, however, many privileges. They have access to public schools; they have churches in abundance; and if they could enjoy social equality, they would long ago have been “assimilated” in our communities. You ask, “Are you colonizing them in Africa?” I reply, that hitherto they have refused to go, notwithstanding the most earnest and persevering expostulations. The same class of fanatics who have urged immediate and universal emancipation at the South, have decried colonization at the North, and successfully resisted its claims among the free people of colour. There are evidences that a change of opinion is now silently making progress among them in favour of colonization. May God help us to do more in their behalf, and to roll away the reproach, of which you faithfully remind us, and for doing which I give you my thanks.

#### SECTION XIII.—THE WORK AND THE WAY.

There is no difference of opinion between us about the work and the way, although I believe that we ought to keep the end in view, as well as apply the means. Why work in the dark? The great obligation is the improvement of the slaves, their intellectual and moral elevation. The slaves, in my judgment, and, I suppose, in yours, ought to be taught the rudiments of learning. Our missionaries to the heathen place Christian schools among the effective instrumentalities of promoting religion and every good result. What can be gained by keeping the slaves in ignorance, it is difficult to conjecture. Ought not the Bible to be placed in their hands, in order that they may “search the Scriptures” and possess the opportunity of a more complete improvement of their rational powers? A committee, in their report to the Synod of South Carolina and Georgia, in 1833, state: “The proportion that read is infinitely small; and the Bible, so far as they can read it for

themselves, is, to all intents, a sealed book." Since 1833, progress may have been made in the instruction of the slaves in the rudiments of knowledge. And yet, in view of the fact that several of the States, including Virginia, have, within this period, passed stringent laws prohibiting the slaves from being taught to read, it is difficult to ascertain the nature and extent of this progress, if indeed there be any. In some States, I fear there has been an interposition that leads to retrogradation.

You are right in saying that the most effectual way of promoting emancipation is "through the agency of a gradually ameliorating slavery, the amelioration taking place as the slaves are prepared to profit by it." What strikes a stranger, at the present time, is that the laws have, of late years, become more harsh, especially in the matter of instruction, than ever before. An "ameliorating slavery" would naturally *extend* the educational and general privileges of the slaves. Has there ever been any public legislative action having in view the enlightenment of the slaves? Might not Christian citizens accomplish much more in ameliorating the code, by enlarging the privileges of the slaves in conformity with the recommendations of Mr. Nott?

The remedial suggestions of Mr. Nott, understood to be received with favour by a number of gentlemen at the South, are of much value. If generally adopted, the work of amelioration would be carried forward with an increase of power altogether unknown in the annals of slave civilization. Among his admirable suggestions, which are generally elaborated with much good sense, are the following: "There may be supposed admissible in the progress of amelioration, first, some extension of franchises to those remaining slaves; and secondly, an opportunity of full emancipation to such as may choose it: thus giving to all some share in providing for their social well-being, and opening the path for individual progress and advancement."

An ameliorating system is the only, and the safest, way to emancipation; and in such a system, religious and moral instruction is the strongest element. The plan of emancipation we have been considering could have no prospect of a successful issue, unless, in the course of thirty years, a great advance could be made, under God, in the intellectual and social condition of the slaves. The intermediate work is Christian elevation; after that, emancipation.

I am far from undervaluing the general tendency of Southern civilization towards the improvement of the slaves. Great credit belongs to those of our self-denying brethren who have made special efforts in their own households and on neighbouring plantations. Let this work go on, and thousands of slaves will be prepared for freedom, in Liberia, in the course of another generation. This is the work, and this is the way!

## SECTION XIV.—THE CHURCH AND ADVISORY TESTIMONY.

After this long digression, of your own seeking, I return to the original topic of the relation of the Church to emancipation. The Church has a right to *enjoin* the performance of all the relative duties specified in the Scriptures, and to give general *counsel*, or *testimony*, in regard to the termination of the relation itself, as a moral and lawful end.

Why a right to give counsel? Because, as I have attempted to show, the relation being abnormal and exceptional, its ultimate dissolution is fairly inferred, as a moral duty, from the general spirit and principles of the word of God. So far as the dissolution of the relation requires the action of the State, the Church has no right to meddle with it in any form, either as to the plan, or the time. The Church has simply the right to advise and urge her members to prepare their slaves for freedom, as soon as Providence shall open the way for it.

Why may not the Church *enjoin* emancipation? Because slaveholding being right or wrong, according to circumstances, the Church can neither give a specific rule of permanent and universal obligation, nor can it take cognizance of the circumstances of each particular case, which must be adjudicated by the mind and conscience of each individual under his responsibility to God.

The Church, therefore, whilst it cannot prescribe political measures of emancipation, or the time of emancipation, has a perfect right to say to its members, as our General Assembly did, in 1818:

“We earnestly exhort them to *continue, and, if possible, to increase* their exertions to effect a total abolition of slavery. We exhort them to suffer no greater delay to take place in this most interesting concern, than a regard to the public welfare truly and indispensably demands.”

“And we, at the same time, exhort others to *forbear harsh censures, and uncharitable reflections* on their brethren, who unhappily live among slaves, whom they cannot immediately set free; but who are *really using all of their influence and all their endeavours* to bring them into a state of freedom, *as soon as a door for it can be safely opened.*”

Or, as the Synod of Virginia declared in 1802:

“We consider it the indispensable duty of all who hold slaves to *prepare, by a suitable education, the young among them for a state of freedom, and to liberate them as soon as they shall appear to be duly qualified for that high privilege.*”

In thus maintaining the right of the Church to give advisory testimony, there is scarcely need to add, that the Church is bound to proceed with the wisdom which should ever characterize a court of the Lord Jesus Christ.



## SECTION XV.—THE THIRD LETTER. HISTORY OF ANTI-SLAVERY OPINIONS.

1. I do not conceive that my third letter was based upon the slightest misapprehension. The whole strain of Bishop Hopkins's apology for slavery implies, like your own, that the institution may lawfully exist among a people, forever, without any concern. This I do not believe; and this the Christian Church has not believed, either in earlier or later times. I protest against such doctrine, in however guarded language it may be expressed or concealed.

In the time of Chrysostom, who flourished after Constantine, about A.D. 400, emancipation was encouraged throughout the Empire; more so than my brother Armstrong seems to encourage it now, in the interval of fourteen centuries. There is no reason to infer from Chrysostom's fanciful interpretation of 1 Cor. 7 : 21, that he was an advocate of the perpetuity of slavery. In some respects, that distant age was in advance of our own.

2. You think that in two instances I confound things that differ. (1.) But I did not understand you as saying that the Christian anti-slavery philanthropists of England were infidels, but simply that they acted *quoad hoc* on infidel principles. I proved that their principles were not those of infidelity; that such an idea was preposterous.\* (2.) Nor did I confound slaveholding with the African slave-trade. The paragraphs from Mr. Bancroft's history embraced both subjects, so that one could not be well separated from the other. Besides, the traffic and the system sustain a close relation to each other. The abettors of perpetual slavery are always prone to defend the slave-trade, as is lamentably witnessed at the present time, in the extreme South.

## SECTION XVI.—CONCLUDING REMARKS.

On reviewing our respective positions on this interesting question, I am confirmed in the correctness of those with which I set out, viz.: that "slaveholding is right or wrong according to circumstances;" that the General Assembly had a right to exhort the members of the Church to prepare their slaves for freedom whenever Providence should open the door for it; that the history of anti-slavery opinions shows that the Church has never regarded slavery as an institution to be perpetuated; that it is wise for us, as *citizens*, to examine the question of emancipation in all its bearings; and that the border States, if no others, might advantageously commence the work speedily, on the plan of a prospective scheme, with Liberian colonization as its adjunct.

\* HOBBS, one of the leaders of infidelity, maintained that every man being by nature at war with every man, the one has a perpetual right to reduce the other to servitude, when he can accomplish the end.

On the other hand, if I do not misunderstand you, you have taken the following positions: 1. "Slaveholding is not a sin in the sight of God." 2. The Church has no right even to advise her members to elevate their slaves with a view to their freedom, and that the testimonies of the General Assembly, down to 1845, were wrong, and ought never to have been uttered. 3. Slaveholding has always existed in the Church without any reproach, from the earliest times, until Christian philanthropy, adopting the principles of Infidelity, has lately agitated the matter. 4. It is expedient to do nothing in the way of emancipation at present, *if*, indeed, the slaves are ever to be free; and the South had better not send any more slaves to Liberia until the North has sent its free blacks.

By the expression of these sentiments, I fear that, without intending it, you have lowered the tone of public sentiment wherever your influence extends, and have impaired the obligations of conscientious Christians on this great subject. John Randolph declared in Congress, "Sir, I envy not the heart nor the head of that man from the North, who rises here to defend slavery from principle." This remark has no direct application, of course, to yourself; but many readers, I fear, will claim, in your behalf, the credit of doing the very thing that John Randolph denounced.

I agree with you about the evils of the course of the fanatical abolitionists; and no more than yourself do I desire to unite my honour with their assembly.\*

I stand upon the good old ground, occupied by the Presbyterian Church from time immemorial. Believing it to be scriptural ground, I have endeavoured to defend it; and shall, by God's grace, continue to defend it on all fit occasions, against extreme views either at the North or at the South. I further believe that my beloved brethren at the South occupy, in the main, the same conservative position—a position which has enabled our Church to maintain her scriptural character and her integrity. I do not expect that my brethren, either at the North or South, will agree with me in all the side issues about plans of emancipation, which you have thrown into the argument without any logical authority, and to which I have replied according to the best light given me.

Praying for spiritual blessings upon Africa and her descendants, and that the cause of truth, liberty, and righteousness may prevail from shore to shore,

I am yours fraternally,

C. VAN RENSSELAER.

\* Notwithstanding Dr. Armstrong's strong condemnation of the abolitionists, he practically, but unintentionally, adopts two of their leading principles. 1. He discourages, at least for a long period, the emancipation of slaves, with a view of sending them to Liberia. So far as this generation is concerned, Dr. Armstrong and the abolitionists are, on this point, at unity. 2. He maintains that Africa ought not to be regarded as the country and home of the coloured race; but that America is as much their home as it is his or mine. This is a favourite and fundamental principle of the abolitionists, from which *they* argue emancipation *upon the soil*.

## NOTE. DR. BAXTER ON SLAVERY.

Since writing the foregoing Article, a friend has forwarded to the Presbyterian Historical Society, Dr. Baxter's pamphlet on Slavery. I have read, with great interest and satisfaction, this remarkable production of my revered theological instructor. It breathes the spirit of his great soul.

1. The principles of Dr. Baxter's pamphlet are *not at all inconsistent* with the Assembly's testimony of 1818, which he had a share in preparing and adopting. The general views are coincident with those of that immortal document, with such difference only as was naturally to be expected in looking at the subject from a different stand-point.

2. In the statement of the *doctrine of slavery*, Dr. Baxter fully agrees with me, as will be seen by the following quotations from his pamphlet:

"The relation of the master is lawful, as long as the *circumstances of the case* make slavery necessary." p. 5.

"There is no consistent ground of opposing abolition, without asserting that the relation of master is *right or wrong according to circumstances*, and that the *examination of our circumstances* is necessary to ascertain whether or not it be consistent with our duty." pp. 9, 10.

"It therefore appears plain, that the Apostle determines the relation of master to be a lawful relation. [Here Dr. Armstrong would have stopped, but Dr. Baxter adds.] I only mean that slavery is lawful, whilst *necessary*; or that it is lawful to hold slaves, whilst this is the *best thing that can be done for them*." p. 15.

"I believe that the true ground of Scripture, and of sound philosophy, as to this subject, is, that slavery is lawful in the sight of Heaven, whilst *the character of the slave makes it necessary*." p. 23.

Dr. Armstrong will see that my doctrine of *circumstances*, and nothing else, was in the mind of Dr. Baxter. This was the Assembly's doctrine of 1818. Dr. Baxter was no wiser in 1836, "eighteen years afterwards," because he was scripturally wise in 1818. I have a firmer persuasion than ever, that the great mass of my brethren at the South agree with Dr. Baxter, and not with Dr. Armstrong.

3. Dr. Baxter does not hesitate to speak out, like a man and a Christian, against the idea of the perpetuity of slavery.

"For my part, I do not believe that the system of slavery will or can be perpetual in this country." p. 16.

"Christianity in its future progress through the world, with greater power than has heretofore been witnessed, I have no doubt will banish slavery from the face of the whole earth." p. 17.

"The application of Christian principles to both master and servant, will hasten the day of general emancipation." p. 23.

Dr. Baxter uses no *ifs*, like a man afraid of his shadow, but boldly declares the common conviction of the Christian, and even political, world in regard to the desirableness and certainty of ultimate emancipation.

4. Dr. Baxter's pamphlet is specially directed against the abolition doctrine of immediate emancipation; and his object is to show that slavery can only be abolished by preparing the slaves for freedom under the influences of Christianity. I find nothing in the pamphlet on the question of Church testimony. There is no doubt, in my own mind, that he adhered to his views of 1818, on this, as on other points. God bless his memory and example! "Being dead, he yet speaketh."



For "The Presbyterian Magazine."

"DISCOURAGED, BECAUSE OF THE WAY."

O WEARY, murmuring soul!  
Yearning in spirit for the Lord's release,  
Impatient for thy pilgrimage to cease,  
While yet far from the goal!

This strengthening word of cheer—  
A sunbeam, gladdening Earth's lone desert waste,—  
"He who believes on me shall not make haste,"  
Falls on thy listening ear.

Earth's labourers may repine,  
When tardy nightfall lengthens out the day;  
Their weary eyes may chide the long delay,—  
But, O my soul, not thine!

They may despond; but thou,  
The servant, nay, the *child* of God, the heir  
Of glory everlasting,—shouldst thou wear  
Such gloom upon thy brow?

Thy wistful glances trace  
The nearer path to Heaven which some have trod,—  
The path baptized by their tears and blood,  
Who ran the martyr's race.

What! Couldst thou, fearless, drink  
That cup of mortal agony and woe!  
'Neath the dread terror of the severing blow,  
Would flesh nor spirit shrink?

Presumptuous, sinful thought!  
E'en now thou faintest, when thy eager lips  
Find sorrow in joy's cup. One hour's eclipse  
Of light to thee is fraught

With horror and dismay!  
And couldst thou walk serene through Death's dark vale?  
Would not thy footstep falter, and thy spirit fail,  
Without one gladdening ray?

Nay, leave to God, Allwise,  
The ordering of the path. Be thine alone  
The earnest care, to walk, as He hath shown,  
With heaven-directed eyes.

The promise standeth sure!  
See'st not the glorious crown hung at the goal?  
Fear not! In patient strength possess thy soul;  
Firm to the end endure!

## Household Thoughts.

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### DO I LOVE MY WIFE?

AT my marriage I appealed to God for the sincerity of my affection, and in his presence vowed to live with my wife as a kind and good husband in the Lord.

The word of the Lord is: "Husbands, love your wives even as Christ also loved the Church, and gave Himself for it." "Sought husbands to love their wives as their own bodies." "Husbands, dwell with your wives as heirs together of the grace of life." Has my love come up to this standard? Do I seek the spiritual good of my wife, as earnestly as my own bodily comfort? Do I act as if I believed we were one in the Lord? Do I watch over her spiritual state, to quicken her in duty and guard her against sin, and whisper tender encouragement under despondency and temptation? Do I lead the way in cultivating every Christian grace, and cheer her on to make her calling and election sure?

Alas! I have long enjoyed the affections of an amiable and professedly Christian wife, but have done almost nothing that proves a true regard for her best interests. I have cared for her temporal wants; but, for all that I have done directly to supply her spiritual wants, her soul might have starved. I have not even kept myself acquainted with her spiritual joys, and fears, and trials, and triumphs. Had she been suddenly taken from me, I could not have told from her own lips, whether she was waiting for the coming of the Lord, or not. I have been professedly running the Christian race in company with the wife of my youth, and yet showed little sympathy with her and sought little from her in working out our salvation. I fear, I have hindered, instead of helping her. Is this love? Do I really desire the eternal well-being of the dear partner of my early lot? May God grant me grace to be indeed a Christian husband!—*Lynox.*

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### INFANCY AND DEATH OF AARON BURR.

THE oldest son of President Edwards, while congratulating a friend on having a family of sons, said to him, with much earnestness: "Remember, there is but one mode of family government. I have brought up and educated fourteen boys; two I suffered to grow up without the rod. One of these was my youngest brother, and the other was AARON BURR, my sister's only son—both having lost their parents in their childhood; and from both observation

and experience, I tell you, sir, a maple sugar treatment will never answer. Beware how you let the first act of disobedience go unnoticed, and unless evidence of repentance be manifest, unpunished."

The "New York Observer" has the following thrilling and authentic account of Aaron Burr's death:

"In reply to the inquiry made in our columns a few weeks ago for more definite information respecting the religious views and experience of Aaron Burr in the last hours of life, a lady of great intelligence and worth, a relative of the family and of Ogden E. Edwards, who was Burr's last friend, writes to us a letter, from which we make a few extracts. The facts here stated are thrilling in their own interest, and they are sufficient to stamp, as it deserves, the great crime against society committed by the recent biography of that bad man. Our correspondent writes:

"My ——, Ogden E. Edwards, who died in 1848, felt a grateful interest in Col. Burr, from the fact of his having, in his prosperous days, aided my grandfather, Timothy Edwards, in pecuniary difficulties. He admired also the mind God had given him, which, in all his degradation, shone forth in the most brilliant and fascinating narrations. He spent a week at my father's after he was 70, and my impression of him and of all he said and did, is very vivid. He was a hater of all mankind, a trifler with all woman-kind, and violated all the rites of hospitality in the license of his behaviour. Parton's book is a tissue of lies, as far as family matters are related, and oh! how evil in its influence upon young men! My father used to say that Burr's killing Hamilton was the least of his crimes.

"Mr. Edwards found that Burr was continually annoyed when he lived in Nassau Street by a set of miserable beings, who pretended to have claims upon his charity. One morning there were eighteen or twenty, each telling the story of his or her wrongs. The larger part were women. He snatched a *shilling* from under his pillow and threw it among them, saying with one of his withering looks, 'There, ye harpies, take the last cent I have.' Mr. E. then removed him to Richmond, Staten Island, employed a faithful Irish nurse to attend him, and went down every day to see him. One day as he approached the hotel, the nurse met him near the door, saying, 'Indade, sir, he's very bad; he wants the priest.' Mr. E. sent her for the Dutch clergyman, and immediately entered Col. Burr's room.

"He found him struggling with death, and all he could understand was, 'Call the priest, call the priest.' The nurse soon returned with a Catholic priest, but he did not enter the room. My —— added with a shudder, it was a fearful scene, and I never wish to speak of it again. My mother told me, three months before her death, that Ogden Edwards mentioned precisely the same circumstance to her.



“We would gladly that the grave should hide all the dark catalogue. But the life of Col. Burr is a study of no mean interest and importance; and is it not of fearful import that the shoal upon which so gifted a being was wrecked should be discovered?”

“Such is the testimony that has now been developed, and although it merely lifts the curtain for a moment upon the last hours of Burr, that moment is sufficient to show us the dying sinner struggling with the great enemy, and calling help from the religion he had all his lifetime trampled under foot.”

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## Historical and Biographical.

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### THE EXPEDITION OF THE EAGLE-WING.

[The following account of the attempt of the Presbyterians to settle in America, in 1636, is taken from the autobiography of the celebrated JOHN LIVINGSTON, whose famous sermon at the Kirk of Shotts has made his name, as a preacher, immortal.—*Ed.*]

#### THE ATTEMPTED EMIGRATION IN 1636.

FROM Edinburgh we went over to Ireland, and remained in my wife's mother's house, being at the iron-furnace of Milton, some twelve myles from Killinshie, because there was so little appearance I might continue in my ministrie there; for in November, 1635, I was again deposed by Mr. Henry Leslie, called Bishop of Doun, and some while thereafter was excommunicated by his order by one Mr. John Melvine, minister at Doun, and for anything I know, that sentence stands of theirs, in such force as it can have, to this day. But I bless the Lord the curse causeless hath not light on me; but I have found since the Lord's blessing on soul and body, on family name and goods. Yea, when after the rebellion I was sent to Ireland in the year 1642, that Mr. John Melvill was among the first that welcomed me a shoare, and professed his grief that he had an hand in such a wicked act. Notwithstanding of the censure of the Bishops, I continued still preaching every Sabbath in my mother's house, whether severall resorted, where Mr. Blair preached, for he and his wife came and remained also at my mother's house.

This winter, perceiving no appearance of liberty either to preachers or professors from the bondage of the prelates, a number of the north of Ireland, and some few out of Scotland, resolved to transport ourselves to New England; others of our friends thereafter minded to follow us. We had got letters from the governour and councill full of kind invitation and large promises of good accommodation. We built an ship at Belfast, called THE EAGLE-WING, of about 150 tunn burden, and were minded to have set out in the spring 1636; but through the difficulties that use to arise in such undertakings in preparing the ship and our other accommodations, it was the September following before we sett sail. We were in all to goe passengers at that time, the matter of 140 persons, of whom

the chief were Mr. Blair,\* John Stewart, proveist of Aire, Mr. Robert Hamilton, after minister at Ballantric, Mr. John McClellan, after minister at Kirkcudbright, Charles Campbell, John Sommerveill, Hugh Brown, and severall other single persons and families, among whom was one Andrew Brown of the paroch of Lern, born deaf and dumb, who had been an very vitious, loose man; but when it pleased the Lord to work an change on severall in that paroch, an very sensible change was observed in him, not only in forsaking his former loose courses and company, but joyning himself to religious people, and all the exercises of God's worship in publick and private; and ordinarily, morn and even, used to goe alone to prayer, and would weep at sermons, and by such signs as those that were acquainted with him understood, would express many things of the work of God upon his heart; so that, upon his earnest desire, by the consent of all the ministers who used to meet at Antrum, he was at last admitted to the ordinance of the Lord's Supper.

I was abundantly clear in minde that the Lord approved our intention and endeavour, and was as ready in making all sorts of preparation as any of the rest; yea, dureing all that time, Mr. Blair, and we that were in my mother's house, spent one day every week in fasting and prayer for an blessing to our undertaking. Yet I often told my wife, long before our outsetting, that it gave me in my mind that we would never goe to New England. But I laid not so great hold on that as thereafter I found I had reason to doe.

Finding it would be the end of summer before we could be ready to goe, I went in March, 1636, to Scotland, to take leave of my father and other dear friends there, and went to most of all the places where I had haunted before, and found in the midst of much mutual grief my heart often well refreshed, both in publick and private. I came back in the end of Aprile. In August, all the rest of the honest ministers were deposed, Mr. Cunningham, Mr. Ridge, Mr. Bryce, Mr. Hamilton, and Mr. Colwort. June 30, my eldest son John was born, and was the next day, after sermon, baptized by Mr. Blair in our own house.

We had much toyle in our preparations, and many hinderances in our setting out, and both sad and glad hearts in taking leave of our friends. At last, about September 9, 1636, we loosed from Loughfergus, but with contrary wind were detained some time in Lochryan, in Scotland, and grounded the ship to search some lecks in the Koyles of Boot; yet thereafter we set to sea, and for some space had an fair wind until we were between three and four hundred leagues from Ireland, and so nearer the bank of Newfoundland than any part of Europe. But if ever the Lord spake by his winds and other dispensations, it was made evident to us that it was not his will that we should go to New England; for we forgathered with ane mighty horecain out of the northeast, that brake our rudder, which yet we got mended by the skill and courage of Captain Andrew Agnew, a godly passenger, who upon a tow was to his neck in mending of it. It brake much of our gallion-head, our fore-cross-tree, and tare our foresail, five or six of our champlaitts made up, ane great beam under the gunner-roome door brake, seas came in over the round-house, and brake ane plank or two in the deck, and wett all them that were between decks. We sprung a leck that gave us 700 stroak of water in two poms in the half-hour glass; yet we lay at hull a long

\* Robert, p. 322.

time to beat out that storm, till the master and company came one morning and told us it was impossible to hold out any longer, and although we bear out that storm, we might be sure in that season of the year we would forgather with one or two more of that sort before we could reach New England. After prayer, when we were consulting what to doe, I proponed an overture, wherewith I was somewhat perplexed thereafter, to witt, that seeing we thought we had the Lord's warrant for our intended voyage, howbeit it be presumption to propone ane sign to him, yet we being in such a strait, and having stood out some dayes already, we might yet for twenty-four houres stand to it, and if in that time He were pleased to calm the storm, and send an fair wind, we might take it for His approbation of our advancing, otherwise that He called us to return. To this they all agreed. But that day, and especially the night thereafter, we had the sorest storm that we had seen; so that the next morning, so soon as we saw day, we turned, and made good way with an main-cross and an little of ane foretop-sail, and after some tossing, we came at last, on the 3d of November, to ane anchor in Lochfergus. During all this time, amidst such fears and dangers, the most part of the passengers were very cheerful and confident; yea, some in prayer had expressed such hopes that rather than the Lord would suffer such an eompanie in such sort to perish if the ship should break, he would put wings to all our shoulders, and carry us safe ashore. I never in my life found the day so short as all that while, although I slept some nights not above two hours, and some not at all, but stood most part in the gallery astarn of the great cabin, where Mr. Blair and I and our families lay. For in the morning, by that time that every one had been some time alone, and then at prayer in their severall societies, and then at publiek prayer in the ship, it was time to goe to dinner, and after that visit our friends in the gunnar-room, or those betwixt the decks, or any that were sick, and then public prayer would come, and after that supper and family exercises. Mr. Blair was much of the time weakly, and lay in tyms of storm. I was sometimes sick, and then my brother McClelland only performed duty in the ship. Severall of these, between decks being throng, were sickly. One aged person and one child died, and were buried in the sea. One woman, the wife of Michael Coltheard, of Killinshie paroch, brought forth an child in the ship. I baptized him on the Sabbath following, and called him Seaborn.

My wife went aboard with her son sucking her breast, being about fourteen weeks old, yet she had milk abundance for him, and to help some others. Mr. Blair was much afflicted with our returning, and fell in a sound that day that we turned back; and although we could not imagine what to make of such ane dispensation, yet we were confident that the Lord would let us see something that would abundantly satisfie us, which began to appear the year following in opposition made to the Service Book, and more fully in 1638 in renewing the Covenant. Our outward means was much impaired by this dispensation, for we had put most of our stocks in provisions, and somewhat of merchandise, which we behooved to sell at low rates at our return, and had provided ourselves with some servants for fishing and building of houses, whom we behooved to turn off. That which grieved us most was, that we were like to be ane mockrie to the wicked; but we found the contrair, that the prelates and their adherents were much dismayed and feared at our return. But neither they nor we knew that within an year the Lord would root out the



prelats out of Scotland, and after that out of England and Ireland. Mr. Blair went and dwelt at the Stron of Belfast, others elsewhere. I came back and dwelt at my mother's house, and preached each Sabbath that winter as at other times before.

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## Review and Criticism.

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THE COMING AND REIGN OF CHRIST.—“The kingdom of this world has become our Lord's.” By DAVID N. LORD. New York. Franklin Knight, 138 Nassau Street. 1858. pp. 430.

THE Preface to this volume states, that “the object of this work is, to present a brief statement of the principles on which the prophetic Scriptures are to be interpreted; to give an outline of the great scheme of God's government over the world; to show that Christ is to come in person, and establish his throne on the earth at the introduction of the millennial dispensation; to state the great events that are to attend and follow his coming, and to indicate the point which the accomplishment of the great scheme of prophecy has reached, and the principal predictions that are yet to be fulfilled before his advent.” These several topics are discussed with the author's usual ability, and with an earnestness and assurance well adapted to interest the reader. Though we have read much on this subject from the same pen, yet supposing this work to be a condensation of a series of articles contained in many successive numbers of the author's able “Quarterly,” we were more than willing to peruse this volume (which we have done from beginning to end), in order to obtain, in a small compass, a brief, yet full statement of millenarian views, from one who has given special attention to the subject, and who professes to base his views entirely on Biblical exegesis.

The volume contains many things which are deeply interesting, and adapted to awaken in the minds of those who believe them, the most solemn anticipations. If true, they ought to be believed; and if taught in the Bible, they are true and important. We have no doubt of the author's sincerity in believing them to have a Scriptural basis; and with his views, we do not feel surprised at his earnestness. Who would not be earnest in the believing contemplation of such thrilling scenes, as in the judgment of Dr. Lord will, ere long, be displayed on our globe? But we are constrained to say, that neither this book, nor anything else written by him or others, has convinced us of the truth of the millenarian theory, or of the correctness of those principles of Biblical interpretation, by which this theory derives its support. We have long believed in the spiritual and not the personal reign of Christ on earth, during that period called the millennium; and we have not met, thus far, with any Scriptural argument of sufficient weight to convince us that we are in error. We believe in the literal coming of Christ, but not in the time and way and for the purpose entertained by millenarians.

THE PRESENT AGE, THE AGE OF WOMAN.—An Address before the Literary Societies of Oxford Female College, Ohio, at their Anniversary, 1858. By the Rev. A. T. MCGILL, D.D.

WITH such a subject, and so eloquent an expounder, the Literary Societies enjoyed their anniversary. Dr. McGill characterized the present age, as woman's age, in the following particulars. 1. This is an age of peace. 2. It is an age of social power. 3. Of method. 4. Of tact. 5. Of religion. Under these heads, the Doctor contrives to bring in everything good that can be said of woman; and he does it in such a peaceful and social spirit, and with so much method, tact, and religious impression, that we wish the Address were to be found in every household throughout the land.

BITTER SWEET.—A Poem. By J. G. HOLLAND, author of "The Bay Path," "Titcomb's Letters," &c. New York. Charles Scribner, 124 Grand Street. 1858.

WE recently expressed a favourable opinion of "Titcomb's Letters;" and now find before us a pleasant volume of poetry, written with the same effective genius. The poem illustrates New England life, and interweaves incidents connected with "Thanksgiving Day." A moral tone pervades the narrative, and there is sufficient sprightliness and humour to relieve the monotony of a long poem, and to keep up the interest to the end. The following is a specimen of Mr. Holland's art of poetry:

Thus is it over all the earth!  
That which we call the fairest,  
And prize for its surpassing worth,  
Is always rarest.

Iron is heaped in mountain piles,  
And gluts the laggard forges;  
But gold-flakes gleam in dim defiles  
And lonely gorges.

The snowy marble flecks the land  
With heaped and rounded ledges,  
But diamonds hide within the sand  
Their starry edges.

God gives no value unto men  
Unmatched by meed of labor;  
And Cost of Worth has ever been  
The closest neighbour.

Wide is the gate and broad the way  
That open to perdition,  
And countless multitudes are they  
Who seek admission.

But strait the gate, the path unkind,  
That leads to life immortal;  
And few the careful feet that find  
The hidden portal.

All common good has common price ;  
 Exceeding good, exceeding ;  
 Christ bought the keys of Paradise  
 By cruel bleeding ;

And every soul that wins a place  
 Upon its hills of pleasure,  
 Must give its all, and beg for grace  
 To fill the measure.

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REVIEW OF A MINISTRY OF FORTY YEARS. By the Rev. JOHN McELHENNY, D.D.,  
 Pastor of the Presbyterian Church, at Lewisburg, Va. 1850.

DR. McELHENNY gives a review of a ministry of forty years. This period has been an eventful one in the history of the Church and the world. And in the mountains beyond the Alleghanies, great things have been accomplished for civilization and religion. This venerated servant of Christ has borne a modest and important part in serving his Master within the once desolate, but now thriving field of his labours. In the interesting discourse, occasioned by the fortieth anniversary of his settlement at Lewisburg, Dr. McElhenny shows, 1st. How Presbyterianism was first introduced into this part of Virginia ; 2d. The means that have been used during the last fifty years to promote it ; 3d. What was the state of things in the churches of this region when he commenced his ministry here ; 4th. What their condition is now.

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DISCOURSES ON COMMON TOPICS OF CHRISTIAN FAITH AND PRACTICE. By JAMES W. ALEXANDER, D.D. New York : Charles Scribner. 1858. 8vo., pp. 463. For sale at 608 Chestnut Street.

DR. JAMES W. ALEXANDER is so well known as a faithful, eloquent, and effective preacher of the Gospel, that it is unnecessary to do more than to call the attention of our readers to this volume. It owes its origin, so far as its publication is concerned, to the wise and faithful importunity of the author's friend, the publisher ; and the reward of his much asking is seen in this edifying and attractive work. As this is a religious period in the history of the world, there will undoubtedly be more than a usual demand for such a series of discourses ; and, as a gift to a friend or a household, nothing could be more valuable.

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ANNALS OF THE AMERICAN PULPIT. Vol. V. By WILLIAM B. SPRAGUE, D.D. Carter & Brothers, New York. 1858.

DR. SPRAGUE is the autocrat of the biographical table. Every one who owns his volumes has an inward sense of new dignity which the possession of a treasure inspires. The present volume relates to the Episcopal Church ; and we are right glad that our brethren of that communion have found an impartial and diligent preserver of their rich historical materials. No man of that denomination could have done the arduous work so well as the bishop of the Second Presbyterian Church,



in Albany. Not even Dr. Hawkes would have produced so straightforward, reliable, and acceptable a volume; nor is there any other man in our own Church who possesses the various traits of intellect and of life, necessary to inspire confidence among our Episcopal brethren. As might be expected, this volume contains every variety of characters, from whig to tory in the political world, and from evangelical to high church in the religious world. But the general impression is highly favourable to this branch of the universal Catholic Church. Indeed, we think that one of the results of Dr. Sprague's labours, which have been performed in the spirit and letter of the charity of the Gospel, will be to cultivate kind feeling among different denominations. The reader of biographical sketches is involuntarily attracted to the good traits brought to view. No man can come in contact with such characters as Bishops White, Hobart, Griswold, and a host of worthy Presbyters introduced to him, without rejoicing to find the true spirit of Christ, and the genial impressions of humanity and religious life.

We question the propriety of including Whitefield among Episcopalians; but if this classification is acceptable to our brethren of that branch, we make no objection. Whitefield, in fact, can scarcely be said to have belonged to any sect. The practical tendency of his life was a strong condemnation of Episcopacy; and he was more of an apostle even than a bishop. He seldom preached in an Episcopal Church on this side of the waters. As a friend of the Tennents and the revivalists of the Presbyterian and New England Churches, his works were made manifest in the land, and his sepulchre is with us to this day.

Dr. Sprague's Annals attract more and more interest, as volume after volume makes its stately appearance. Unlike the Sibylline leaves, which rose in value as they became fewer in number, the work of our Albany oracle magnifies the riches of its inspirations by their extent. The three concluding volumes, we doubt not, will be an effective conclusion to this great series of "Annals of the American Pulpit."

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THE HEIGHTS OF EIDELBURG. By HELEN HAZLETT. Philadelphia: William S. and Alfred Martien, No. 608 Chestnut Street. 1858.

THIS interesting narrative aims at impressing divine truth on the heart. The virtues and graces of Christianity are exhibited in their true light, especially in contrast with the demands of Popery; and those who are attracted by a religious story, well contrived and narrated, will here find a book to their taste.

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GERMAN CONFESSION OF FAITH. Presbyterian Board of Publication.

A CONFESSION of Faith in the German language has long been wanted. We have always sympathized with the earnest efforts of DR. PHELPS, of Dubuque, in arguing for this in the General Assembly. We presume the translation is a good one.

## The Religious World.

### THE PRESBYTERIAN CHURCH.

SYNOD OF VIRGINIA. *Theological Students*.—Resolved, That Synod regret to hear that so few of the students complete the course of study at the Seminary; they deplore the practice of preaching before licensure, except as an exercise in the Seminary under the direction of the Professors; they regret, as of evil influence, the act of premature licensure, as tending to fill the Church with unqualified ministers, and respectfully recommend to the Presbyteries composing this Synod, the adoption of such action as in their judgment may be best adapted to remedy the evil suggested.

Resolved, That the Professors in our Seminary be requested to dissuade our students who are not licentiates, from encroaching on official ground, in taking a text and preaching a regular sermon, and pronouncing the apostolic benediction. And if they continue to transgress in this respect, they are requested to report them to their respective Presbyteries, if they are candidates under the care of any of the Presbyteries of Synod. The ministers and sessions of our churches are also urged not to encourage such irregularities.

SYNOD OF KENTUCKY. *Examination Rule*.—Dr. Breckinridge said, "The Presbyteries of the Church had a divine right to make such a rule. And in the exercise of that right, they had made it, and it must be lived up to by all coming into their Church. Yet he had voted against the rule, whenever an opportunity offered for him to do so. And he would vote against it again, if ever the question was discussed. If he were travelling on a steamboat, and had a conviction that A. B. had stolen his pocket-book, he did not think he ought to have every gentleman on board searched for the pocket-book, but that he would collar A. B. and demand the pocket-book. He then playfully remarked, that he had been examined several times himself, and he believed his brethren made the rule a pretext to draw out of him all the theological information they needed! He added, that Dr. Humphrey was soon to be examined by Transylvania Presbytery, on his dismissal from Louisville Presbytery, and he hoped he would get safely through."

*Union with New School*.—Dr. Breckinridge then read a paper, which was afterwards reported to the Synod and adopted, the purport of which was, that the Synod has no right to receive ecclesiastical bodies as an integral part of the Presbyterian Church; that the ministers of the United Presbytery of Kentucky, on application to Presbyteries within whose bounds they severally reside, will be received "if, upon being examined, they give satisfaction to the Presbyteries;" the churches will be received with no other restriction than the geographical one above mentioned.

Dr. R. J. Breckinridge, the Chairman of the Committee of Synod, in presenting the Report to Synod, stated, that a full and free conference

had been held by the Committee with the Commissioners of the New School Presbytery, and that the Commissioners had requested the Committee to state, in their Report, the precise grounds on which they conceived it improper for the Synod to receive the Presbytery as an organic body. They desired to be received in that way, if received at all; and if Synod declined receiving them in that way, they wished that the grounds on which Synod declined to receive them, should be embodied in the Report. The Committee had acceded to their request, and embodied their views in the Report. Dr. Breckinridge proceeded in detail to explain the views of the Committee upon each item in the Report on this important subject. He showed clearly that the Synod could not receive the Presbytery as a Presbytery. The thing is impossible, even if Synod desired to accomplish it in that way. His position, and that of the Synod, as he believed, is that all who are likeminded with us should be united with us, and none others. The Commissioners had not committed the Presbytery which they represented to any course in the future. It is the true policy of Synod to open the door fairly to all who desire to come in, on the terms named. If they come, and are one with us, they will be cordially welcome. If they do not, it is their privilege to stay away. He had done all in his power, in days past, to get all who ought not to belong to the Presbyterian Church out of it, and he had been equally earnest in getting all who were one with us to unite with us. He was for union with all of God's people who were likeminded with us, and can cordially unite with us in building up the Redeemer's kingdom in the world. Union with any others would only weaken our hands, and hinder our progress as a church. The Doctor denies that the churches, as such, were to be examined by the Presbyteries when received from the New School Presbyteries. The Presbytery was to proceed, in each case, as if they were receiving a newly organized church, of whose orthodoxy and proper organization they were to inform themselves. It was absurd to suppose that Presbytery would examine each church member, or require a letter of dismissal from the church to which he belonged. If Presbytery is satisfied that the church is orthodox and properly organized, they should receive it in its organized capacity. After this explanation by the Chairman of the Committee, of the paper presented by the Committee, it was unanimously, and by acclamation, adopted.

SYNOD OF NEW YORK.—*Public Schools.*—The Synod unanimously adopted the following resolutions relating to the Bible in the Public Schools:

Resolved, 1. That the education of children in the schools of the State requires the most vigilant attention of the Church, lest, by neglect of the Bible, and those Christian principles which inculcate obedience to government and respect for law, the Public School should lose all moral power, and become subservient to infidelity, Romanism, licentiousness, and anarchy.

Resolved, 2. That in the name of our common Christianity, and of public morals and our civil liberties, founded on the principles of the word of God, and in the name of the God of our fathers, and in behalf of the Christian congregations and families under our care, this Synod lifts up its voice of remonstrance, and earnestly utters its solemn protest against the recent action of the Board of Education, by which the children in



thirteen of our public schools have been robbed of their right and privilege of reading the word of God and calling on him in prayer, and that the ministers and people be enjoined to use all lawful means to restore the Bible to its place, as the basis of all right education.

Resolved, 3. That a committee of five be appointed to examine the whole subject of popular education, and report to the next meeting of Synod on the expediency of abandoning the present system of education by the State, leaving education, with religion, to be supported by the voluntary action of the people.

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### MISCELLANEOUS.

SLAVE CHURCH MEMBERS.—The following figures show the number of slaves at the South who are Church members, and the churches they belong to :

Connected with the Methodist Church, South, are about . . . . .	180,000
Methodist, North, Virginia and Maryland, . . . . .	15,000
Missionary and Hard-Shell Baptists, . . . . .	175,000
Old School Presbyterians, . . . . .	12,000
New School Presbyterians, supposed, . . . . .	2,000
Cumberland Presbyterians, . . . . .	20,000
Protestant Episcopalians, . . . . .	7,000
Campbellites, or Christian Church, . . . . .	10,000
All other sects combined, . . . . .	20,000
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Total coloured membership, South, . . . . .	441,000

GERMAN METHODISM, when dated from the formation of the first German Methodist Society, reported to the Ohio Conference in the fall of 1838, is just twenty years old. The writer of this was then the only missionary, and reported thirty members to the Conference. Now we have, inclusive of probationers, 19,980 in church fellowship. Our increase during the past year was 2722, while 171 took their transfer from the Church militant to the Church triumphant. During the twenty years of its existence the German work had, at an average, a net increase of 1000 per year. But if we would count those of our members who, during these twenty years, have died in the Lord, and those who, after the division of the Church, fell under the care of the Methodist Episcopal Church, South, and those of our children who joined the English Church, the whole addition of German members to the Methodist Episcopal Church, in the space of twenty years, would be about 25,000.

THEOLOGICAL SPECULATION IN NEW HAVEN.—Dr. Cleaveland recently preached his *twenty-fifth* anniversary sermon, in which he offers the following remarks on the theological developments in that part of New England :

“These five-and-twenty years have brought other and more significant changes in their train. The heated atmosphere of the religious community here, which I found so impatient of dissent on my first arrival in the city, has sensibly cooled down, and given place to a larger and kindlier spirit. The enthusiasm felt here a quarter of a century ago for the then recent scheme of theology, has greatly abated. New parties have arisen, contending for new issues. The current of theological opinion and speculation is seeking other channels, and assuming other phases. In this process of disintegration and reconstruction, some have fallen back on positions more in sympathy with the older theology, and into a style of preaching less rationalistic and more Scriptural;—while others are pushing their investigations in the opposite direction, farther from the central doctrines of the Gospel,—the Trinity, Atonement, and Justification by Faith—extending signals of sympathy with Unitarians, Transcendentalists, Pantheists, and I know not what besides.”

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ROMANISM IN SCOTLAND.—The following statistics are published on this subject :

	In 1829.	In 1845.	In 1857.
Priests, . . .	477	757	1142
Chapels, . . .	449	582	894
Nunneries, . . .	None.	23	100
Monasteries, . . .	None.	3	23

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A LITURGY IN CAMBRIDGE COLLEGE.—The Boston “Recorder” says : “We learn that Professor Huntington has introduced a liturgy into the College, which he reads to the exclusion of a sermon in the afternoon service on the Sabbath. It consist of an expurgated edition of the Episcopal Liturgy. The Litany is retained, except so much of it as contains the doctrine of the Trinity. That doctrine is excluded from the book. Is not this a sign ?”

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DR. RANDOLPH, a celebrated spiritualist, has openly recanted. In a lecture, at Utica, on a recent Sunday, he stated it as his candid opinion, founded upon an experience of nine years as a medium, that Spiritualism was one-third imposture, one-third insanity, and one-third diabolism. Dr. Randolph declares, that insanity is the usual fate of trance mediums. He has received and accepted a call to the Christian ministry.

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THE ARGUMENTATIVE FORCE OF IMAGINATION.—The *learned* translator of the “Acts of the Apostles,” for the Baptists’ new version, says, in a note on Chapter I, verse 5 : “*Dip, bap, and plunge*, indicate the sounds made by variously applying any solid substance to water. The

air echoes *plunge*, when a person is suddenly immersed in water; it echoes *dip* and *bap*, when persons, or other solid substances, are suddenly submerged!" Now, this we should call an Irish echo, which gives three distinct answers; for *dip*, *bap*, and *plunge*, are totally unlike in sound, fix our lips as we may. It taxes our imagination a little too severely to be required to find these different sounds attending the immersion of a person in water. *Splash* seems, to us, to be the most natural sound, and even that depends on the violence with which the immersion is made; and, where the immersion is even gently made, *splatter* is the sound which usually accompanies it.—*Presbyterian*.

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## Statistics.

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### TOBACCO.

THE following table gives the total inspections in Virginia for a series of years :

	1854.	1855.	1856.	1857.	1858.
Richmond, . . . .	23,739	29,458	36,696	30,534	44,616
Petersburg, . . . .	10,219	13,343	15,677	12,927	15,154
Lynchburg, . . . .	9,607	9,511	8,652	5,754	7,175
Clarksville, . . . .	2,683	3,122	2,126	1,612	1,746
Farmville, . . . .	1,464	3,214	2,108	2,035	2,412
Tye River, . . . .	150	227	41	45	—
Danville, . . . .	—	—	20	3	—

Total, hhds., . . . . 47,862 57,872 65,320 52,910 71,103

Increase over last season, 18,193 hhds.

The value of the tobacco and stems exported from Richmond for the past four years is recorded at the custom-house in that city as follows :

Quarters ending	1854-'55.	1855-'56.	1856-'57.	1857-'58.
December 31, . . . .	\$579,048	231,478	808,358	553,964
March 31, . . . .	43,571	26,010	279,537	68,182
June 30, . . . .	411,347	351,612	764,682	812,943
Sept. 30, . . . .	1,896,842	2,256,413	2,649,305	2,913,511
Total, . . . .	\$2,931,408	2,855,508	4,496,882	4,348,600

The shipments from Virginia and portions of North Carolina of manufactured tobacco, the past year, amounted to 370,000 packages, of 100 lbs., in about the following proportions :

New York, . . . .	165,000	Philadelphia, . . . .	30,000
Baltimore, . . . .	75,000	New Orleans, . . . .	25,000
Boston, . . . .	40,000	Cincinnati, . . . .	25,000

The tobacco trade of Virginia, including manufactured and unmanufactured, amounts to near \$20,000,000; of this, about \$10,000,000 belongs to the city of Richmond. The tobacco trade of Virginia is said to be nearly double the value of the flour produced in that State.



## COTTON.

THE *New York Shipping List* give their annual statement of the cotton crop of the United States for the year ending August 24th, 1858, compared with the two previous years, as follows :

	1858.	1857.	1856.
New Orleans, . . . . bales, .	1,576,409	1,435,000	1,661,433
Mobile, . . . . .	522,364	503,177	659,738
Texas, . . . . .	145,286	89,882	116,078
Florida, . . . . .	122,351	136,344	144,404
Georgia, . . . . .	282,973	322,111	339,445
South Carolina, . . . . .	406,251	397,331	495,976
North Carolina, . . . . .	23,999	27,147	26,098
Virginia, . . . . .	24,705	23,773	20,458
At New York overland, . . . .	3,363	2,022	2,066
Philadelphia, do. . . . .	3,275	1,236	7,938
Baltimore, do. . . . .	2,986	1,496	4,191
Total, . . . . .	3,113,962	2,939,519	3,527,865
Increase over crop of 1857, . . . . .			bales, . 174,443
Decrease from crop of 1856, . . . . .			. 413,883
Increase over crop of 1855, . . . . .			. 266,623

The crop of sea island, included in the above statement, was 50,494 bales.

The following table will show the export to foreign ports for the year ending August 31 :

	1858. Bales.	1857. Bales.	Inc. Bales.	Dec. Bales.
Great Britain, . . . .	1,809,966	1,428,870	381,096	...
France, . . . . .	384,002	413,357	...	29,355
North of Europe, . . . .	215,145	245,798	...	30,653
Other ports, . . . . .	181,342	164,632	16,710	...
Total, . . . . .	2,590,445	2,252,657	337,798	...

Total consumed in the U. S. (including burnt), . . . . . 595,562

Adding the stocks in the interior, detained on the passage, and lost on the way, it is estimated that the amount of cotton raised in the United States the past season was, in round numbers, 3,247,000 bales (after deducting 8000 bales new crop received this year to 1st inst.), against

1857, . . . . . bales,	3,014,000	1853, . . . . . bales,	3,360,000
1856, . . . . . "	3,335,000	1852, . . . . . "	3,100,000
1855, . . . . . "	3,186,000	1851, . . . . . "	2,450,000
1854, . . . . . "	3,000,000	1850, . . . . . "	2,212,000

## The Closing Year.

### UNTO THEE.

NOT unto us, but unto THEE—  
O LORD our God!—all glory be!

With grateful hearts we now appear,  
 To close with praise this blessed year:  
                   Holy year! happy year!  
 The Lord be praised for such a year!

Not unto us, but unto THEE—  
 Our CHURCHES cry—all glory be!  
 With crowded court and echoing shrine,  
 The only saving power is Thine:  
                   Unto Thee! unto Thee!  
 Head of the Church! all glory be!

Not unto us, but unto Thee—  
 For all the past—all glory be!  
 The year to come—oh, may it prove  
 More full of faith, and hope, and love:  
                   So to Thee! only Thee!  
 Forever, Lord, all glory be!

*Dr. Stockton.*

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## THOUGHTS AT THE END OF THE YEAR.

BY A. ALEXANDER, D.D.

FROM our deathbed we shall all soon have the opportunity of taking a retrospective view of the field in which we are now called to labour. The comparative importance of the objects of pursuit will then appear very differently from what they do at present. Things which now almost engross our attention and affections, will then appear so trivial, that we shall be astonished at the delusion under which we laboured in regard to them. And those invisible and eternal things, which were so often forgotten, and when remembered, made so slight an impression on our minds, will be seen to be all important. If we should be indulged with the calm exercise of reason at that hour, it will be a natural reflection, "Now I am going to appear before my Judge, what have I done to promote his kingdom and glory in the world? How have I improved the favourable opportunities which I have enjoyed for the promotion of the knowledge of the truths of the Gospel, and the salvation of souls? Though not a preacher, have I done all in my power to have the everlasting Gospel preached to the millions who do not enjoy this invaluable privilege?"

"In our own country there are thousands lying in darkness almost as total as that which envelopes the heathen world. These are generally accessible, and if the necessary means were contributed, might have the precious Gospel sent to them. Have I done all I could to furnish these perishing souls with the means necessary to their salvation? If they had been starving for want of food for the body, would I not have been more liberal, and more solicitous to obtain a supply for them? But surely the death of the immortal soul is an infinitely more dreadful calamity than the death of the body. I have accumulated some wealth, and shall leave my children a good beginning in the world; but I know not whether the property which I leave them will be a blessing or a curse. It would have been far better to bestow a portion of it to promote the preaching of the

Gospel to the destitute. It would probably have been far better for my children, for in that case I might expect the blessing of God to come down on my offspring, and it is only his blessing which maketh rich and addeth no sorrow."

Well, then, my friend, do *now* as you ought to have done—*act now*, every day, in the view of that inevitable event, and do more than you have done to send the Gospel to the millions in your own land, who are living without God, and without hope in the world. Also, when disposing of your property by testament, remember that the treasury of the Lord has a claim upon you.

There is another point in futurity at which we shall as certainly arrive, as at death, from which there will be a more solemn and perfect retrospect of the course pursued by each of us in this life. I mean the day of judgment. From that awful period of our existence we shall not only be able to look back upon our conduct in this world, but this retrospect will be forced upon us. We cannot escape from the view. How, then, will the pursuits, which now so much occupy your attention, appear? What will then be your thoughts in regard to the efforts and sacrifices made for the advancement of Christ's kingdom? Then will be seen, too, those lost souls who might have been benefited by your exertions. Then, also, will be seen many of our race who gave up all for Christ, and took joyfully the spoiling of their goods for his sake; yea, then will appear the holy martyrs who loved not their lives unto the death, but willingly sacrificed their blood as witnesses for his truth. And then will be seen the band of faithful missionaries, who spent their lives in the heathen lands, and laid their bones on foreign shores, worn out with toil and sickness. Generations not yet born will also then appear in the great congregation—men of another spirit from that which actuates the present generation of Christians. Men and women who occupied the same ground which we did, but who had the wisdom to consecrate themselves, and all they possessed, to the service of God, without reserve; who set their affections on things above, and not on things of the earth, and laid up their treasures in heaven. They enjoyed no better means of doing good than we did, and yet they so improved the talents put into their hand, that what they accomplished by acting with the single eye to the glory of their Master, and with an unreserved devotion of every faculty to Christ, will so cast into the shade our feeble efforts and meagre achievements, that shame and confusion will cover us. How shall we hold up our heads in this grand assembly? And not only so, but when their respective mansions are assigned to all, and the reward proportioned to the works of each, we shall have to take the lowest place in that great house, and may be so far beneath those most highly favoured, that we shall, perhaps, scarcely be permitted to associate with them. Then we shall be convinced that we made a mistake in minding earthly things so much and heavenly things so little.

Dear brethren, a new year will soon commence, or has already commenced. What are your purposes and plans in relation to Christ's kingdom? Will you resolve to double your diligence, to double your contributions, to double your prayers, both as to number and fervency? This year you may die. No doubt this will be the fact in regard to some who shall peruse these lines. Work, then, while it is called to-day, before the night cometh, when no man can work.















